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Southern Churchman

Vol. 95. RICHMOND, VA., JANUARY 4, 1930. No. 1.

ANNO DOMINI

"Year of our Lord!" the flight of time
Takes on a meaning new, sublime,
When linked with Him who came to be
The Light of all eternity.

"Year of our Lord!" to walk with Him
As comrade, though one's faith be dim,
The vision still would clearly shine
And earth be filled with Light divine.

"Year of our Lord!" if it could be
His year in all reality,
Then would His Kingdom come with power
And life would blossom as a flower.

"Year of our Lord!" each passing day
Would see life's evils brought to bay.
Men would be cast in finer mould
And common earth be turned to gold.

"Year of our Lord!" why is it then,
That He who died for love of men
Must watch the centuries go by
And see the world in darkness lie?

"Year of our Lord!" we must arise
To do the best that in us lies,
And for our past neglect atone
By making all the years His own.

—*Frederick W. Neve.*

He waits serene till we awake and see
His vision of earth as it would be
If He could always count on you and me.

—*F. W. N.*

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At last I know that Heaven is Home."

I would be a traitor to my country if I did not do everything in my power to abolish war.—General O'Ryan.

"O ye who seek to solve the knot,
Ye live in God, yet know Him not;
Ye sit upon a river's brink,
Yet crave in vain a drop to drink;
Ye dwell beside a countless store,
Yet perish hungry at the door."

The Divine existence is a truth so plain that it needs no proof, and a truth so high it admits of no proof.—Selected.

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Thoughts For the Thoughtful

"Some can go, most can give, all can pray. But they don't!" says Captain Mountford.

One taper lights a thousand, yet doth beam no dimmer, giving all, but losing naught. Great fires are kindled by a single spark. Let my poor taper lighten some whose glow shall bless the world.
—Clipped.

Oh! be thou swift my soul to hear
The silent messenger within;
Close out the desecrating din,
And shun the babblers lingering near.
Open thine eyes and round thee view
In lives of men what God hath done,
The measure of the triumph won
In ages old as in the new.

Simplicity and purity are the two great elements of a happy life. Simplicity teaches us to seek not high things, but to condescend to men of low estate. Through purity of heart we see the hand of God in the circumstances of our lot, and in the merest details of life. Thus we are enabled to say, "All things are of God."—W. Shaw.

It is a gracious and blessed Saviour we have; He delights in our being near Him, and soon will have us so forever, and like Him, too. May He make you more and more like Him daily! Oh, cultivate intimacy with Him; it keeps the conscience alive and the heart happy. —J. N. Darby, in the Keswick Calendar.

Better a scar to show the arrow came,
Than to go through life unscathed by any mark;
Better the ashes eloquent of flame
Than to have the spirit's hearth forever dark.
Better to lose than miss the chance of gain,
Better a broken than a rusted knife!
Better to know love, even as a pain,
Than meeting death, all unaware of life.
—Elinor Lennen, in The Christian Century.

Whatever factor it is that makes men do good or unselfish work, let us by all means welcome and praise it. But I can only say still that I have found that faith in Jesus Christ as the Son of God makes men do that which nothing else will, and bear and suffer with equanimity that which nothing else would. —From "A Man's Faith."—By Sir Wilfred Grenfell of Labrador.



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EDITORIALS

Vol. 95. RICHMOND, VA., JANUARY 4, 1930. No. 1.

BEGIN

"When we come to the end of a perfect day" is fragment of a song nobody sings, a faintly sweet echo from the isles of the long ago—inhabited by old echoes, gradually dying—in the ceaselessly flowing river of time. The song was one of the ephemera of parlor piano and the vaudeville stage, but the line appealed with its pathos because in the general human memory there linger so few perfect days. Let any reader of this look back and try to recall the days of perfect peace and pleasure and whole-hearted happiness of a short or a long life. Frequently the tenderest and dearest of such recollections are saddened and clouded with mists of sorrows for losses and disappointments and disillusions coming after; but it is good for us to meditate on them, to feel that, whatever may have happened since, we knew and tasted and enjoyed the days, to understand what made them perfect. That lovely word, "meditate", comes from a Greek root suggesting the shepherd, alone and lonely, watching his flock, reclining in the field and breathing softly into lute or pipes his memories, hopes, dreams, fancies, and it fits exactly the mood in which we should summon from among the months and years gone by such perfect days as we have lived, to consider especially how much and how far our own thoughts, purposes, tempers, qualities, conduct, helped and brought the perfection and unmarred happiness.

Therein is useful and timely thought for the year just now beginning. The sunset of yesterday may have been gloriously beautiful, but it is gone and all we have of it is the memory that we did gladden our eyes with sight of it. Our real concern with life is not with what has been except to strive to learn from it what not to do, what to do and how to live and do and be in so many of the days to come as we may be permitted to see. The sun will rise and set again and the stillness and serenity and splendor of tinted clouds of the afterglow—like the closing of a well lived life—will enthrall all who have souls to answer and respond. It is for us, each responsible to God and to those with whom we are in contact, to determine how we shall use and do in the oncoming days, how meet the sunrise and the dawning and make for ourselves at the sunset and the darkening exultant pleasure in a perfect day, or dull indifference, moping and repining and regrets. How many of the days through which we may live in this coming year we will do our parts, faithfully and staunchly, to make perfect for ourselves and those more or less dependent on our regulation of ourselves will be for us to decide. It is for us to ask ourselves, very seriously and earnestly, how much of the happiness or unhappiness of the days past has been our own doing, how much of the beauty or bitterness to be planted in the days to come shall go from us; on how many or few of the days we may look back upon at the afterglow, the sunset time, as those we have done as we could to brighten and make perfect.

Let us analyze the minute by minute, hour by hour, occurrences of yesterday, the day before, today, and scan ourselves, our words and acts and intents. God Almighty, seeing and knowing all, knows that the same courage that carries the bravest soldier steadily forward in face of death and wins for him honors and adulation often is needed for us to judge and try ourselves, to put aside the vanities and smug self approvals and excuses behind which we cower, hiding ourselves from ourselves. All real courage is the triumph of the soul and conscience and divinity within us over the human, earthly craven instinct to shrink and hide from pain and danger. For most of us the sting of shame and contrition must come as we realize how little we deserve of God's mercy, how much opportunity for doing good we have neglected or fled from, how much evil we have done. Duty demands and valor invites acceptance and endurance of the sting.

These inner battles must be fought beyond knowledge of any but ourselves and the watching hosts of Heaven. As some of the most splendid martyrdoms are undergone without stake or scaffold or human observation or sympathy, so these struggles of ours are chronicled nowhere but in the eternal records. Results of our victories may reach further into the hereafter and yield blessings far wider and higher than the heralded and historic achievements of generals or kings. The final rewards, by comparison with which titles, fortunes, empires, of this life are empty baubles, await us; but some perfect days made here for ourselves and others create beauty and glory to abide and glow and strengthen and comfort.

We can try to make the perfect days by self-control, self-conquest, self-sacrifice, generous, devoted love, unflagging zeal to express in daily and hourly life the teachings of the life and death and words and acts of the Saviour and the will of the Heavenly Father. So trying, we may be gloriously surprised by the number of such days—perhaps more in this year of 1930 than in all the years before. Certainly there can be no ambition nobler, sweeter, more worthy of manhood or womanhood, than to make many perfect days to shine in memories of young and old and ourselves and not to be dimmed by time nor changes. The beginning of the year is a good time for beginning the battles with ourselves, the conquests in fruits of which our families, friends, associates, may share, the faithful striving to make many of the coming days perfect. The same stern, unyielding courage that inspires dauntless warriors to defy roaring cannon, crackling rifle fire, threatening bayonet,

we can enlist for ourselves in the silent, unseen fights against subtle and destroying temptations of selfishness and sham and passion and temper. With it we can make darkening days bright, illuminate with splendor the clouds of brooding trouble and fear and anger, give sunshine and laughter and faith and hope instead of tears and dreads and sullen nursing of resentments and grievances. So endeavoring, we may be—surely will be if we continue faithful and brave—able to look back on a gleaming and happy succession of perfect days, felt and given; and at the afterglow see the Valley of the Shadow glow before us in unfading light, all clouds made beautiful and know that beyond are the approval of the Supreme Power, the victor's crown and glory and perfect days of which there shall be no ending.

"Live a moment at a time, and that moment for Christ. Think not of a holy life in its immensity, but think of a holy moment in its individuality, and remember a succession of holy moments constitutes a holy life."

Alfred B. Williams.

LUCIEN LEE KINSOLVING

AFTER nearly forty years of missionary service in one of the most remote jurisdictions of the American Church, after long journeying by land and water under varied conditions, the late Bishop of Southern Brazil was, on December 20, laid to rest in the cemetery of the Virginia Seminary, near Alexandria.

He was buried on the spot where, as a young man, with a rich and beckoning life before him, after a long night of struggle and prayer, he decided to go to Brazil as one of the two pioneer missionaries.

Fifty miles away, in the beautiful Loudoun hills, in the cruel days of the Civil War this man was born in a village rectory. His father was one of the strong men of the Virginia Church, strong in his Christian convictions, able and definite in his Church teaching, a wise and watchful shepherd of souls.

His mother, Lucy Lee Rogers, was a saint. She was well read, of great charm and marked social gifts, but her passion was the worship and service of her Lord. Before his birth, she gave him to the Saviour—and then she died, while her boy lived to crown her consecrated motherhood by an eloquent witness and an unselfish, chivalrous, stainless life.

As a youth everybody loved him. He made friends among all classes of people. His wise father let him go to teach school in the then dangerous mountains of Kentucky instead of to a nearby Virginia town, feeling that the rough discipline of that life would make a man of him. And it did. His four hard, dangerous years of life in Lee County, Kentucky, showed him what human society is without Christ. In that school he was getting ready for his life-work in Brazil.

No man who ever went to the mission field turned his back upon more at home. But from the start he rejoiced in the sacrifice. As another has lately written of him: "He was so splendidly buoyant that it was always a tonic to be with him. He gave the missionary cause a personal embodiment that touched the imagination of the Church."

With the splendid help of Drs. Morris, Brown and Meem —only one of whom, Dr. Morris, now survives—he laid wise, firm and broad foundations. Every step was carefully thought out. This was to be no partisan adventure. "We bring you a Church that is Catholic, but not Roman." That is what they said to the Brazilians. Schools were established, churches and missions built, a native clergy trained, thirty or forty of them, a suffragan bishop consecrated, Bishop William M. M. Thomas, who two years ago succeeded to the office.

Few people in the Church realize how much of the strength of Bishop Kinsolving was given in labors for the missionary cause at home. In nearly every large city in the United States, and in many smaller places, on platforms before great assemblies, often after hard night journeys, he made his moving missionary pleas to a Church needing to be aroused. He was chosen to preach the tercentennial of Jamestown in St. Paul's, Richmond, Va., in 1907, and —only one of whom, Dr. Morris, now survives—he laid wise, firm and broad foundations. Every step was carefully thought out. This was to be no partisan adventure. "We bring you a Church that is Catholic, but not Roman." who that heard him will ever forget that masterful address? He was selected to preach at St. Paul's Cathedral, London, during the Pan-Anglican Congress in 1908. He gave the oration on Washington at the University of Pennsylvania, and was given the degree of LL. D. His last hard field work was when he came home to the Convention at New Orleans. Who can tell by how much these sermons and addresses, into which he threw such dynamic emotion, shortened his span of life?

But none ever heard him murmur. He loved the cause he plead for, and was willing to spend and be spent for it. Cheerful and full of keen interest to the end, manly, patient, joyful, strong, he could look back with praise and thankfulness, and as he looked forward "greet the unseen with a cheer."

"Remember thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord."

BISHOP MORRISON FATALLY INJURED.

The Rt. Rev. Theodore Nevin Morrison, D. D., LL. D., Bishop of Iowa, was fatally injured on the afternoon of Friday, December 27. He was struck by an automobile while crossing the street to enter his home.

Aged seventy-nine, he was Bishop of Iowa for nearly thirty-one years. He was born in Ottawa, Illinois, February 18, 1850, the son of the Rev. Theodore Nevin and Anna E. (Howland) Morrison. He was ordained deacon on graduating from the General Theological Seminary in 1873. He had previously received the Bachelor of Arts degree from Illinois College and, in 1895, the same college awarded him the degree of Doctor of Divinity. Later he received the S. T. D. degree from the Western Theological Seminary and his LL. D. degree from the Chicago Law School. Bishop Whitehouse ordained him priest in 1876.

Three years later he was married to Miss Sarah Buck, of Chicago.

He served at only two parishes before becoming Bishop, St. Paul's Church at Pekin, Illinois, 1874-76, and the Church of the Epiphany, Chicago, Illinois, 1876-99. He was consecrated Bishop on the twenty-second of February, 1899.

The burial was from Trinity Cathedral, Davenport, on Tuesday, December 31. Requiem celebrations were held by the clergy of the diocese at 6:30 o'clock, 7, 7:30, 8, 8:30 and 9.

The Burial Office was read at ten o'clock. The clergy officiating were the Dean of the Cathedral, the Very Rev. R. F. Philbrook, the Very Rev. Marmaduke Hare, Dean Emeritus of the Cathedral, and the Rev. James Colletti, of Oak Park, Illinois, formerly a member of the Cathedral staff. A requiem eucharist followed, celebrated by Bishop Longley, who was assisted by other bishops.

The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, read the anthem at the grave, and Bishop Longley read the committal and the balance of the service.

BISHOP SESSUMS SUDDENLY STRICKEN.

The Rt. Rev. Davis Sessums, D. D., deeply beloved Bishop of Louisiana, died suddenly about 4 P. M. Christmas Eve, from an attack of angina pectoris. His death came as a shock to all who knew him, for he had appeared to be enjoying good health and on the night previous to his death he had returned from an official visit to Bastrop in Northern Louisiana.

Funeral services were held in the Cathedral on December 27, at 11 A. M. The service proper was preceded by a clebration of the Holy Communion, in which participated Bishop Gailor of Tennessee, Bishop Mikell of Atlanta, Bishop Bratton of Mississippi, and Bishop Green, Bishop Coaodjutor of Mississippi.

Bishop Sessums was born July 7, 1858, in Houston, Texas. He was a graduate of the University of the South, and was a member of the first Master of Arts Class to be graduated from that University in 1878. He was ordained to the priesthood in 1882, and was made assistant rector of Grace Church, Galveston, Texas, the following year. The same year he was called as assistant rector to Calvary Church, Memphis, where he remained until 1887, when he accepted the rectorship of Christ Church, New Orleans, Louisiana. In June, 1891, he was elected assistant bishop to the Rt. Rev. J. N. Galleher, D. D., Bishop of Louisiana, and upon the death of the latter in December of the same year, he succeeded to the Bishopric. He is survived by his widow, a daughter and a son.

Not only has the Diocese of Louisiana sustained a great loss in the death of Bishop Sessums, but the entire Church mourns the passing of a noble and beloved leader.

THE EPIPHANY, OR MANIFESTATION OF CHRIST TO THE GENTILES

Berkeley Minor

COLLECT.

O God, who by the leading of a star didst manifest Thy only begotten Son to the Gentiles; Mercifully grant that we who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead: through Jesus Christ our Lord. Amen.

An earlier form of this collect I like better; it reads thus: "May be led onward till we come to gaze upon Thy majesty by sight.

THE collect refers to the first Epiphany or manifestation of Christ to the Gentiles after His birth, viz.: to the wise men from the east. The leading of a star naturally suggests traveling in darkness or the night-time, and is suggestive of the heathen darkness which then covered the world and in which some guiding light was so much needed. Nearly seven hundred years before the Prophet Isaiah had spoken of this darkness and the light that was to enlighten it. In the sixtieth chapter of that noble prophecy, Isaiah cries out: "Arise, Shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising."

THE Epistle is Eph. 3:1-12. This Epistle is a long parenthesis from verse 2 to verse 14, in which we are told by Paul of that wonderful Epiphany or manifestation of Jesus Christ to him near Damascus, that through him might be preached to the Gentiles "the unsearchable riches of Christ." It begins: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles—" and breaks off suddenly, as though the thought of the heavenly vision constrained him to speak of it, and its consequences to himself, and to the Gentile world. This feast of the Epiphany was called in old times the Feast of the "Epiphanies" (Bishop Coxe tells us), so many of which have been so graciously given us by God through His Son. The Church gives us two of these to meditate upon at this season; both to the Gentiles, one in the Epistle, through St. Paul, and the other in the Gospel, to the Magi, or Wise Men from the East.

St. Paul speaks three times in this Epistle of a mystery; First, a mystery revealed to him by Jesus at his conversion. Second, his knowledge of this mystery of Christ, how far it was revealed to him, now that he is converted. Third, "the fellowship of the mystery," i. e., how he was commissioned to make this mystery known to all men, both Jews and Gentiles; make it common property to all the world.

This is one of the many mysteries which meet us at every turn as we pass along the way of life from birth to death. Many of them are explained and made clear as we grow older, if we earnestly and reverently study God's revelation, and manifestation of Himself in nature and in the Bible. Many more we may hope to understand in a future state of existence, where we do not, as here, see in a mirror darkly, but face to face with our Lord, knowing as we are known by the Omniscient One (1 Cor. 1:12). Yet I take it, man, a finite creature, cannot hope ever to understand all the mysteries of his infinite Creator. Even everlasting life will not bring us to the full knowledge of even one of the great mysteries of the Godhead, the Trinity in Unity, for example.

Think of the wonderful things of this created universe, which we are so far from understanding fully, the sun, the stars, the comets, the nebulae, and of small things even more difficult; the molecule, the atom, the ion. If these finite, created things so puzzle us, what are we to think of our capacity for full comprehension of the almighty power and infinite wisdom and skill of their Creator, the Maker of "heaven and earth and of all things visible and invisible?" So the intellectual part of the soul of man, however gifted with genius, a Newton or a Laplace, an Asa Gray or an Agassiz, or a Maury, shall never sound the depths of that divine skill and wisdom through all eternity, while the rest of our spiritual being, "the feeling heart the judging head", shall never be satiated in viewing Christ's mercy and love in that sphere:

"Where all is made right that so puzzles us here;
Where the glare and the glitter and the tinsel of Time
Fade and die in the light of that region sublime;
Where the soul, disenchanted of flesh and of sense,
Unscreened by its trappings and shows and pretense,
Must be clothed for the life and the service above
With purity, truth, faith, meekness, and love . . . "
—William Allen Butler's "Nothing to Wear".)

Consider for a moment the mystery in this Epistle revealed (says Paul) to him by Christ Himself at his conversion near Damascus and other Epiphanies later in his life (at least three of them spoken of in Acts). It was a great mystery to Paul before his conversion this plan of God to give "His only begotten Son, that whosoever (be he Jew or Gentile) believeth on Him, should not perish, but have everlasting life" (John 3:16), and a mystery to all God's chosen people. The Messiah, they thought, was for them alone. This was their belief in spite of many prophecies in the Old Testament, indicating God's purpose as to the world-wide mission of His Son. But none are so blind as those who will not see; that judicial blindness spoken of by Isaiah (6:9 and 10), which passage Jesus refers to in Matt. 13, verse 15, where He says: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The great peril of such a state of mind toward religious truth, is shown by the fact that no passage of the Old Testament is so often quoted in the New as this one from Isaiah. It seems also to have been a mystery to Paul, after this mystery had been revealed to him of God's purpose to save all mankind, that God should have chosen him "less than the least of all saints" (as he calls himself), for so great a work. The deep humility of the Apostle is shown, when he says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of mystery (that is, how all men are fellows or sharers in this), which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." God's Holy Spirit will reveal all mysteries to us, so far as our finite minds can receive them, if only we seek Him with our whole heart.

IN the Gospel for this day (Matt. 2:1-12), we have an account of the first Epiphany, or manifestation of Christ to the Gentiles, after His birth, to the Magi, or Wise Men from the East. The very first Epiphany of all, of the infant Jesus, was to Jews, the shepherds who were "abiding in the fields (near Bethlehem), keeping watch over their flock by night" (Luke 2:8). Two other Epiphanies come next, at Jesus' "Presentation in the Temple", both to His own people; first to the "just and devout", Simon, and immediately after, to Anna, a prophetess, who departed not from the Temple, but served with fastings and prayers, night and day (Luke 2). This first Epiphany to Gentiles from the East is appropriate to this Epiphany, when we celebrate His first Manifestation to us Gentiles. Of this visit of the Magi, Dr. Noah Davis says: "Concerning this event many traditions have been handed down, some merely silly; that the visiting Magi were three in number, is inferred from the gifts being three (yet is not said so by St. Luke); though Chrysostom and Augustine say four times three, or twelve, the number of the tribes, and of the Apostles. The "Venerable" Bede names the three, Melchior, Balthasar and Caspar. Melchior is said to have been an old man, a descendant from Shem, an Asiatic; Balthasar, a middle-aged man, a descendant from Japhet, a European; Caspar, a young man, a descendant from Ham, an African. Thus are represented the three periods of life, the three races of mankind, and the three old world continents. That they were oriental kings is inferred from the prophecies (Isaiah 60:3); "and the Gentiles shall come to Thy light, and kings to the brightness of Thy rising" (Ps. 72:10); the kings of Tarshish and the Isles shall give presents; the kings of Arabia and Saba shall bring gifts."

"And lo, the star which they saw in the East, went before them till it came, and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy."

"Cold on His cradle the dew-drops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

"Shall we not yield Him in costly devotion,
Odors of Edom, and offerings divine;
Gems of the mountain, and pearls of the ocean;
Myrrh from the forest, and gold from the mine?

"Vainly we offer each ample oblation;
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

THE WORLD SPIRIT

By Thomas Semmes

BEGINNING with a passage of St. Matthew's Gospel (16:13-17) and the parallel passages in St. Mark 8; and St. Luke 9; we may trace very clearly our Lord's dealings with His disciples in drawing them away from their worldliness and self-seeking to a more spiritual conception and understanding of His Kingdom. The ordinary reader in passing Peter's noble confession of Christ and our Lord's hearty commendation of it, pointing to its divine source, would think that it contained all the elements of spiritual surrender to Him, and a full determination to follow, in all things, the Master he believed to be the Son of God. But Peter had very dim and uncertain knowledge of what his confession involved. He had the intellectual conviction of the person of Christ, but he had not arrived at the knowledge of the spiritual nature and demands of the kingdom "within". As we read his wonderful confession, "Thou art the Christ, the Son of the Living God" and then turn a few pages to St. Mark 14:71, and read, "Then began he to curse and to swear, saying, I know not the man of whom ye speak", we see an awful chasm too deep and terrible to explain in a casual way. There is, however, an explanation and we may find it by a careful reading of the intervening narrative. Every effect has a cause.

Immediately after the confession which Peter made, Christ began to reveal to them the nature of the Kingdom He came to establish on earth. It was the very opposite of the human idea of a worldly kingdom of temporal power, of political freedom and victory over enemies and oppression. Such a kingdom was the day dream of many a Jew and had in its conception much that was pleasing and to be desired. If the Jews who came to the Lord to trap Him about the tribute tax had been called upon to follow Him to establish such a kingdom they would no doubt have done so with a courage equal to any the world had seen. All their dislike and objections would have been removed. But what would they have gained? Even had they conquered they would have established only another earthly kingdom full of wickedness and self-seeking. Solomon and David had been over such a kingdom and when Jesus held in His hand the silver coin which represented the tribute money it clearly indicated what it had come to, humiliation and subjugation. The prophets had foretold this. Rebellion against God's spirit laws had withdrawn God's protection and delivered them into the hands of their enemies, and the same spirit of rebellion now refused to receive His Son and, and through Him, the message of God's truth. The same spirit would soon bring about the destruction of any kingdom they might establish.

But Peter's confession showed a high attainment of faith. His error was that he thought Christ would use His divine power to establish a world kingdom by force in which he and the disciples would occupy positions of influence and power. This material conception filled his heart with self-seeking ambition; the very opposite to that of Christ. It was perishable because it contained the elements of decay in itself. His Master's Kingdom in the hearts of men would not perish because its principles were truth and, therefore eternal. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." This is the mighty working principle of the kingdom and of the believing and victorious life.

So when Peter confessed Him to be the Son of God, He began to reveal to the disciples the nature of His Kingdom. It began with a cross for its Founder and Head. After confession comes revelation. When a man reaches a point of exalted faith, God shows him higher and greater truth. The kingdom was to be founded on divine law and self-sacrifice. No other power could constrain men and women to become willing subjects of the kingdom. Peter did not know this. He put his own weak human judgment against the wisdom of God. "This shall not be," he said. Then Christ told him that his spirit belonged to the world and to men and savored not of the things of God. He laid down the great principle over which men stumble today that all men entering His Kingdom must deny self and take up the Cross daily and follow Him. Even after such a plain revelation, while on the way to Jerusalem, they discussed the absorbing topic, who should occupy the highest position in the new kingdom, and when He asked them what they had talked about they were ashamed to tell Him.

A greater test came when they came down from the Mount of Transfiguration. Three chosen disciples were with Him. Peter did not appear to any advantage on the Mount. His heart was too full of himself. It is significant that both James and John wrote so strongly afterwards their warnings against the world spirit. "Love not the world," said one. "The friendship of the world is enmity with God," said the other. When they reached the foot of the mount, while the illumination of the divine glory was still upon the face of Christ, they found the disciples humiliated and confused by their failure to heal a sick boy. After Christ had performed the miracle they asked Him why they could not do it. Such power would be useful in the new kingdom. He then taught another great truth. Only fervent prayer could control evil spirits and perform wonders. Their preparation for such work had been poor. Debating their selfish and ambitious desires was not the way to obtain spiritual power.

Again they were taught the lesson of the danger of earthly possessions and honors. A rich young ruler came to Him to know the way of life. He had been faithful and religious. Jesus loved him. He pointed out the sacrifice which would gain a high spiritual place for him. Get rid of your riches, feed the poor and then come and follow me into poverty and hardship. His disciples were amazed. Perhaps they had counted on getting rich in their high positions and this was a death blow to their hopes. But Peter could not surrender his ambitions so easily. "Behold we have left all, what shall we have?" Jesus answered: "Persecutions here and life hereafter."

They began to be afraid of Him (Mark 10:32). His eyes were fixed so steadily on a cruel death. They could not comprehend it or its object. It reversed all their thinking. How could a kingdom grow out of this?

Again on their way a village refused to receive them. The anger of the Boanerges flamed out, "Let us call down fire and consume them." But Jesus said to John, "You do not know your own spirit." "Ye know not what manner of spirit ye are of." It was the same world spirit which grew out of pride and self-seeking. This same pair of younger disciples came with their mother to make sure of their places in the coming kingdom no matter what the nature of the kingdom might be. "Master, we would that thou should do for us whatsoever we shall desire." "What would ye that I should do for you?" said Christ. "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory: "(Kingdom," St. Matt.). Doubtless their motive was mixed and their understanding very imperfect, but their desire was very clear. They wanted a very high place in the Kingdom and the other ten were angry and jealous of the brothers who were so near to their Lord.

At last the time came for Him to suffer. They were gathered in the upper room and the holy supper had been instituted with its revelation again of the cross. Still they could not understand. They asked each other which one would betray Him, sorrowfully no doubt, but they could not free their thoughts from worldly ambition. There, in the presence of Christ, teaching divine truth with infinite patience and love, with the shadow of the cross upon Him, they once more debated the absorbing question as to which of them should be considered greatest in the new kingdom. No wonder the three chosen disciples slept during His agony. No wonder they all forsook Him and fled. No wonder Peter denied with oaths and cursing, that he ever knew Him. Christ went to the cross alone, because the world spirit had conquered His disciples for the time and they could not take it up with Him.

Is this not true? Is it not the reason that men and women will not follow Christ because His way leads to the cross? No man can truly enter His kingdom unless he is willing to pass through Gethsemane to Calvary. We must be willing to surrender to the will of God even unto death. This is the opposite of the world spirit. The Spirit of Christ can only come to us through constant, prevailing prayer to God.

THE GOSPEL IN WALL STREET

By The Reverend J. J. D. HALL

249 West Forty-third Street, New York City.

A LITTLE more than eighteen months ago I had the opportunity to become special preacher in this most unusual place. The Rev. William Wilkinson held this corner for twenty years. The place is thronged with people from many parts of the world. What Wall Street says and does has a far-reaching effect. St. Paul sought such centers to disseminate the Gospel.

When I left Galilee Mission in Philadelphia, I determined to bring the truths I had learned in the Rescue Mission to the Church as far as I was able. When the opportunity came to do this work, many friends said I would be obliged to modify my preaching so as to meet conditions in such a center. I am not at all conscious of any change in my way of preaching or presenting the truth. It is true that the very cream of America pass and repass this point, but they need the Gospel just as much as the prisoners or those in a rescue mission.

The idea of sin has faded from the minds of many people in this city, doubtless through the kind of preaching they have had to listen to. I divide everybody into one of two classes—lost or saved. I show the depths to which sin will bring us—using as illustrations the current events—and the way out of it all—the power of Christ to blot out sin and give us complete victory. Do people want to hear this style of preaching? Come and see. Many have said that they have never seen such crowds as gather and listen eagerly. Many write telling of the good they have received. Countless numbers tell of the change that has been wrought in their lives since hearing the truths revealed in the Bible.

I consider myself the Lord's recruiting officer. An appeal for the ministry is very often made. About twelve men have made their decision and a good number of others are on the anxious bench. One is a Hebrew, who shows great promise of usefulness in the ministry. I offer nothing in a material way, but everything in a spiritual way. A comfortable rectory and $3,000 per year will appeal to the lounge-lizards and riff-raff, but not to Spirit-filled men.

I stand on a little bench for a pulpit and hurl the old-time truths at that vast throng and they listen most eagerly and attentively. One has to be ready for all sorts of interruptions from all sorts of people. Last year a band of Reds descended on the place in force and began to denounce the government, capital, etc. In three minutes the whole place was seething. I held my ground and used the occasion to hurl some wholesome truth at all in hearing distance. It required every bit of spirit and of courage in one to do this. Arrests followed and then a summons to court as a witness, proved another opportunity to preach.

If the young students for the ministry and men just beginning the work would come and work in such a place it would soon change the face of the Church. Evangelism would be here in earnest and not a paper edition of it. Christ rarely ever preached indoors and His followers rarely preach outside. Suppose the Bishops set the example by getting out into all the centers of trade and commerce where the throngs are and there preach the Gospel of Christ—every one knows what the effect would be. I think it would reduce if not eliminate the ads in Church papers by so many clergymen hunting new fields of labor—not forgetting to mention the size of salary needed and the kind of rectory wanted. If any layman or clergyman is not being used as he feels he should be, I advise the reading of St. Luke 24:9 and Acts 1:8 and 19:2 for the remedy. Any one desiring to spend some time in this city in such work may easily be shown how it may be done if he will write the author of this article.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Estelle T. Oltrogge, of Jacksonville, Fla.:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light" St. Matt. 11:28-30).

Who will send one from the far-away places as well as very near us?

A PRAYER.

For Ministers and Christian Workers.
(Col. 1:29 in the Greek.)

Work in me, Power of God,
Work in me mightily;
That I may toil and strive for souls
With Thine own energy.

Work in me, Power of God,
Oh, work efficiently;
Then shall I speak with Thine own force
And turn men unto Thee.

Work in me, Power of God,
That I may stronger be,
And energise that I may fight
And more than conqueror be.

—Dyson Hague.

A CHRISTMAS PRAYER.

By Henry Van Dyke.

The day of joy returns, Father in Heaven, and crowns another year with peace and good will. Help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men. Close the doors of hate and open the doors of love all over the world. Let kindness come with every gift and good desires with every greeting.

Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clean hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful hearts, forgiving and forgiven for Jesus' sake. Amen.

On every plant on which we tread,
Are written words which rightly read
Would lead us from earth's fragrant sod,
To hope and holiness and God.

The simplest flower of the vale,
The softest note that swells the gale
The common sun, the air, the skies
To them are opening paradise.

Here we find sermons in stones,
Books in murmuring brooks,
Tongues in trees,
And good in everything.

Book Reviews

IMMANUEL HYMNAL: The Macmillan Company, New York, N. Y. Price, $1.75.

An excellent new hymnal with evangelical emphasis, that has, in addition to the old favorites, a multitude of hymns that are not generally known in this country. Every fifth hymn tune is new. This has been made possible by the elimination of the mediocre. Hymns by writers, like Bishop Moule and others associated with the English Keswick Movement have been introduced. There is a splendid section of hymns of the Holy Spirit. The book is to be recommended to those who would like to enrich their store of inspiring hymns and tunes.

Frank Cox.

THE SAVIOURS OF MANKIND: By Dr. W. R. Van Buskirk. Cloth. Pp. 537, with Index. Published by the Macmillan Company, New York City. Price, $3.00.

A fascinating book for the light it sheds upon religions alien to the Christian faith. Written by a Presbyterian divine, one expects it to deal justly with the claims of the New Testament that there is one "only Saviour"; "there is none other name under heaven given among men, whereby we must be saved". But we are disappointed in this, for the essence of the message is that all religions, for the people who adopt them or find themselves inheriting them, are the best for them, Christianity among them all, having its message for those who are disposed thereto.

The treatment of the character of our Lord Jesus is along the humanistic lines now so prevalent on all hands. Reference to the supernatural in His life is glossed over and the problem of His dealing with sin and conquering death and him who is its author is indifferently regarded. If

Dr. Van Buskirk has ever read Ohaspe, that ponderous volume of over one thousand pages, he will find himself antedated; for there we are told that the world has had forty-nine saviours. Consideration for the good doctor impels us to regard that he is trying under a misleading title to associate men who have done their part in the uplift of the world with the supreme work of the Son of God. Moses was in his way one such. But St. Paul, whom he includes, would cry out in protest against this fellowship; for no one more insistently maintained that his gospel of salvation was not of man, not of himself, but by revelation of Jesus Christ.

A sidelight on the matter is happily presented, by the recent pronouncement of Dr. Stanley Jones in The Christian Patriot of Madras, India. On all hands those who had admired his early dedication to the missionary endeavor of the Church, were confused and heart-wrung by his seeming reversal of position in his book, "The Christ of the Indian Road." Now, he pleads with evident grief that such an interpretation of his message as we had taken, was far from his intention. He admits that he was careless in his treatment of the subject of missions to the people of India. He would reverse all that we have deplored in his book. He does not believe that the Hindus have a good enough religion for them. He does acknowledge that when he wrote, "An adequate goal for character, a free, full life, God", he should not have left that bald statement without explanation. Vehemently he urges that India needs the redemption of the Cross. He protests against the very thing that Dr. Van Buskirk seeks to vindicate, namely, the combining of all religions in one great aspiration. His words are: "One of the greatest dangers before Christianity at the present time is the increasing attitudes tending towards syncretism. At the heart of the Gospel is a core of exclusiveness. We cannot escape it. Christ is not presented in the Gospels as one of the good ways, or even the best way, but THE WAY. Nor is He presented as bringing forth good truths, or even the best of truths; but He is THE TRUTH."

When St. Paul went to Corinth, he determined to know nothing among the people of that proud city, but Jesus Christ and Him crucified. Dr. Teusler, founder of the great International Hospital in Japan, when urged to omit the distinctly Christian features of his undertaking with the offer from the government of abundance of money for his buildings, he replied: "I came to heal the sick and to declare the gospel of salvation to the spiritually sick people of Japan. I cannot depart from that purpose." This brave messenger of the Cross has had a hard life to live; but is strong and cheerful in the hopeful completion of one of the largest hospitals in the Orient.

With such learning as Dr. Van Buskirk displays, such evidence of wide reading and deep thought, our hearts warm towards him in longing that the slip he makes on page 394, by according to our Lord the capitalizing of Him, may come in due time to be his reverent custom, and his heart-felt tribute to the "one mediator between God and men, the man Christ Jesus".

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

INTERPRETATION.

Mr. Editor:

Since the undersigned has been twice attacked, once by name, in your columns, I ask, in all fairness and journalistic ethics, that you give me space to reply. My former letter was not published and none of the clergymen whom you have censured has been heard from. This editorial passing of judgment, without hearing the other side is tantamount to convicting a man without a hearing. No court in the land would do that. It is like walking up to a man and shooting him down, when he has no weapon and no means of defense. It is like creeping up on him in the dark and stabbing him in the back. It is, in fact, worse than any of these methods, since it wounds his character and reputation, without allowing him to defend his position. Even the secular press has its columns open to replies on the part of those who are censured or condemned by others. Any other method is unethical and un-Christian. "Doth our law judge (condemn) any man before it hear him?" (John 7:51).

In connection with the proposed inter-denominational communion service in St. George's Episcopal Church, New York City, when the Christian Unity League was in session in that church, there was no intent to disregard the canon law of the Episcopal Church. It was not a matter of direct breach of law, but of interpretation of law. Whether or not this disputed canon, Number 23, regarding the illegality of non-Episcopally ordained men "officiating" in an Episcopal "congregation" (this was not to be an Episcopal, but a Christian Unity League congregation), whether or not any other broader interpretation might have been given this canon by the Bishop of New York, I am not alleging or contending. But if you, Mr. Editor, and others who have attacked our position, wish to put your opinion against that of Mr. George W. Wickersham, one of America's best legal minds, and a member of St. George's vestry, that is certainly your privilege. I still contend that the service might have been held without breach of law and without any hurt to the Protestant Episcopal Church. I also aver, that if the law is to be interpreted in a way to make it impossible for Episcopalians to share their altar with other Christians, then, in all frankness, it ought to be deleted or else amended in General Convention.

Do you realize, Mr. Editor, that such a ruling would make it impossible for Jesus Himself to have any part in our communion service—as He was not "ordained to minister in this Church?" Imagine, if you can, the implications of such a ruling—a ruling that would rule out the very Head of the Church Himself! If Jesus should come to Richmond, would He be allowed, under strict interpretation of the letter of our laws, either to receive communion or to take any part in a communion service at the altar of any Protestant Episcopal Church? Are we debarred from being "Christians" in our Church?—and from acting as Jesus would act? "Him that cometh unto me I will IN NO WISE cast out." "Whosoever will, let Him come." "Ye make the Word of God of no effect by your traditions."

We read that Jesus "received sinners and ate with them." Are we nobler and finer than our Saviour, that we cannot receive and eat not with "sinners"—but with Christian men and women of other churches? Or do we hold that these "other Christians" are **WORSE** than "sinners?" "If God so loved us, we ought also to love one another." Where is our logic—not to say our fraternal love and our Christhood?

By the ruling of Episcopal authorities I have twice been debarred from acting as I think a Christian minister ought to act towards other Christians. I deferred to this partisan interpretation out of respect to and for the constituted authorities, both in Baltimore and in New York. Incidentally, the late Presiding Bishop Murray did not prohibit the writer from taking part in the Baltimore communion service, as you say, but the Bishop Coadjutor did write me an "unofficial letter" in which he strongly advised against it. I yielded to his judgment. But what would Jesus do? Those of us whom you have castigated are anxious to apply the test in all Church matters: "What would Jesus do?" "What would Jesus say?" "What would Jesus think?" If that be revolution, if that be rebellion, if that be "socialistic Bolshevism," then make the most of it. This writer is not a rebel, has none of the inclinations of a rebel and has never done the act of a rebel in the Church—but, honestly, he would like to be able to treat all Christians as equal "before God", and will do so in so far as it lies in his power—and WITHIN the range of the VOWS he has taken!

Thos F. Opie.

Burlington, N. C.

THE GENESIS AND EXODUS OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA, AS FOUNDED ON THE PRAYER BOOK ALONG THE MOUNTAINS FROM ELKTON TO GROTTOES—SOMETIMES KNOWN AS THE WEST BLUE RIDGE MISSION.

Mr. Editor:

It is a pitiful story—humbling and humiliating—but it should be told.

This work was begun in 1905 under the auspices of the Protestant Episcopal Church, with the Prayer Book as its proper foundation, and with the approval by letter and in person by the then and present Archdeacon.

That the work was done assiduously and energetically may be estimated by the success which attended the effort in its various departments.

That it was well done educationally is attested by the fact that, in a District and County contest among the school children, the School at Yancey won in its District in its grades and in the County contest at Harrisonburg it won three out of five prizes with a close shave for the fourth; that the County School Superintendent told his own people—he was a Dunkard preacher—as was told by one who

heard him, that the Episcopal Church was doing the best work with the best schools in the county, and later, finding the teacher at Rocky Bar with a salary of only thirty dollars, gave her a first-grade certificate which entitled her to a forty dollar increase in her salary, which he paid out of public school funds, remarking that she was the best teacher in the county, had the best school in the county, and was worthy the increase in every particular. And the School Board, on their own motion appropriated more than $200 of public funds to these schools in one session.

That the civic influence among them was of the best is evidenced by the fact—whose import, it is certain, no one will gainsay or discount—that at Christmas in 1920, when there were at least five seasonal celebrations for the children, which the populace attended en mase, given in different parts of the Mission, there was not a smell or sign of liquor at any one of these celebrations, though Christmas was with them as with most people in the old days, the time for debauchery and dissipation; that it was said many times by the Commonwealth's Attorney of Rockingham that a marvelous change had taken place during this period among the mountain people—the section known as East Rockingham—and that at that time he rarely had a man or woman before the grand jury from that section.

That they were well versed in the Bible and the Prayer Book is witnessed by the fact that the Chairman of the S. S. Association of the District—perhaps the County—announced publicly at one of these meetings that the children in these mountain schools and Sunday schools were better versed in the Bible than any children he had examined in District or County; that during one session of the school, when it had a larger class of children tnan was present at other sessions, and in the Sunday school, forty of these children said "by heart" the whole of the Church Catechism, which enabled them to "play" "The Lady Catechism"—no mean accomplishment—with such splendid success that encomiums of praise came from native and visitor alike.

That the spiritual influence was notable and of a high order may be seen from the two following illustrations, selected from many. One, a "cussing" mountain boy, for which he was then noted, was attracted to the Sunday school and in due time confirmed. After five years of faithful every Sunday attendance he conceived the idea of a Rock Church at Rocky Bar. The phrase seemed to catch him. After much talk he, with others, made the proposition that they would haul the stone from the mountain if the money was gotten for the building. This was done and in due course the church was built. Meantime the flu epidemic broke out in the neighborhood and, after arduous work with friends and neighbors, he was stricken down, and though Doctors attended him day and night, pneumonia set in and he died. The last conscious words of this poor mountain boy was a Church blessing on his rector. Just before passing into the Great Beyond, he raised his trembling hand and said: "You know, Parson, it is the peace of God which passeth understanding!" The other was an ignorant mountain man who, shot down needlessly and cruelly by a psuedo officer, lay on his bed for six months wasting away with a severed spinal column. Ere he breathed his last, under the Church's administration, he was able to tell in his own language those present and to comfort a sorrowing mother with that statement which is the hope of the world, "He is the onlies' one."

For the material side it may be added: that a church was built in Pine Grove—a new point in Page County; that a stone school house was built at Ingham in Page, where a church had already been built; that a dwelling house and sixty acres of land, to which other lands were added by purchase was bought as the Settlement House, a church moved from another point and put up, a parish house, school house, manager's house and cannery, afterwards changed to a dance hall, when the contract with the man who had agreed to run it as a cannery for five years had been broken and the man dismissed—all this at Yancey; that a hall was bought, a stone school house and a stone church (the one now disembowelled) were built at Rocky Bar—in all some $25,000 worth of property; it being conservatively estimated that during the fifteen years of the rectorate referred to some $50,000 was collected and expended in these buildings and in running the schools—in some years as many as six teachers were employed.

That the industrial work was succeeding was attested by the fact that in 1919 there was a return in profits to the Mission from the Cannery and Molasses Mill some five hundred dollars, at the same time serving the people in saving their produce, and that in the year 1920, when the slump came, with careful management, there was no loss, which a very few in the business might say, that this work was growing in usefulness to the people in preparing their produce and so providing them with much food for the winter, and might have been continued as a resource to the Mission under the management which had been provided, but for the ruthless breaking of the contract had with the man to do the work, and his flat dismissal with a rebuke from the Archdeacon administered publicly that the Mission could not thus be tied up for five years.

That the work had grown in favor and met the approval of the neighborhood, both mountain and valley, was emphasized by the concourse of people who attended a poorly advertised "good-bye" meeting—so poorly advertised indeed that the Archdeacon did not get to it—had no invitation—and from the many words of praise at that time and even now of the splendid work that had been done, and this the public is still attesting.

If so much might be accomplished in half a generation in practically virgin soil, with the service of its Prayer Book and the Church's uplifting and upholding teaching, where was the need of a change to a Eucharistic, aenemic Romish service? And that with a people who could only protest? With these results as actualities, the proof of whose existence was easily ascertainable, might not the least sympathetic onlooker have felt somewhat safe about ultimate and permanent results, even though the present did not reassure him?

But eliminating possibility of personal prejudice and sympathies, with this showing of results, easily ascertained, if not apparent to all who wanted to know of them, is there anything that justifies a radical change in policy as the Church lays it down, and the introduction to these people, who might not protect themselves, of a doctrine which is abhorrent to the true teaching of the Prayer Book and what has ever been taught by the Protestant Episcopal Church in Virginia? As the evidence is adduced to prove that this radical and ruthless change was made under the protest of the people, let the reader ask was this change necessary? If not, then why was it allowed to be made?

It is a pitiful story of ecclesiastical perfidy and negligence and neglect of the rights of these unprotected people.

I shall relate what I **know** and **saw** first of all:

When this invader of the rights of these mountain people, as the possible successor of him who was then on the eve of leaving the mountain Missions, of which the Bishop had eighteen months' notice as a probability, was first spoken of, the Bishop was told that he and his wife would be entertained at the Settlement House for six months on probation, at the end of which time his suitability might be determined. Nothing was heard of this proposition. Being unable, it was said, to carry out his publicly advertised purpose of erecting a fifty thousand dollar memorial to the Archdeacon on Roche's Mountain, where there might have been fifty people in ten miles square, he was brought down and placed in charge of the then West Blue Ridge Ridge Mission—coming into the rectory the same day that the outgoing rector left, without consultation with him of this purpose.

In less than a year the industrial work had been abandoned, by breaking a contract, as has been shown; his flock of goats, imported for their milk for the sickly and underfed mountain children, had chewed the bark off the trees of a very promising young orchard, and the engine house in the yard had been changed into the entrance to the chicken house, built on the edge of the side yard. These are amusing now as they were then, but they might have put some one on guard who had his advancement and employment in hand. But no, he was advanced to the diaconate and then made a presbyter; then he might and did do his perfect work, for about this time he became possessed of much money with the people asking where did he get it? Where? Perhaps his use of it, with the current rumors as to its donors may enlighten the reader.

But full fledged with the Church orders and much money he went to work. I do not say that the stone church, which the people built, as will be shown, was the first to suffer at the hands of this apparently paid agent, but it is not too much to say that it suffered most.

This was the church for which the people hoped and prayed. The work there had been started under a prejudice so strong that the school house would not be loaned for church services. This prejudice had been overcome; the school house had been enlarged by a cooperative agreement with the people and the school trustees, and for years it was the church's school. Services and a Sunday school had been conducted in the building. To this church, for its building, the people hauled their stone from the mountain, and a solicitor had gone here and there meeting with remarkable success in securing the money—"the rocks"—to put their rocks in a rock church founded on the Rock of Ages! A Dunkard preacher, who had learnt his trade in Philadelphia, now at home on a visit, did the stone work; a local carpenter, with unusual knowledge in his craft, did the wood work. By dint of hard work, getting information here and there from other churches and sources, put in the chancel furniture—and he and the people loved it so—particularly the young man who was the prime mover in the effort, and who had so caught the Church's teaching that ere he was called to his reward, left a blessing for his rector. In this church, with the praise about him of a

grateful people, to whom he had by his skill presented the lovely church in all its appointments, this man was the first one confirmed in the first class ever had in the church.

A pitiful story that these people under solemn protest should have been robbed of the work of their own hands. The interior was especially attractive with appropriate furniture made by this man; pulpit, lectern, prayer desk, font, with an unusually pretty holy table, and a most attractive chancel rail.

Today, it is a dismantled, disembowelled church. No pulpit, no lectern, no prayer desk, no holy table, nor chancel rail (save the one since has been put up by one of the teachers). In its bareness and barrenness it was left to the people with an ugly, rugged ALTAR obtruding itself on the view, and by its obtrusiveness shutting out the lettering to a memorial window erected by a former teacher to a loved one. And here it may be said, that the opposition to the change in one quarter was silenced by the promise to make the ALTAR a memorial to her loved one, but there is not letter, sign, or symbol visible about it to suggest that fact. The altar must have been objective for the flooring in front of it is common chestnut plank. Was ever ecclesiastical vandalism more shamefully perpetrated on a more helpless people? Was the change necessary?

What were some of the results of this change? Did these results justify the change? How have the people reacted to the change from the Prayer Book teachings of the Church, with its resultant wholesome effect herein narrated to that of the Eucharistic teaching of altarized churches with priestly trappings?

This is what I **hear**: That at the school where in other days forty children could repeat the Church Catechism word for word and where the "Lady Catechism" was splendidly played by them, children were allowed to come to the day school under the influence of intoxicants, that the cannery building was changed into a dance hall after the abandonment of the industrial work, to do which a contract had to be broken—the man put in charge meantime protesting that he knew nothing of such kind of work. (It might be well to say here that the mountain man who was his chief advisor in doing away with the contract and the man to do the work, led the charge against him when he was forced to leave that Mission.) That, where under the former policy there was no sign or smell of whiskey at those Christmas celebrations, under the new policy in a year there were as many on the road for bootlegging as there were at home; that the cooperative plan with the county authorities whereby the rector was allowed to name all the teachers of the public schools, under conditions, was abandoned; that the cordial fraternal relations with other churches had been disannulled, and the children in the Sunday schools not allowed to fraternize with the children of other Sunday schools, that it would lower the standards of the church to do so; that now, at the Rock Church, which aforetime had the love and affection of the people, the common expression is as I was recently told, "When you wish anything done (as putting in an altar, for instance), go to the Episcopal Church, but if you want religion you'll have to go somewhere else to get it." The altar seems to have altered and changed things.

But some one will say, they like the Eucharistic service, the Holy Communion as administered with the priestly trappings and colors and altars? In answer to this, it may be said that at a service of this kind held recently when the Archdeacon was present, assisted by an English army man, after eight years of such teaching, with a crowded house, the result was not a paltry half dozen of the mountain people to go to the communion. Then why and wherefore was the change in the services made? What was the motive? It is not known, but it might help in ferreting it out from the viewpoint of the man who did the changing, that it was here that he was to spend in this mountain mission the two thousand dollars that was put in his hands, as was known in Church circles, by a certain party in the Church, whose business it is to work havoc in places where the people cannot help themselves—as for instance poor Ripon in the far west, who had such trouble getting ride of one of these misguided agents. This agent did well, and but for the fact that the people eventually rose up in arms and forced him to leave, charging him with immorality, he might still be in the field. On account of some "sob stuff" worked on the "Powers that be" the charge was never inquired into. He is now an Island Missionary drawing money from the Church, which he is doing his best to disrupt, if not from his former apparent employers.

The story is done. A pitiful one, isn't it? As you contemplate do you not marvel that no voice nor hand was raised to save this church for the people that the people might be saved to the Church? Do you marvel that a listener was amazed when he heard the Archdeacon say publicly at a ministers' meeting in Richmond last winter that he felt **safer** about the mountain people, coming fresh as he did from this region—even Yancey—where he had bestowed a blessing on a parting missionary of another church —that he then felt **safer** about the mountain people than ever before?

It may be too late to save this Mission from this flagrant vandalism; it is too late, it is feared to save the Rock Church, where the people are sent away when they want religion; this must ever stand with its ugly obtruding rock altar as a monument to the perfidy of one who might have been at least honest with the people, and to the neglect and negligence of those who should have protected these helpless mountain folk from such heartless mistreatment.

Other Missions, of which I know nothing personally, may be saved to the Church and the Church to the people, but for the area under review the situation is hopeless.

In time the two, who are faithfully, with splendid effort, holding steadfast along the old ways of the Church, will pass out, and then, with those in charge who are now gradually forcing on the people views that are not in keeping with the Prayer Book, the Protestant Episcopal Church will take its place, and who shall say under changed conditions it is not the proper one? Will takes its place along with all the other fads that have disturbed these neglected people and left them in abject and woeful ignorance. With the aggressive insisting and persistence of this party, though quietly done, and the opposition thereto, if there be any, asleep at the switch and doing nothing, Mountain Missions generally will follow the lead of Rocky Bar in its exodus from the faith and affection of the people—with silent buildings left here and there—costly monument to the egotistical folly of its builders—reminders of what the Church lost from its failure and neglect.

What price Glory? What price fifteen years of ceaseless, tireless labor in behalf of a people? What price a letter of this kind and character? The price that every man pays who runs up against a system well set in its ways and who dares to tell the truth? So be it.

It is a pitiful story of perfidy and neglect, in relating which the effort is made not so much to find the fault, as to fix the facts.

Josiah R. Ellis.

Church Intelligence

The Late Canon Nolloth.

Tribute by Former Colleague.

(We reprint the following account of a noble, saintly character from the London "Record".)

The late Canon H. E. Nolloth was so well known to and deeply respected by a large number of our readers that we venture to quote the following passages from the sermon preached at Beverley Minster on the Sunday after the Canon's passing home, by the Rev. W. E. Wigfall, Assistant Perpetual Curate at Beverley Minster, who was associated with Canon Nolloth in the work at Beverley for thirty years.

Taking as his text the words from Haggai 2:9, "The Glory of the latter house shall be greater than of the former." Mr. Wigfall, in the course of his sermon, said:

Your thoughts and mine are occupied with the end, so far as this world is concerned, of a life that has been very closely bound up with our own lives, and the life of this town of Beverley, and especially of the Minster and its parishes of St. John and St. Martin. . . . You and I, like those Jews of old, have a house, dedicated to the service of God: a house of which we are very proud (I sometimes wonder whether we are too proud of it, and of its by-gone glories). Our holy and beautiful house!

He whose memory occupies our thoughts loved it with a love that is beyond our power to express. And in the directions he gave for the carrying out of his funeral we can see how his thoughts had gone back to its very earliest days. Have you realized that his body's last journey to Beverley was, for its last few miles, over the same track by which his great predecessor St. John of Beverley came from York in the year 718 to the quiet retirement of his Church Inderawood, and that, according to his directions, his body was placed at rest just above the last resting place of St. John, thus linking himself up with the Minster's earliest days, and claiming association with its earliest possessors? And so he loved to live in thought through all periods of its history. Are there stones here and there that were cut by the hands of Norman workmen? He would argue stoutly that they were still in the positions where they were placed at first. But he not only looked back and revelled in the past, he also looked forward still more eagerly to the fu-

ture, and, doing so, wished to leave this Minster even more beautiful than he found it; that it might be the joy and pride of many generations. And, to that end, he spared neither thought nor expense. He feared not, either to restore in suitable manner stonework decayed by time, or to add what was in keeping with the original design. So when the second jubilee of Queen Victoria gave him the opportunity, he launched a scheme for filling the niches on the west front with statues, and gave liberally to it.

The bells were not so well in tune as they might be. He rested not till they were recast, properly tuned on scientific principles and re-hung in steel frames; ten in number, instead of eight. And to this noble peal he added a "bourdon" of seven tons weight, and of deep and sonorous tone. But time would fail me to tell of improved heating, carved stone work, beautiful mosaics, and colored glass. Thus, he not only looked back upon the past glories with affectionate longing, like those Jews of Haggai's day, but also forward into the future with eager desire to make the Minster a glory of future generations, even a greater glory in the latter days than in the former. With what success let future generations says! But beside the fabric he loved the services, and strove to make them worthy of the Minster and its traditions.

The idea he had in his mind, and expressed to me in those far-off days when I first knew him, was that of a good musical service, such as we love to hear in our Cathedrals and College Chapels. His desire in all this was that here in the Church below we might take our part in that perfect praise which the hosts of heaven offer to God with an enthusiasm that never dies. One of his favorite hymns (we sang it last Sunday evening) aptly expresses it:

"Yet, Lord, to Thy dear will
If Thou attune the heart
We, in Thine Angel's music still
May bear our lower part."

But it was not alone the fabric and music of services that absorbed his attention. His great desire was to see this church filled morning and evening with a congregation of earenst worshippers. "Oh, that men would therefore praise the Lord for His goodness, and declare the wonders which he doeth for the children of men!" And to that end he gathered the men together in a Bible Class, where he taught them to believe in and to love that wonderful book as the Word of God.

He was very impatient with the objections of higher criticism and modern science, knowing that neither had any foundation except unwarranted assumption on the one hand, and the ever-shifting currents of scientific research on the other. He was never tired of opposing "monument facts" against "higher critical fancies". Is there any wonder that he drew men round him and held their attention? For, after all, work for God does not depend for its success upon the charm of a human personality, nor the compelling force of ability; it is God who draws men to Him. And when a man thus honors God, first by firmly believing the message God has given to men, and then by proclaiming that message in spite of all opposition, is it any wonder that God should "confirm the word by signs following"? Beside this he was unwearying in following up his work by diligently seeking out his men, and letting them know in many ways he cared for them, that their well-being was of the greatest concern to him. It made them think. And then the question arose in their minds: Why does he care for us? He is not a Beverley man. What are we to him? And then the glory of the latter house shone out greater than that of the former, for it was filled and illuminated by the glory of His presence Who thought not of Himself, but of those He came to save; Who taught men to give themselves for their fellows as He had given Himself for them. If this man, the servant of Jesus Christ, cares so much for us, and thinks so much of us, what does the Master Himself think? And so they become followers of Jesus Christ; followers together of him, fellow imitators with him of Jesus Christ the Lord. He worked hard, too, in the cause of temperance, and was a strong advocate of total abstinence, caring nothing if people called him a "teetotal fanatic", rather glorying in it.

I often wonder whether we see so little drunkenness in these days because of the work done in time past by such men as he, in Bands of Hope among the young, and advocacy of "the pledge" among grown-up men and women; together with whole-hearted example on the part of the advocates. He knew of a cure for the craving of alcohol. It became famous. Some forty or more years ago I met in Oxford a young man who was eager to preach the gospel of Jesus Christ, and who worked hard in preparing himself for an efficient ministry. I see in Crockford's Clerical Dictionary today that he is rector of an important parish and an honorary canon of the Cathedral. That young man was in Oxford because he had been helped to go there by Henry Edward Nolloth. And many another young man could confess that he had received encouragement from the same kind hand at the outset of his career. I myself know well, and I gratefully acknowledge, how ready he was with sympathy in sorrow, and with helping hand in time of trouble.

Do you wish to raise a memorial to him? A memorial that would please him more than anything else? Then make the latter glory of this house of God greater than it ever was in former times by filling it with earnest worshippers, Sunday by Sunday, morning and evening; by realizing that the greatest glory of worship is a consciousness of the presence of God the great Spirit, filling and illuminating not only this holy and beautiful house, but the whole universe.

The funeral service for Canon Nolloth bore fitting testimony to his character. The large congregation in Beverley Minster, including parishioners, representatives from York Minster, and Oxford University, and numerous friends, the solemn yet hopeful service, and then interment in the cemetery near spacious Westwood, with bright rays of the setting sun—the whole occasion was in glorious harmony. The rector said that the name of Canon Nolloth would always be held in esteem and affection, for its strength was in "The Lord our Righteousness". Some of Canon Nolloth's favorite hymns were included in the service. Canon Nolloth left detailed directions in writing as to his funeral arrangements, and one of these was that his old friend, Mr. Camidge, should play the organ, and that the piece he desired to be played was "Volkslied." This Mr. Camidge did at the service.

For Our Sightless Friends.

Dear Reader:

Can any work be more appealing than to help the Blind to have a Bible?

Can you conceive of any endeavor more worthy of the support of Christian people?

Because we believe your answer will be "no", we ask you to kindly forward a contribution again this year for our Blind Fund.

With appreciation of all you have done and will continue to do for our sightless friends, I am,

George Wm. Brown,
General Secretary American Bible Society.
Bible House, Astor Place,
New York City.

CHURCH OF ENGLAND NEWS.

The Church and the Soviet Government.

(S. C. London Correspondent.)

The recent debate in the House of Lords on the resumption of diplomatic relations with Russia in which the Archbishop of Canterbury spoke out forcibly on the determined opposition of the Soviet Government to every form of religion, has been followed by a great outburst of indignation. One London daily newspaper gave itself furiously to protest, and disavowing all political bias, has organized a National Protest and has called into existence a "General Committee of the Christian Protest Against Russian Persecutions." Over this committee, Prebendary Gough presides.

The opinions of many well-known religious leaders have been published and are interesting, if only as an illustration of the way men of equally high Christian standard may differ on questions which are even so definitely moral as these. It is also interesting to notice, as perhaps some proof of the conscientious convictions behind political opinions, that in this matter men who are sincerely religious and may be supposed to be actuated by the purest religious motives, follow the lines which might be anticipated from a knowledge of their political views.

Whether the great end in view will be better attained by a refusal to have any relations with the Russian Government or through the influence of an Ambassador present on the spot, each one must judge for himself. The writer believes that if the Government decide on other grounds that it is better to resume diplomatic relations with the Soviet Government, Christian forces should not seek to frustrate their purpose on the ground that persecution is meted out to Russian Christians. The strength of the Christian Church has always been more manifested in its readiness to suffer than in its appeal to the secular power. It is very significant that Pastor William Fetler, General Director of the Russian Missionary Society, who is so familiar with the situation in Russia, appears whole-heartedly in favor of this move. He says: "I feel it to be an answer to prayer, because in many parts of Europe there has just been held a day of prayer and complete fasting for this very same object."

It is difficult to say what will be the outcome of this protest, but at least it will serve one useful purpose if it calls forth renewed prayer on behalf of the Christians in Russia.

Church Union in India.

The Committee of the Church Missionary Society have put forth a statement concerning the proposed Union of the Anglican Church, the South India United Church, and the Wesleyan-Methodist Church in South India. It expresses its cordial approval of the principles involved. The statement put forth by this Society cannot be lightly regarded. The large majority of Indian Christians of the Anglican Communion

in the four Dioceses of Dornakal, Madras, Tinnevelly, and Travancore and Cochin, are within the Society's Missions. The Parent Committee in London has formed this judgment after taking into review all that can be said with regard to the past, and with regard to the general outlook within the Church. At the same time it has undoubtedly been influenced to some extent by the fact that the desire for unity in South India proceeds primarily from the Indian Christians themselves and has been consistently voiced by the Indian Church leaders, as well as, and perhaps more than, by missionaries. The committee notes that none of the proposals now put forth relating to Church Order, goes beyond the terms of the Lambeth Appeal of 1920, and that the four basic facts of Faith and Order laid down in the Lambeth Declaration of 1888 as the ground of unity, are accepted.

If the C. M. S. is true to the principles which have guided it throughout its great history, it can do no otherwise than approve the proposed scheme of Reunion, and call for prayer that the Spirit of God may lead the Christian Churches along the lines of His Will and that the Kingdom of our Lord Jesus Christ may be set forward.

How serious the situation is becoming in the Church of England through the Reunion question following so quickly upon the Prayer Book controversy, may be judged from a pamphlet just put forth presenting a report of present-day movements towards reunion, prepared by a Committee of the English Church Union. After dealing with the Lausanne Conference of 1927 and briefly with the Malines Conversations of 1921-3-5-6, it refers to the project for union in South India and draws certain conclusions. These conclusions include this paragraph, which they feel bound to put forth in view of statements which are being made that there is "No real risk of separation":

"If the Lambeth Conference approve and the English Episcopate asesnt to the South India proposals in their present form—in particular, if the Church of England is to be in full communion with those who are simultaneously in full communion with non-episcopal bodies; if concessions are made for an interim period on grounds of 'economy' but without definite provision, required in the judgment of the Committee to justify such concessions, that at the end of the interim period episcopal ordination and confirmation will be universal; or, if approval is given or necessarily implied of the view that episcopal ordination is not necessary, at least in all ordinary circumstances, for the valid celebration of the Holy Eucharist—then the gravest question will arise for many Church people as to whether it is possible to remain in conscientious communion with the See of Canterbury. So far as members of the committee can at present judge, there are many for whom it would not be possible."

The position of Evangelicals in the Church of England has been strengthened by the issue this week of two small books—the one by Archdeacon Hunkin, "Episcopal Ordination and Confirmation in Relation to Intercommunion and Reunion"; and the other by Mr. Albert Mitchell entitled, "The Faith of an English Churchman." The former contains some research work and shows what has been the attitude of the Church of England at various crises in regard to Non-Episcopally ordained men, with special reference to their Ministration in the Consecration of the Lord's Supper. The latter is a thought-provoking book dealing with a series of subjects, such as the Fatherhood of God, the Trinity, the Incarnate Redeemer, the Holy Spirit, the Word and the Sacrament, the Ministry, Forgiveness, and so on. Each is dealt with succinctly and helpfully. To those who are already conversant with the Christian Faith, it will help to a more simple understanding of essential Truth.

Prebendary H. W. Hinde.

The appeal for an old, homeless, friendless, penniless woman, inserted as "ad" in our issue of December 14, was in behalf of and at request of party living in St. Louis, Missouri, and not in Virginia.

"Always Abounding in the Work of the Lord."

Dr. Larkin W. Glazebrook sends two more reports of his missionary journey in the Western Dioceses. He writes with continued enthusiasm that he has found "such old-time religion" and says, "I am being given many opportunities and privileges."

In the report to Bishop Parsons of the visit to the Diocese of California, he notes twenty addresses delivered in his eight-day stay before audiences varying from eight to five hundred.

He says:

"I am most appreciative for the cordial cooperation of the Bishop, Archdeacon Porter, the clergy and lay people of this outstanding diocese. I was given every opportunity to present the Message of the Commission on Evangelism. My visit to this diocese was more than worth a trip across the country."

A six days' visit to the Missionary District of San Joaquin included a four-day mission in Harford Parish, in accord with Bishop Sanford's wishes.

Several of these services the Rev. Arthur Walters and several of his people drove twenty miles to attend.

Dr. Glazebrook and his family enjoyed a brief rest during the Christmas season at Del Mar, California, where he remained until January 2.

He will resume his work on January 5 in the Diocese of Sacramento.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Action of the Bishop, Dean and Chapter of Christ Church Cathedral, Louisville.

At the eleven o'clock service, Sunday, December 22, the Dean announced that word had just come that the Very Rev. Charles Ewell Craik, Doctor in Divinity, and Dean Emeritus of the Cathedral, had passed to the rest of Paradise.

Christ Church was founded in 1822. Only twenty-two years after, the Rev. Dr. James Craik became its rector. In 1881, the Rev. Charles Ewell Craik became his assistant, and the following year, upon the death of the father, succeeded him in office; in 1894, when Christ Church was made the Cathedral Church of the Diocese, he became its first Dean. In 1916 he sustained an extremely severe accident, which it was supposed would prove fatal, and from which he never fully recovered; and the next year he resigned, and was elected Dean Emeritus. Thus for eighty-five, of the one hundred and seven years of this congregation, father and son have been connected with it.

Dr. James Craik was one of the most eminent of the clergy of the Episcopal Church in his day; but among his people was known and loved above all as a pastor, and by them was affectionately called "The Good Shepherd". The son followed in the steps of his illustrious parent. A number of the most important accomplishments of this "Mother Church" among the parishes of the city had their initiation during his ministry, notably the beginning of the Endowment Fund of the Cathedral, and the building of the Cathedral House; but he, too, was above all the pastor, and this in nowise better attested than in the hold he had upon the affections of the poor, and those in distress.

This connection of eighty-five years, and an active ministry of nearly three quarters of a century by father and son in this old congregation, has left an indelible impress; and, under God, the work which it has accomplished and the position it occupies in the community today, are in large part its fruitage. For this we thank God.

To the bereaved widow and her sons, and to the entire family, we extend our heartfelt sympathy, and most earnestly pray that our loving Heavenly Father will lift up the light of His Countenance upon them and give them His own abiding peace.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Ordinations.

The Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania, officiated Monday morning, December 23, in Old St. Peter's Church, Philadelphia, at his first ordination since his consecration, when he advanced two men from the diaconate to the priesthood. They were the Rev. William Hugh Fryer, now serving as a curate on the staff of St. Peter's, and the Rev. Cedric Earl Mills, now in charge of St. Cyril's Church, Coatesville, and the Church of the Ascension, West Chester. The Rev. Dr. E. M. Jefferys, rector of St. Peter's, presented Mr. Fryer and preached. The Rev. E. Sydnor Thomas, rector of St. Barnabas, Germantown, presented Mr. Mills and read the Litany.

R. R. W.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop
Rt. Rev. C. L. Slattery, D. D., Coadjutor

Bishop Slattery's Christmas Sermon.

The Rt. Rev. Charles Lewis Slattery, D. D., preached in the Cathedral Church of St. Paul, Boston, on Christmas Day. The following is a brief summary of his sermon:

"We beheld His glory."

The early Church felt that Christ's revelation of His Father was a revelation of humility. They expected Christ to return on the clouds of Heaven with amazing pomp and ceremony. Even St. Paul said that Christ emptied Himself of the glory which He had with the Father. Forty years later, a great mystic proclaimed, "We beheld His glory." It came over him that no outward radiance could transcend the divine life which men saw day by day in Jesus of Nazareth. Henceforth all life becomes the medium for the Divine.

Christ Himself told His followers that even Solomon could not compete with the lilies of the field. He who believes in the Christ of Christmas Day dares to find God in the life of every day.

Christ's glory was manifest when He took little children into His arms, when He touched the leper, when He sat with his friends at supper, when He talked to them on the mountain.

Only gradually can the world rise beyond the vulgar estimate of noise and crowds and glitter. Still the world looks for God in the fire, in the wind, in the earthquake. Only those who know Him face to face discover Him in the still small voice. The Christian looks forward to seeing his Master, but when he sees Him, he shall see Him in the glory which He had in Bethlehem, in Nazareth, in Jerusalem, the elemental glory which does not depend upon any outward pride or circumstances.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Resolutions on Dr. Downman's Resignation.

The resignation of the Rev. J. Y Downman, D. D., for forty-one years rector of All Saints' Church, Richmond, and its first and only minister, was announced to the congregation December 22, at a special meeting following the morning service.

Frederick S. Valentine, register, who made the announcement to the congregation, told of the efforts made by the vestry to persuade Dr. Downman to reconsider and the deep regret with which the resignation had been finally accepted by the vestry at a meeting Thursday night, after the efforts proved of no avail. The following resolutions of the vestry were read by Mr. Valentine:

"Resolved: That in view of the letter of Mr. Downman of October 15, 1929, resigning as rector of All Saints' Church, and in view of the resolution of the vestry refusing to accept same, and their offer and suggestion to him that they be allowed to furnish him an assistant and after considerable correspondence and frequent interviews with the committee appointed by the vestry to dissuade him from taking this step, it has been impossible to induce him to change his mind or convince him that his resignation will be a severe blow to the congregation and the vestry, and will be regarded by all as a loss that will, in all probability, never be entirely retrieved by any successor, however capable and consecrated to the work of this church he may be.

"Therefore, be it further resolved: That as our rector seems to be inflexible in his opinion that on account of his age, it is best for the church that he resign and that a younger man be secured, and after two months' consideration by him and continuous but futile efforts during this period by the vestry to induce him to change his mind in this matter, it is with reluctance that the vestry is constrained to accept his resignation to take effect at such time as he may designate; it is further resolved: that a committee of five members of the vestry consisting of the senior and junior wardens, Colonel Button, Mr. Valentine and Mr. Alfriend be and they are hereby appointed to carefully look into the matter of securing a rector for All Saints Church to succeed Mr. Downman, with the request that they act and report their conclusions to the vestry as speedily as possible, consistent with the importance and far-reaching effect of their decision."

Resolutions on behalf of the congregation, expressing regret at the resignation of the rector and approving the action of the vestry, were offered by Alex H. Sands and adopted by the congregation. These resolutions were as follows:

"Whereas, The vestry of All Saints' Episcopal Church has this day laid before the congregation the resignation and acceptance by them of our beloved rector who for over forty years has been our faithful leader in the cause of Christ, and

"Whereas, the vestry have shown by their resolutions that they have done all that was humanly possible to prevail upon the rector to withdraw his resignation without success and that, therefore, the resignation had to be acted upon as reported; therefore,

"Be it resolved that this congregation appreciates and approves the action of the vestry as shown in the resolutions this day read; that it unites with the vestry in recording its deep sense of regret at the action of its beloved rector; it is further

"Resolved that the senior warden doth forthwith appoint a committee of five, two of whom are to be chosen from the vestry and three from the church at large, who shall be entrusted to prepare suitable resolutions of respect for our rector and regret at his action in so resigning—this committee to report back to a call meeting of the congregation to be called by the senior warden."

Dr. Downman had been in the active ministry for forty-six years, having been ordained by Bishop Peterkin in Alexandria in 1883. He held his first charge in West Point and from there accepted a call to Danville. Leaving Danville to accept a parish in Greenville, S. C., he remained there until 1888, when he was called to the rectorship of the new All Saints' Church here, where he conducted the first service of the new church on Christmas Day, 1888.

Under Dr. Downman's ministry the new church, organized by former members of old Monumental Church, grew and prospered. In 1898, a lot on West Franklin Street was tendered as a gift to the church and the decision to erect a new church building was reached. The present French Gothic edifice was begun and on December 7, 1898, the cornerstone was laid. The first service in the new church was held in January, 1900.—Richmond Times-Dispatch.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Preaching Mission Planned For 1930.

The Diocesan Commission on Evangelism, of which Dr. Anson Phelps Stokes, canon of Washington Cathedral, is chairman, announces preliminary plans for a preaching mission to be conducted in representative Episcopal churches throughout the Diocese of Washington, from November 16 to 23, 1930. A mass meeting in the new Constitution Hall will begin the Mission, after which twenty-five Mission preachers will hold daily services for a week in parishes in the District of Columbia and Maryland. This program was approved at the last Annual Convention of the Diocese of Washington. The main object of this Mission as set forth in a memorandum sent to the rectors of the several parishes is "to deepen the spiritual life and sense of consecration of all communicants and other persons affiliated with the Episcopal Church; thereby increasing their effectiveness from the standpoint of the work of the Church and of Christian citizenship." It also is hoped that the Mission may reach many of the unchurched of the diocese.

Of the missioners at least fifteen will come here from other communities. They will be clergymen, including some six bishops who have demonstrated unusual gifts as Mission preachers. They will be stationed at different parishes. These churches will become "mission centers" for the parishes of their neighborhoods. The visiting clergymen will make their headquarters at the College of Preachers of Washington Cathedral.

Two meetings also will be held at the College of Preachers in advance of the mission, enabling each missioner to meet with the clergy of his center. The Rt. Rev. Philip M. Rhinelander, warden of the College of Preachers, is cooperating with the commission on evangelism in arranging for the Mission.

The opening meeting will be unusual, as arrangements have been made to transfer the regular evensong service of Washington Cathedral on that date to Constitution Hall. The Rt. Rev. James E. Freeman, Bishop of Washington, will preside and there will be two addresses by representative Churchmen. The music will be furnished by the Washington Cathedral Choir of men and boys, augmented by many choirs of other churches in the diocese. The service will be broadcast.

The exact character of the individual missions will be determined by the missioner in conference with the rector of the parish in which the mission center will be situated, and the clergy of neighboring parishes, so as to adjust the services to local needs and conditions. It is expected the most important preaching services will be held every evening and an early celebration of the Holy Communion will be privided every morning where possible. Special meetings for women, for children and other groups also will be considered as a phase of the daily program.

In Memory of Mrs. McKim.

Handsome vestibule doors are being installed in Epiphany Church in memory of Mrs. R. H. McKim, who, with her husband, worked long and lovingly for the parish. They are the gift of her two sons and her grandchildren. The "Epiphany Parish Guide" carried the following comment:

"These beautiful gates by which we shall enter with thanksgiving into the Lord's courts are a truly appropriate memorial to the gracious Christian lady whose devotion to this church is ever gratefully remembered. The doors are designed by Mr. Frederick H. Brooke, Mrs. McKim's son, and in their details are an inspiration from the wonderful Gothic forms of Winchester Cathedral and Trinity Church at Stratford-on-the Avon."

A "Singing Christmas."

A "Singing Christmas" was the objective in Washington of those who planned the community tree and celebrations and so it came about. The churches sang and sang on Christmas Eve, when all through the diocese there were carol services, celebrations of the Holy Communion and in some places pageants with music. Festival services on Christmas Day and Sunday-school celebrations emphasized the significance of music in the Church's worship, especially during the season of Christmas. A better understanding of the carol has come about and people everywhere, shut-in, or out in active life, listened to the carols, some hundreds of years old, with very fresh interest.

Special carol services were held in some of the churches, notably Epiphany Church, on Christmas Eve; Ascension Church and St. Alban's at the same hour; Christ Church, Georgetown, on December 29, at 7:30 P. M., and Washington Cathedral, December 29, at 4 P. M.

Family Department

JANUARY.

1. Wednesday. Circumcision. New Year's Day.
5. Second Sunday after Christmas.
6. Monday. Epiphany.
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Saturday. Conversion of S. Paul.
26. Third Sunday after Epiphany.
31. Friday.

COLLECT FOR THE SECOND SUNDAY AFTER CHRISTMAS.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

COLLECT FOR THE EPIPHANY.

O God, Who by the leading of a star did manifest the only begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

IN THINE OWN HEART.

Though Christ a thousand times
In Bethlehem is born.
If He's not born in thee,
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

Whate'er thou lovest, man,
That, too, become thou must;
God, if thou lovest God,
Dust, if thou lovest dust,
Go out, God will go in;
Die thou and let Him live;
Be not, and He will be:
Wait, and He'll all things give.

To bring thee to thy God,
Love takes the shortest route;
The way which knowledge leads
Is but a roundabout.
Drove out from thee the world,
And then like God thou'lt be,
A heaven within thyself
In calm eternity.

Let but thy heart, oh, man,
Become a valley low,
And God shall rain on it,
Till it will overflow.
Oh, shame! The silkworm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old dearth-clod lie.

Man, if the time on earth
Should seem too long for thee,
Turn thou to God and live,
Time-free, eternally.

—Angelus Silesuis (1624).

Three Kings and a Baby.

It was morning-time. An eastern traveler, mounted on a milk-white camel of unusual size, was making his way alone across the desert. Before him the vast reaches of sand stretched on and on toward the horizon. With noiseless tread the camel swung steadily forward. The traveler sat motionless under the awning, lost in thought. The hours passed unheeded.

By and by he was roused from his reverie by the approach from the north of another camel, similar in size and whiteness to his own. Even as he watched its coming, a third appeared to view, journeying from the south. The three men at a tiny oasis in the desert where a palm tree gave them welcome shade and where there was a spring of water. The travelers dismounted and stood for a moment gazing at one another in wonder. At last one of them spoke. "Though we have never met before, each one knows the mission of the other. In our searchings of the heavens we have seen a new star, and through the goodness of God that star has brought us together on our way to find the King whose birth it heralds." The others bowed in silence. Then they said together, as of one accord, "Great is our God, and greatly to be praised."

The first speaker went on. "I am from Egypt. My name is Balthasar." Then another spoke. "I am from India. My name is Melchior." "And I," said the third, "am from Greece. My name is Gaspar."

"It is even as the Hebrew read from his sacred book," Balthasar said, as if to himself. "Unto Him shall the nations seek." Then he roused himself. "But come, let us refresh ourselves that we may be on our journey."

The swift night of the desert was falling when they finished their supper. But there seemed to be no doubt in their minds that they could find their way. They mounted again their camels and started on over the trackless desert. Then, out of the darkness there came a light, at first faint and trembling, growing in brightness until it shone in splendor before them. "It is the star," they cried with one voice. "God is with us!"

As the three travelers from the ends of the earth were making their way over the desert, King Herod was spending troubled nights in his palace in Jerusalem. Many vague rumors had come to him during the days before about the birth of a Child who, according to the Jewish prophets, was to become King. Always fearful that some one would take his throne from him, Herod heard the news with dread. Yet he hesitated to make any inquiries lest it seem that he was giving attention to an idle rumor.

One night he was pacing up and down his balcony, unable to sleep for the fear that obsessed him. The balcony overlooked the city. Suddenly, he noticed what seemed to be a commotion in the streets, for torches were moving rapidly from place to place. Then he saw that there was a procession and that it was coming toward the palace. In spite of the cold terror that almost overcome him, he hastened into his room so that the attendants might not know of his weakness.

He heard the guard at the palace gate questioning those who sought admittance. He listened intently and heard the clear voice that called, "Where is He that is born King of the Jews?" for we saw His star in the east, and are coming to worship Him. "It was as he had feared. There was another claimant for the throne! Summoning all of his courage, he called to an attendant and ordered that there be brought before him the strangers who were so carelessly disturbing him in the night.

As soon as the three travelers entered the room, King Herod knew that he had to contend with no common men, but with noblemen of holy lives and great wisdom. And so he received them courteously and asked them what they sought. Balthasar answered for them. "We are seeking the newly born King of the Jews, for we have seen His star in the east and are come to worship Him."

"And where is He to be born?" Herod asked.

"It is to find the answer to that question that we are come to Jerusalem, O King," Balthasar answered.

Herod thought for a moment. When he spoke again it was with the utmost graciousness. "There are in Jerusalem," he said, "certain men who have searched diligently into all of the Jewish literature. They know all of its prophecies. If there is to be a new king of the Jews born at this time, they will know at what place He may be found. I will send for them and have them put at your disposal all of their skill.

The strangers bowed in token of their appreciation of the courtesy, and King Herod left the room. A few moments later an attendant led them to another part of the palace where they were invited to rest until the report from the Jewish scholars was ready.

By and by the door opened, and a group of men clothed in the robes of the scribe entered. "We have been asked to bring you our report," one of them said. The travelers indicated their readiness to hear it. "There can be no doubt," the spokesman said, "the promised King will be born in Bethlehem of Judea; for thus it is written through the prophet:

"And thou, Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel."

Their decision having been given, the scribes retired as gravely as they had entered.

The travelers were burning with eagerness to be on their way. Now that the end of their long journey was in sight, they could scarcely restrain their impatience to be off. But King Herold had left instructions that they were to be shown to his chamber before they left the palace; so they found themselves obliged to suffer the delay.

"The scribes have reported to you?" he asked when they were before him. And when they had told him what interpretation of the prophets the men had brought, he said, "Go and search out exactly concerning the young Child: and when you have found Him, bring me word that I also may come and worship Him."

The Wise Men were then shown out of the palace with all the ceremony attendant upon the visit of kings, and servants bearing torches went before them to the gate of the city.

The travelers were glad to be alone in the darkness outside the city walls. Eagerly they searched the sky. And, lo! the star which they saw in the east

went before them. And they rejoiced with exceeding great joy when they saw the star, and urged the camels forward.

Dawn was just breaking when they entered the little town of Bethlehem. Guided by the light of the star, they came to the place where the young Child was. As they passed through the doorway, they saw the star disappear in the brightness of the morning light.

And the King they had come so far to find! They saw Him, a Baby in His mother's arms. Around Him were no kingly furnishings. There were no gaudily decked servants to wait upon Him and no armed soldiers to protect Him. There was only a simple room, such as the poor of any town might inhabit, and there was only Mary to care for Him and Joseph to protect Him. But the Wise Men had no doubts. They entered reverently and fell upon their knees praising God. In a few moments they arose, and going to their camels, they brought their richest treasures in jeweled caskets, and laid before the Child gifts of gold, frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—Richmond Christian Advocate.

For The Southern Churchman.

FOR THOU ART WITH US.

Charles Nevers Holmes.

Whatever place our feet shall tread,
Within our home, abroad,
We need not doubt, we need not dread,
For Thou art there, O Lord.

On desert sand, on stormy sea,
Beneath skies frowning, fair,
We need not fear where'er we be,
For Thou, O Lord, art there.

In sudden sorrow, sleepless grief,
Through nights of ceaseless tear,
Thy rod and staff shall bring relief,
For Thou abidest here.

Yea, though we wait at death's sad bier
And walk mid death's dark shade,
We fear no evil, far or near,
And shall not feel afraid.

When God is Silent.

Unanswered prayer should not be an obstacle to faith. With the natural eye the believer sees no evidence that God is working, but the eye of faith sees "him who is invisible." The natural ear hears no sound of coming relief, but by faith the Christian accepts the promises of God's Word and knows they will be carried out. This truth is beautifully expressed by Sir Robert Anderson in "The Gospel and Its Ministry": "Faith must be prepared for a refusal. Faith trusts for safety, but never fails when perils come. Faith looks for food and shelter, but never falters when 'hunger, and thirst, and cold, and nakedness' becomes its portion. The faith that cries with the Psalmist, 'At midnight I will rise to give thanks unto thee,' is truer and greater than the faith that could bid the sun stand still upon Gibeon; and the sufferings of Paul denote a higher faith than the mightiest acts of Elijah! 'A night and a day I have been in the deep'! Paul—the beloved child and saint of God, the faithful and honored servant, the chosen vessel to bear His name before the world, the foremost of the apostles—clinging to some frail plank upon the wild lone sea, hour after hour for a whole sun's round; in hunger, and thirst, and cold; the sport of every wave; lost to earth, and seemingly unknown to heaven; and yet he had a God who could have delivered him by a word! And though deliverance came not, he kept his heart and eye fixed upon unseen realities, and reckoned the present sufferings unworthy to be compared with the coming glory." It was the same Paul who by inspiration wrote: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—Sunday School Times.

THE CHILD OF LONG AGO.

For the sake of one small Child of long ago
I shall go down dark alleyways, and dim,
To find the children there and give the gifts
I could not bring to Him.

And for His sake I shall go seeking those
Who have forgotten stars may shine for them,
To tell them of one everlasting star,
The Star of Bethlehem.

For the sake of one small Child I shall be kind.
He was so kind through life to those who came,
To seek Him in the throng, to touch His hand,
Or call Him by His name.

And for that Child's dear sake I shall be glad,
And I shall place a candle, slim and white,
Upon my sill that it may light the way
For those who walk at night.

And if I mark where others bear a load
And lend a hand until the burden lifts,
Perhaps, as He accepted gold and myrrh,
He will accept my gifts.

—Grace Noll Crowell.

The Common Sense of Jesus.

We do not ordinarily think of the common sense of Jesus and the phrase may jar the reverence of some souls. We usually think of His truth and goodness, His mercy and His might, but common sense seems to be such a human virtue. And for this very reason we should find it in Jesus in an uncommon degree. All human virtues reached in Him their climax of perfection and it is this humanity of Jesus that brings Him near to us and identifies Him with us in all our experience. Let us take an instance of His common sense. When He had restored the child of Jairus to life, what was the first thing He did? "And he commanded that something should be given her to eat." Are we not a bit surprised? Would we not have expected that He would say and do something religious? that He would call for the Bible and read a psalm of thanksgiving and offer a prayer and then talk to the child about her soul? But nothing of the kind: "he commanded that something should be given her to eat." How human it was and yet was it not the very thing common sense would suggest? No doubt He did in time pray and talk with the child, but at first she was emaciated and exhausted and in no condition to be talked to about religion. First she needed some nourishment to put her in possession of herself and then more important matters would be in order. It is not always good judgment and common sense to rush at a person with the abrupt inquiry, How is your soul? Or, Have you made your peace with God? The person may be in such a state of mind or body as makes such a question inopportune and possibly repellent. There are times, more frequent than we may think, that it were better first to give a person something to eat. Some nourishment may restore the balance of mind and body and put the person in such a mood as will open the way for the more directly religious approach. Jesus frequently illustrated this psychological fact. There is a fine art in knowing how to approach people on religious subjects along the line of their everyday experience or the circumstance, however trivial, of the moment. We may more often than we suspect block our approach to people and even repel them by some untactful or unhappy way of opening the subject of religion. Jesus was a master at this as at every other point, and we do well to study and follow His methods.—Exchange.

Tribute to a Dog."

The best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps, when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog. A man's dog stands by him in prosperity and poverty, in health and sickness. He will sleep on the cold ground when the wintery winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will licked the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard against danger, to fight against his enemies, and when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws, his eyes sad, but open to alert watchfulness, faithful and true even in death.—Senator Vest of Missouri.

For the Southern Churchman.

Peace on Earth.

Maude F. Mumma.

Peace on earth, good-will to men!
Men and women, sing it again;
As on that day so long ago,
Peace came to the earth below.

Peace on earth, good-will to men,
May brotherhood and friendship reign,
Let it live in the heart again;
To take the place of war and pain!

For the Young People

THE GLORY OF THE WORD.

All ye Gentile lands awake!
Thou, O Salem, rise and shine,
See the day-spring o'er you break,
Heralding a morn divine,
Telling God hath call'd to mind
Those who long in darkness pined.

"Lo, the shadows flee away
For our light is come at length,
Brighter than all earthly day,
Source of being, life and strength,
Whoso on this light would gaze,
Must forsake all evil ways.

"But the glory of the Lord
Hath arisen on us today!
We have seen the light outpour'd
That must surely drive away
All things that to night belong,
All the sad earth's woe and wrong."

—Selected.

A Father's Wish.

Hodder and Stoughton has just published a book entitled "G. A. Studdert-Kennedy"; by His Friends. In it is included a letter than Woodbine Willie sent his wife while serving in France as to the training of his little son. Mr. Studdert-Kennedy wrote:

"I. Make him a sportsman. Encourage him to play games and always to play the game.

"2. Teach him to despise cowardice and never to be afraid of anything or any one save God.

"3. Teach him as soon as you can what his body is for, about his powers of procreation, and about the necessity of cleanliness in body and mind.

"4. Teach him to tell you everything about himself, and specially everything of that sort.

"5. Teach him that being a gentleman means using your life to serve and help your fellow men as much as ever you can, and that it is dishonorable to desire only to make money and be comfortable. If he has brains teach him that he must use them to lead men on to better things, and to teach them a gentleman should choose one of the poorly paid but honorable professions.

"6. Teach him to love and reverence women. Encourage him when young to have plenty of girl friends, and to treat them as comrades and never to play with them and deceive them. Teach him that the man who deceives a woman is a scoundrel and that he must try to live straight.

"7. Last, and most important, about his religion. Teach him to love Jesus Christ as the pattern God-Man. Teach him that and leave him free. Don't force his religion in any way, especially if he has brains. There are bound to be in these coming years very rapid developments in Christian thoughts, let him go his way, and do not be pained or shocked so long as he keeps his love to Jesus Christ. If he wants to become a priest, let him, but never force him any way. Only teach him constantly that a gentleman must give not get, must serve and not be served.

"Guard him from vulgarity and snobbishness, and never let him speak contemptuously of any one or anything except a coward.

"I think that is all. Kiss him for me and give him my blessing, and when he is old enough tell him my life story as you would tell it, knowing that I tried hard most of the time to do right, and when I sinned I was sorry in my heart, as I am now.

"I don't believe I am going to be killed, but I don't know, and any way I am content, so long as God can comfort you."

His Good Turn.

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed Scout hat with the three dents in the crown. He was wondering what "good turn" he would find to do that day, as I stepped alongside of him, and got in step with him.

"Hello, Harry!" I greeted him; he lives around the corner from me and is patrol leader to the Scout troop in our church. "What's up today?"

"Don't know yet; going to see. Got to be there at two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders—blisters don't count. I've done most everything, sold war bonds; distributed bills; kept holiday crowds back in line; carried suitcases for the C. E. girls; stopped a man's artery from spouting—I, crickets! what's wrong here?"

At the downtown street intersection ahead, the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bowknots," said Harry. "Why don't the cop come?"

That's what every one was wondering. Then a portly man brushed up—the mayor. He took in the situation; his eye lighted on the sturdy Scout.

"See here!" he snapped at Harry, "something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess; you can do it; it's orders."

"Yes, sir," responded Harry, saluting, sober as a deacon. Orders were orders. People stared at first as they caught sight of the drab-colored youth taking the missing traffic cop's place.

Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol' leader's whistle, and windmilling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing first this way and then that, when the belated cop arrived.

The Boy Scout had made good where it took steady nerve and manly grit. He's a neighbor boy, in our Scouts —Pittsburgh Advocate.

A Tribute to "Nelle."

Having lived all my life on a farm, I have known many domestic animals. Yet I have never known any animal to show such great devotion or to express it in such a peculiar way as "Nelle" did her love for my father.

I distinctly remember my first view of Nelle. She was then a lanky bay colt with four white "stockings" reaching almost to her body and a broad "blaze" down her face. I thought her very beautiful as she snuggled close to her mother's side. How I did hope father would buy her! After much talk in which the words "thoroughbred" and "race stock" figured prominently, a price was agreed upon. Nelle was ours!

Proudly, I helped father put her into a stall and I almost lived with her, petting, currying and feeding her until she was turned into the pasture with the other stock.

Then came the time for her to learn to work. This was the beginning of trouble.

She was not an apt pupil. She pranced, danced, balked, bit and kicked until the morale of all the other horses was upset. If we attempted to plow or cultivate with her "single" it took two men to hitch her to the plow and then the unlucky plowman was forced to stumble along as best he might as she raced between the rows of corn, really doing more harm than good.

Another peculiar trait of Nelle's was that while she would voluntarily leave a bin of oats to be rubbed and petted she never allowed any one except members of our family to pet her. If any outsider attempted such familiarity, she was not averse to using her heels.

After two or three years of trying to make her do her duty father decided that it was cruel to require farm drudgery of an animal so high-strung, so he stopped using her for anything except as a carriage horse.

At this she was a star performer, but few were brave enough to drive her. She was not only fleet-footed but also tricky, quick to jump, shy or run; and once she was between the shafts she was so impatient to be off that the driver was forced to make a flying leap into the buggy.

Neighbors prophesied that she would kill somebody some day.

When she was about seven years old father had a long illness from which he never fully recovered. When he became able to totter around the barnyard, Nelle became almost his shadow. She followed him wherever possible, much as a dog follows a beloved master. She never failed to greet him with a low whinny, whether she saw him on a crowded street or caught a glimpse of him at the window of his room.

Creeping paralysis made father's movements painfully slow. His hands were so stiff that he was scarcely able to grasp the lines, much less to guide a horse. Yet, for years he drove her—Nelle the untamable.

Some of the "hands" would hitch her to the buggy and, hoping to arrive with life and limb intact, would take a flying trip from the barn to the house. The moment father appeared, however, Nelle ceased her antics.

She would stand perfectly still, her head turned to the side so that she could watch his every movement while he laboriously pulled himself into the buggy and, if in winter time, adjusted the rugs and put on his gloves. These tasks sometimes required fifteen minutes, yet Nelle never moved the buggy an inch until father picked up the lines and said, "Let's go, Girl." Then she would jog along slowly along the road such as any old Dobbin, never under any circumstances shying or becoming frightened.

This change in her might be accounted for by the fact that she was growing older, except that she never changed toward any one except father. She lived to be eighteen years old and the day before she died she ran away and completely demolished a buggy.

Her devotion to father and her marvelous care of him, gave to him many

happy hours that otherwise would have been denied him.

And, after many years, we remember with gratitude—that peculiar but loving horse, Nelle.—E. J. Gold, in Our Dumb Animals.

BEGIN RIGHT.

A naughty little weed one day,
Poked up its tiny head,
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow, you will find!"
But once again I put it off,
Till like the little weed,
The ugly thing sprang up apace,
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you!

—Selected.

The Green Bowl.

Many years ago there was a Chinese boy named Ah Chee. His father was a potter. One day Ah Chee was playing in his father's workshop.

"Father," said Ah Chee, "may I make a bowl?"

"Yes, my son," said the potter. "Get clay and wedge it."

Ah Chee went to a bin of very fine, white clay. He took out a large handful and wedged it. Then he carried it to a wheel and shaped a bowl. The clay was so fine that he could make the bowl quite thin. Ah Chee then put the bowl on a shelf to dry.

Early the next morning Ah Chee was in the workshop.

"Where is the glaze, Father?" he asked.

"In the bin next to the clay," said his father. "Yesterday I dropped copper powder in that bin, and I fear the glaze is spoiled for my use, but it will do for a little boy's bowl."

Ah Chee opened the bin. In it was a white glaze powder covered with dark bits of copper. He put three handfuls of the glaze in a bowl and mixed it with water until it looked like whipped cream.

Ah Chee picked up a hollow stick of wood and dipped one end into the glaze. This end he put near the bowl. Then he blew through the other, thus spreading the glaze over one side of the bowl. In the same way, he blew glaze on other parts of the bowl until it was completely covered. The glaze soon dried and made a powdery coating.

"Why do you glaze bowls, father?" asked Ah Chee.

"To keep them from leaking," said his father. "Fired clay has tiny holes in it and water can leak through these holes. Glaze melts in the kiln and makes a glassy coating on the clay. There are no holes in glass."

Ah Chee's father was getting ready to fire his pottery. He put it in great unglazed bowls. Ah Chee put in his little bowl with the others. The great bowls were piled into a kiln and walled up and a wood fire made underneath. All that night Ah Chee's father stayed awake to keep the fire going with fresh fuel.

The next day Ah Chee fed the fire, while his father slept. That night they let the fire die out slowly. In the morning the kiln was opened and Ah Chee looked in. His father's bowls were white and shining, but when he saw his bowl his eyes opened wide and he cried: "Why, Father, my bowl is green!" Ah Chee held up a shining light green bowl. It was so thin that light could be seen through it. His father looked at the bowl in surprise.

"How beautiful!" he said. "The copper has made the glaze turn green."

"Then I have made my glaze more beautiful by dropping copper in it."

Ah Chee was very proud of his little green bowl. He took it home and ate rice from it every day.—Playing With Clay, I. W. Wheeler.

MARKETING IN WINTER.

A dark and misty morning,
The streets all shining wet;
The market lights gleam out upon
Black pavements, sleek as jet.

Within are peppers, red and green,
And squashes with odd shapes,
And golden global oranges,
And shyly purpled grapes.

I smooth the satin onions
And the carrots' fine green manes,
And I buy some red tomatoes,
When I market in the rain.

—Zion's Herald.

Jack's Courage.

Crash! Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," murmured Jack. Still he had been told not to go into the drawing room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat," he said to himself, and off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place.

"Where's Puss?" he asked.

"Oh, she's in disgrace," answered Margaret; "we've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought Puss must have done it," said mother.

"Oh," said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said, something about courage; oh, yes; he remembered. "Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself, he remembered that.

"Me-ow, me-ow," came faintly from the cellar, and that ????

"Yes, Jack," answered mother, softly.

Why would that queer feeling come in a fellow's throat!

"I—I knocked the vase over.

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let Puss in?'

"My, won't I work hard for father in the garden this summer and buy her a new vase," thought Jack, as he went to the door and called Puss.—Lillian Ladyman in Jewels.

Raymond was the proud owner of a black and white dog, which was a nuisance to the rest of the household. But Raymond could not be persuaded to part with it. At last the boy's father made him an offer.

"My boy," he said, "I'll give you ten shillings if you'll get rid of that dog."

The following morning Raymond claimed the half sovereign.

"That's excellent," said his father. "Here you are. How did you get rid of him?"

Raymond smiled as he pocketed the money.

"I swapped him with Bobbie Brown for two black pups."—Pearson's Weekly.

How Faithful Cared For the Sheep.

(Based on a true event.)

It was in the late fall in the valleys and mountains of Wyoming. The leaves had turned various colors and the cold weather had already made itself felt. The winds blew steadily, as if a storm was soon coming.

"Be careful for the sheep, these days," warned Jim Colton, who was the owner of a sheep ranch. "There is apt to be a storm and heavy snow any day now."

"Yes, I will be careful, and will bring the sheep right home if I see the snow beginning to fall," answered Jonathan, the shepherd.

The next morning three thousand sheep began their usual march into the mountain valleys of the Big Horn area. The wind was still blowing and clouds could be seen gathering.

"It may snow before night, Jonathan, so remember what I told you!" warned Jim Colton.

"Yes, you can depend upon me," replied Jonathan. "And, besides, you know that big shepherd dog, our Faithful, will surely do his bit on a threatening day like this."

Jonathan whistled for Faithful, and the great flock of bleating sheep plodded slowly forward. It was a lonely life, but Jonathan had grown used to it, and that was the way he made his living. There were hundreds of sheep ranches in the West and in some places as many as one hundred thousand sheep on one ranch.

"Go, sic 'em, Faithful!"

Faithful was off after the straying sheep, rounded them up, and came back to the shepherd, wagging his tail and looking up for a word of appreciation.

"That's fine, Faithful; you never fail to do your duty, do you."

About the middle of the forenoon the flock arrived about eight miles inland from the corral. Here they grazed for many hours. Jonathan had his lunch and Faithful came around for his, too.

About the middle of the afternoon the clouds were dark overhead and it began to rain slightly, then turned colder; and finally big snowflakes began to fall. The storm was on, a heavy wind driving them forward.

Suddenly Jonathan stepped into a gopher hole, which was so large that in lunging forward he broke his leg. He sat down and examined it. Yes, it was in bad shape and what should he do about it? He could not very well drive the sheep, nor could he walk now. The storm was coming forth from the northwest with a terrible sweep.

"Come, Faithful," he called, "take them home; take them right home, quick, understand?"

Faithful barked joyfully and seemed to understand. He began to round up the frightened sheep. They, too, saw the storm coming and were glad to be on their way home.

About halfway between that plain and

the home ranch there was a bridge, only large enough for about one thousand sheep to pass over at once. The shepherd always divided the sheep here into three groups, and held the second and third groups back until the first one had passed over the bridge safely. Faithful had always observed this, and had some part in its manouever.

The storm was fiercer than ever when the flock arrived at this bridge. Faithful kept them going forward rapidly. He allowed about one-third of them to enter the bridge and then drove the others back by cutting off the first thousand or so. He tried to use the same methods that his master Jonathan used.

Then, when the first group was over, he ran back and rounded up the second group, equally large. He brought them over safely, and caused them to move rapidly forward with the first group. Then he barked fiercely at the heels of the third company and rounded them all up, and drove them swiftly across the bridge. He hurried the whole three thousand onward, and it seemed that they were all well aware of the danger of the storm. Already the snow was several inches deep, and the path could hardly be seen; but Faithful kept them in it by his ability to sense direction.

It was nearly five oclock in the evening when Faithful and the snowy sheep arrived at the corral. Jim Colton was there and helped Faithful to drive them into the corral under the shelter of warm buildings. There was plenty of food for them there.

Jim Colton looked in vain for Jonathan. "Where's your master, Faithful? Where did you leave him? Has he had an accident?"

Faithful looked sad and bewildered. He barked, whined and frisked about, running toward where his wounded master lay in the snow, then returned to Mr. Colton again, with eyes which seemed to tell a sad story, and which seemed to plead for help for his master. Jim Colton secured the help of two ranch hands. Hitching up two of the best horses and a light sleigh and taking Faithful on board, they rushed in search of Jonathan.

Through miles of blinding snow and severe winds they traveled. When they neared the spot where Faithful had left Jonathan he jumped off the sleigh and frisked around, barking and attempting to find the trail of his master. Suddenly there was a joyous yelp; Faithful had found him!

"He's found him, I'll bet," said one of the men. Let's hurry and rescue him," hastily replied Colton.

They came to where the body of Jonathan lay and found him somewhat snowed under and very cold, almost frozen, but still alive, and able to talk.

"What happened, Jonathan?" inquired Colton.

"Oh, I broke my leg and could not go home. Did Faithful get all the sheep home?"

"Yes, he surely did, and he is such a wonderful dog! You know he had to divide the sheep at the bridge, or he never would have gotten them home, for the bridge would never have held three thousand of them!"

Jonathan was tenderly lifted up on the back end of the sleigh, and sitting beside him was old Faithful, who wagged his tail and licked his master's hands.

"Good old Faithful!" murmured Jonathan as he trailed away to unconsciousness.

Arriving at the ranch late that evening every one sought to help Jonathan in some way. He was bathed, cared for, fed and put to bed. Faithful lived up to his fine name by remaining close to the bed, seemingly pleased that his master was safe at home, even though the accident was so evident.

"Guess we'll have to give Faithful a good supper tonight," suggested Colton. "He has done the work of two today and proved himself a real hero in helping us find his master, and thus saving his life."

Faithful arose, stretched himself, and wagged his tail in real appreciation of the fine supper that was set before him. Jonathan was restored after some weeks of convalescence and seemed to love old Faithful more than ever.—Youth's World.

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"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

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YOUR MAGAZINE ORDERS.

I AM A WHEEL-CHAIR INVALID AND have my medicine, clothes and other things to buy, and have no one to look to for financial help. I would appreciate subscriptions and renewals for any magazine published at publishers rates, or less. EDWARD P. BROXTON, R. F. D., Keysville, Ga.

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CULTURED NURSE, PRACTICAL, DESires position to semi-invalid neighborhood of Fredericksburg preferred. "B", care Southern Churchman.

Deaths

MRS. JOSEPH BUFFINGTON.

At Philadelphia, on December 5, 1929, the HONORABLE MARGUERITE FAIRFAX, beloved wife of Joseph Buffington, Senior United States Circuit Judge, Third Circuit.

"None knew thee but to love thee;
None named thee but to praise."

She, too, cvried out against the bitter cup—
But not for long—then, patiently,
She dragged the Cross, hour after weary hour,
Up the hard road to Calvary.

Now she has hung thereon, just as her Lord—
Even as the Christ she loved—The skies
Are clear; the darksome night is past, she stands
Loved of her Lord in Paradise.

MRS. JOHN L. WILLIAMS.

Passed, tranquilly and painlessly from long, happy, and useful life to assurance of ever-lasting happiness, MARIA WARD SKELTON WILLIAMS, the night of December 27, 1929, at her home, 606 West Grace Street, Richmond, Virginia. She was in her eighty-seventh year, the widow of John Langbourne Williams, of Richmond, daughter of Dr. John Gifford Skelton, of Paxton, Powhatan County, Virginia, who in his later years was one of the most widely beloved physicians of Richmond, and his first wife, Charlotte Foushee Randolph, of Richmond.

Mrs. Williams was born at Paxton, February 15, 1843, granddaughter of Peyton Randolph, Governor of Virginia, and his wife, who was Maria Ward, great-granddaughter of Edmund Randolph, Governor of Virginia, and the first Attorney General of the United States under President Washington's administration. She inherited and lived true to the high traditions of her people and from her earliest girlhood to venerable age was Christ's loyal soldier and servant. Through the vicissitudes and changes attending and following the Civil War and the variations of family fortunes, in joys and sorrows alike, her faith was unfaltering, her courage unwavering. Lovely in person and manner, tenderly and generously devoted in her far-reaching affections, gentle, placid, modest, unselfish, she was the gladly and gratefully acknowledged beloved queen of an ever enlarging family circle, ruling by the power of pure and beautiful character and the wisdom born of clear judgment, unfailing allegiance to noble principles and infallible instinct to know and obey the demands of righteousness and honor. It was characteristic that she encouraged and cooperated with her husband through their married life of more than fifty years in maintaining their custom, inherited from ancestry of both, of family prayers each morning and evening, allowing no increase of domestic cares or stress of business to prevent.

When the first great grief befell by the accidental drowning of their second daughter, they sought comfort not only in prayer to the Father in Heaven and patient trust in Him, but in leading their family in the building of the Memorial Hospital, at Richmond, hoping that it might be the means for mitigation and prevention of pain and misery for many others.

Mrs. Williams lived to see all her nine children, but the one daughter, grown to maturity and usefulness and to have them gather about her to testify intense love and reverence. After the departure of her husband, February —, 1915, she was again heavily stricken by the loss of her much loved son-in-law, E. L. Bemiss, and her first born child and son, John Skelton Williams. She met these disasters with the same splendid courage, resignation to God's will and confidence in His goodness and will that guided her thought always.

She leaves seven children, Mrs. E. L. Bemiss and Mrs. Lewis Catlett Williams, both of Richmond; R. Lancaster Williams, of Baltimore; E. Randolph Williams, Langbourne Meade Williams, Dr. Ennion G. Williams, for the last twenty years Virginia State Health Commissioner, and Berkeley Williams, of Richmond. There are also forty-seven grandchildren and fourteen great-grandchildren, all uniting with their parents in calling "blessed" this Virginia woman, who has gone to her reward in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God and man, and in perfect charity with the world, and leaving to all her descendants, to her relatives, and to her community the priceless inheritance of the glory of a long and stirring example of the most exalted Christian womanhood.

These verses, written by John Langbourne Williams to and of his wife probably make the finest possible exposition of her attributes and summary of her life and work and character:

In the fullness of my manhood
My sweetheart came out of the air,
And ravished my heart with her loveliness,
For she was wondrous fair.

Her beauty and grace possessed me.
The joy and light of my life;
And the Heavenly Father blessed me,
For she became my wife.

I clave to her with my whole soul.
I shared my heart with no other,
And O, how great was my glory,
When she became a mother.

The lovely matron grew older,
There stole o'er her a silver sheen;
Turns the ray of light from heaven,
The loveliest ever seen.

Her children's children are with her,
She clasps them to her breast,
And father and children together
Arise and call her blest.

O mater beatissima, divinest, sweetest, best.

J. L. W.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war,
And the rage of conflict die?
Then why should your tears roll down
And your heart with grief be riven?
For another gem in the Saviour's crown
And another soul in Heaven?

Life Goes Not Out, But On.

The life of a Loved One does not end It simply goes on. Its work is done here, only to take up its work in the "other room." We lived before and we live after here. We are not summer flies that live but for a day. Nature teaches us this. The rotation of the trees in the woods; the succession of the seasons; the leaf that falls in the autumn turns into nurture for the new leaf of the spring. There is no end. It becomes easier to believe this when the other shore begins to be peopled by our loved ones. We can never feel for others until we have felt ourselves; we know not how to extend sympathy until it has been meted out to us. Life looks differently after the light of a life dear to us has gone on. But on, not out, it has gone; and surely, if sometimes slowly, that truth comes home to us and enters our lives. The physical presence may be denied us, but the spiritual takes its place, strengthening, heartening, reviving and uplifting. Those who leave us are never far off; they are real and near to us. And oft times when the heart is saddest, the load heaviest and the trial greatest, it is they who stretch out their hands to us and give us fresh courage that we wonder whence it came. It is only that with our eyes we can see not and with our ears we can hear not. One only needs to lose a good mother to know and learn the truth; to learn it so deeply and truly that no ism or cult or creed can shake that belief. It is then that clarity of vision comes; when the eye sees clearly and the mind and heart and soul unite in but one fixed truth—that we go on. The western gates close only to let the eastern gates open.

IN MEMORIAM.

Miss Catherine Gifford Skelton.

MISS CATHERINE GIFFORD SKELTON, lovingly known by her friends as Ogie, breathed her last at her home at the residence of Mr. John L. Williams, in Richmond, Va., at half-past twelve o'clock A. M., September 2, 1897, in the seventy-sixth year of her age.

The life of this dear lady was singularly holy and beautiful. Although she early renewed her baptismal vows in the Episcopal Church, the Church of

her forefathers, she did not aspire to be known as a saint or philanthropist; nor did she ever betray one selfish or ambitious thought. The lowly murmur of her heart to God was: "Despise not Thou the work of Thine own hands." Her only care was to be found faithful.

And yet, to those who knew her, and loved her, and came under her influence, and within reach of her kind offices, she was made up of all that was good and true and beautiful and lovable in woman.

Graces flourished in her as natural growths; bright and happy thoughts seemed of the very texture of her soul; and good sense and intelligence was her beautiful, easy, everyday clothing. Her name to her friends, near and far, has been and will be forever as precious ointment poured forth, suggestive only of pleasantness and peace; a synonym for gentle and unselfish love, for watchful, ready and intelligent help, for good taste and refinement, and a delicacy that was an assurance and ward against all offence.

To these she added a charity that covered and hid with its folds, or transformed by its own pure and gentle loving light and magic, the faults and failings of others; a love of nature; a tenderness for everything that had life, down to the least animal and the tiniest flower; and withal a grace of person and a natural cheerfulness and kindness that made her everywhere a most timely, acceptable and delightful guest; and a fragrance of character that, with utter unconsciousness, diffused itself irresistibly.

Her life's work was a strange illustration of pure, devoted friendship; and her reward was full of God's approval. The helpless babe of eight months, entrusted to her care by a departing, deeply loved sister-in-law, she saw and enjoyed in all the loveliness of childhood, youth and motherhood.

The evening of her days she passed happily with those for whose life and perfection she had lived and watched and prayed.

In the midst of a flock—children, grandchildren and great-grandchildren—of her rearing—dearly loved and cherished, she spent her waning powers in gentle, loving, constant service, and in devotions—in the very glow of the Celestial City, for which she longed.

At last, after a day of perfectly peaceful rest, the redeemed spirit left its earth tabernacle.

Just after midnight, in the first hour of the new day, she opened her eyes for a moment as if with glad surprise; her pulse ceased; she was gone; the Father had called her home.

To live in hearts we leave behind
Is not to die.

J. L. W.

THE PROVINCE OF WOMAN.

By Mrs. Hannah More.

As some fair violet, loveliest of the glade,
Sheds its mild fragrance on the lonely shade,
Withdraws its modest head from public sight,
Nor courts the sun, nor seeks the glare of light;
Should some rude hand profanely dare intrude,
And bear its beauties from its native wood,
Exposed abroad its languid colors fly.
Its form decays, and all its odors die.

So woman, born to dignify retreat;
Unknown, to flourish; and, unseen, be great;
To give domestic life its sweetest charm,
With softness polish, and with virtue warm;
Fearful of fame, unwilling to be known,
Should seek but Heaven's applauses, and her own;
Should dread no blame, but that which crimes impart,
The censures of a self-condemning heart.

Heaven's ministering angel, she should seek the cell
Where modest want and silent anguish dwell;
Raise the weak head, sustain the feeble knees,
Cheer the cold heart, and chase the dire disease.
The splendid deeds which only seek a name,
Are paid their just reward in present fame;
But know the woeful, all disclosing day,
The long arrear of secret worth shall pay;
Applauding saints shall hear with fond regard,
And He, who witnessed here, shall there reward.

Personal Notes

The Rev. Edward Pinckney Wroth, rector of Christ Church, Georgetown, D. C., has resigned and accepted a call to Trinity Memorial Church, Warren, Pennsylvania, the change to be effective about the middle of January.

The Rev. Dennis Whittle, rector of Emmanuel Church, Covington, Virginia, has resigned to accept a call to the rectorship of St. Peter's Church, Delaware, Ohio, the change to be effective early in January.

The Rev. Alfred T. Bennet-Haines, formerly curate of Trinity Church, New York City, is now rector of St. George's Church, Bismarck, North Dakota, the change being effective December 15, 1929. His new address is 314 Mandan Avenue, Bismarck, North Dakota.

The Rev. Rolf E. Gentle, minister-in-charge of the churches of St. Francis, St. Luke and St. Gabriel at Rutherfordton, North Carolina, has accepted a call to be minister-in-charge of St. John's Church, Dickinson and St. Matthew's Church, Beach, North Dakota, with address at Dickinson, North Dakota; the change to be effective January 15, 1930.

The Rev. A. K. Fenton, rector of St. James, Jermyn, Pennsylvania, underwent a very severe operation in Christ Church Hospital, Philadelphia, last November. He is now able to be about and hopes to begin his work again on the first Sunday in January.

The Rev. Elnathan Tartt, Jr., formerly rector of the Church of the Cross, Rolling Fork, Mississippi, has accepted a call to become rector of St. Paul's Church, Batesville, Arkansas.

The Rev. J. T. Bovill, of the Church of the Holy Apostles, Elsworth, Kansas, has accepted a call to the rectorate of St. Mark's Church, Hope, Arkansas

The Rev. and Mrs. M. M. Hankins are in Little Lock, Arkansas, to spend the winter. The Rev. Mr. Hankins has charge of the church in Longport, New Jersey during the summer months.

The Rev. Edward W. Mellichampe has been called to the rectorate of St. John's Church, Helena, Arkansas. He is at present living at Sewanee, Tennessee.

The Rev. Charles F. Collins, who has been spending several months in Corpus Christi, Texas, for the benefit of his health, is returning to his home in Arkansas immediately much improved.

ORDINATIONS.

The Rev. Richard P. McClintock and the Rev. Charles A. Clough, Jr., were ordained to the priesthood by Bishop Slattery at ten o'clock on the morning of St. Thomas' Day, Saturday, December 21, in St. Paul's Cathedral, Boston.

The Rev. Ralph M. Harper, rector of St. John's Church, Winthrop, Massachusetts, presented Mr. McClintock, and the Rev. Dr. J. H. Cabot, rector of St. Peter's Church in Weston, Massachusetts, was Mr. Clough's presenter.

Both men graduated from the Episcopal Theological School in Cambridge last June. Since June Mr. McClintock has been in charge of St. Paul's Church in Lancaster, New Hampshire, and after his ordination, will continue his work there. Mr. Clough is to be the assistant minister of Trinity Church, New York City.

The Rev. Frederic W. Fitts, President of the Standing Committee and rector of St. John's Church, Roxbury, preached the sermon.

Mr. George G. Guinnest, of the staff of St. Mark's Church, Washington, D. C., was recently ordained deacon by the Rt. Rev. Philip M. Rhinelander, D. D., at St. Mark's Church.

Mr. Edward Rockne Hardy, Jr., M. A., a tutor in the General Theological Seminary, was ordained deacon by the Rt. Rev. Arthur S. Lloyd, D. D., Suffragan Bishop of New York, on St. Thomas' Day, December 21, 1929, in the Cathedral of St. John the Divine. Bishop Lloyd also preached the sermon and celebrated the Holy Communion.

Mr. Frederick Vernon Holmes was ordained deacon on Wednesday, December 18, 1929, in St. Paul's Church, Bloomsburg, Pennsylvania, by the Rt. Rev. James H. Darlington, Ph. D., D. D., LL. D., D. C. T., Bishop of Harrisburg. The candidate was presented by the rector of the parish, the Rev. Thomas J. Heistand. The Rev. Dr. Lewis G. Morriss, rector of Calvary Parish, Germantown, Pa., preached the ordination sermon. The epistoler was the Rev. A. G. E. Jenner, of Danville, the Gospel being read by the newly-ordained deacon. The Litany was read by the Rev. Robert T. McCutchen, of Shamokin. The Rev. Louis D. Gottshall, of Berwick, acted as master of ceremonies. Other clergy present were the Rev. Hollis W. Colwell, the Rev. Squire Schofield, and the Rev. Father Lubeck, pastor of the Russian Orthodox Church, in Berwick, Pa.

The Rev. Mr. Holmes was formerly a Methodist minister.

Mr. Donald Cecil Means, was ordained to the diaconate in Gethsemane Church, Minneapolis, Minnesota, on December 23, by the Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota. The candidate was presented by the Rev. D. F. Fenn, rector of Gethsemane Church, who also preached the sermon. The Litany was read by the Rev. George Buzzelle, rector of St. Andrew's Church, Minneapolis, and the Epistle was read by the Rev. Hubert G. Wrinch, assistant rector of Gethsemane Church.

Both men will continue their studies at Nashotah Seminary until the month of May, 1930.

AMERICAN TRACT SOCIETY

By REV. EDWIN NOAH HARDY, Ph. D.
Executive Secretary

OBJECT AND ORGANIZATION

The American Tract Society was organized in New York City May 11, 1825. It was a merger for greater efficiency of some fifty local and sectarian societies.

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Actual religious needs have always determined the Society's activities. From an exclusive tract issue the Society has developed its activities into nearly every form of publication. From English its publications have become polyglot. From the local and national it has become world-wide in operation, appropriating $805,916.49 for Christian literature in pagan lands. It has met and kept pace with the increase of immigration, establishing a library at Ellis Island and distributing gratuitously over 200,000 pieces of literature there annually.

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Southern Churchman

Vol. 95. RICHMOND, VA., JANUARY 11, 1930. No. 2.

Rev. E. P. Minor
121 Brandon Ave.
June 29

FOR THE DAY OF THE EPIPHANY

Matthew 2:2
For we have seen His star in the East and are come to worship Him.

TRUTH, THAT LIGHT OF HEAVEN figured by the star which on this day appears to the Magi, is the only thing here below worthy of the cares and the researches of man. IT ALONE IS THE LIGHT OF OUR MIND, THE RULE OF OUR HEART, THE SOURCE OF SOLID JOYS, THE FOUNDATION OF OUR HOPES, THE CONSOLATION OF OUR FEARS, THE ALLEVIATION OF OUR EVILS, THE CURE FOR ALL OUR AFFLICTIONS; IT ALONE IS THE REFUGE OF THE GOOD CONSCIENCE, AND THE TERROR OF THE BAD, THE INWARD PUNISHMENT OF VICE, THE INTERNAL RECOMPENSE OF VIRTUE; IT ALONE IMMORTALIZES THOSE WHO LOVE IT, AND RENDERS ILLUSTRIOUS THE CHAINS OF THOSE WHO SUFFER FOR IT, ATTRACTS PUBLIC HONORS TO THE ASHES OF ITS MARTYRS AND DEFENDERS, AND BESTOWS RESPECTABILITY ON THE ABJECTION AND THE POVERTY OF THOSE WHO HAVE QUITTED ALL TO FOLLOW IT; ALL OUR ZEAL TO DEFEND IT; in men we ought then to look only for truth, to have no wish of pleasing them but by truth, to esteem in them only truth, and to be resolved that they shall never please us but by it; in a word, it would appear that it should have only to show itself, as on this day to the magi, to be loved; and that it shows us to ourselves in order to teach us to know ourselves.

Nevertheless, it is astonishing what different impressions the same truth makes upon men. To some it is a light which directs the steps, and, in pointing out their duty, renders it amiable to them; to others it is a troublesome light, and, as it were, a kind of dazzling, which vexes and fatigues them; lastly, to many it is a thick mist which irritates, inflames them with rage, and completes their blindness. It is the same star which, on this day, appears in the firmament; the magi see it; the priests of Jerusalem know that it is foretold in the prophets; Herod can no longer doubt that it hath appeared, seeing wise men come from the extremities of the east, to seek, guided by its light, the new King of the Jews. Nevertheless, how dissimilar are the dispositions with which they receive the same truth manifested to them.

* * * * *

But, my brethren, "the kingdom of God cometh not with observation." Truth is not the fruit of controversy and dispute, but of tears and groanings; it is by purifying our heart in meditation and in prayer that we alone must expect, like the magic, the light of heaven, and to become worthy of distinguishing and knowing it.

* * * * *

New disposition, sufficiently rare among believers. Alas! we find not the truth, because we never seek it with sincere and upright heart; we diffuse a kind of mist over every attempt to find it, which conceals it from our view; we consult, but we place our passions in so favorable a light, we hold them out in colors so softened, and so similar to the truth, that we procure a reply of it being really so; we wish not to be instructed, we wish to be deceived, and to add, to the passion which enslaves us, an authority which may calm us.

* * * * *

Thus in vain doth the light of heaven, a thousand times intrude upon us, and point out the ways in which we ought to go; the very first glance which we afterwards cast upon the example of others who live like us, revives us, and spreads a fresh mist over our heart. In those fortunate moments when we consult the whole truth of our own conscience, we condemn ourselves; we tremble over a futurity, we promise to ourselves a new life, yet a moment after when returned to the world, and no longer consulting but the general example, we justify ourselves, and regain that false security which we had lost.

* * * * *

WE CANNOT COMPREHEND THAT TO WORK OUT OUR SALVATION IS TO DISTINGUISH OURSELVES FROM THE REST OF MEN, IS TO LIVE SINGLE AMIDST THE MULTITUDE, IS TO BE AN INDIVIDUAL SUPPORTER OF OUR OWN CAUSE, IN THE MIDST OF A WORLD WHICH EITHER CONDEMNS OR DESPISES US; IS, IN A WORD, TO COUNT EXAMPLES AS NOTHING, AND TO BE AFFECTED BY OUR DUTY ALONE.

* * * * *

Where are the souls who, like the magi, after having once known the truth, never afterwards wish to see but it alone, having no longer eyes for the world, for its empty pleasures, or for the vanity of its pompous shows, who feel no delight but in the contemplation of truth, in making it their resource in every affliction, the spur of their indolence; their succor against temptation; and the purest delight of their soul? And how vain, puerile and disgusting doth the world, with all its pleasures, hopes and grandeurs, indeed appear to the soul who hath known thee, O my God! and who hath felt the truth of thine eternal promises; to a soul who feels that whatever is not Thee is unworthy of him, and who considers the earth only as the country of those who must perish forever! Nothing is consolatory to him but what opens the prospect of real and lasting riches; nothing appears worthy of his regard but what is to endure forever; nothing has the power of pleasing him but what shall eternally please him; nothing is longer capable of attracting him but that which he is no more to lose and all the trifling objects of vanity are no longer on his part, but the embarrassments of his piety.—*Masillon, the great French Roman Catholic priest.*

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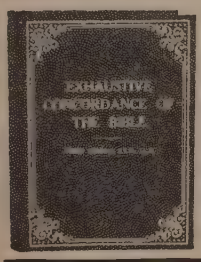
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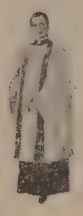
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So far as it rests with us to make our religion a happiness and a power the one thing needful is single-hearted and sincere choice of it as the supreme rule of life.—Lang.

We can never exhaust Christ, for when we are filled with His gift, our capacity is enlarged and increased, so that we can take in more, and there will be no finality, even in eternity.—Dr. W. Graham Scroggie.

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Thoughts For the Thoughtful

If I have strength, I owe the service of the strong.

Life is too short for any vain regretting,
Soon golden noontide fades to evening glow,
Oh, sweeter far will be our sun's last setting
If malice gone, our souls are white as snow.
Then purified, let us go on forgetting,
The injury, the needless anxious fretting,
Forgiving and forgiven, only letting
God's precious love in thought and mercy flow.

—B. M. Swope.

They on the heights are not souls
Who never erred nor went astray;
Who trod unswerving toward their goals
Along a smooth rose-bordered way.
Nay—those who stand, where first comes dawn.
Are those who stumbled, but went on.

Human beings are not made good to order by being pressed and moulded into shape like bricks. To save the world the law of God must become the law of man's inner being, the expression of man's own true life. This is just what the Gospel of Christ declares itself able to effect.—Rev. R. J. Campbell.

It is not the multitude or the earnestness of your words in which prayer has its power, but in the living faith that God Himself is taking you and your prayer into His loving heart. He Himself will give you the assurance that in His time your prayers will be heard. —Andrew Murray.

If this whole world followed you—
Followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

—Selected.

"Long ages came and went;
And sick, with hope deferred,
Israel's voice grew faint; she seemed
Unnoticed and unheard.
At length to her a child was born,
At length a Son was given;
The dayspring broke on earth,
And love came down from heaven."



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EDITORIALS

Vol. 95. RICHMOND, VA., JANUARY 11, 1930. No. 2.

PITCH

In The Southern Churchman of January 4, was a letter from the Rev. Thomas F. Opie, of Burlington, North Carolina, accusing The Churchman of unfairness and intolerance in its comments on the refusal of the Bishop of New York to sanction administration of the Holy Communion in St. George's Church, New York City, by the Rev. Henry Sloane Coffin, under auspices of the Christian Unity League.

The question of Christian unity is difficult. Unfortunately, some Christian denominations represent doctrines, opinions and beliefs directly antagonistic to those held by other denominations. Roman Catholics, clinging to faith in transubstantiation and worship of saints, could not consistently invite to conduct services for them Protestants, who regard such faith and worship as superstitions. Protestants have like objection to seeking administrations in one of their churches by a Roman Catholic priest. Baptists would resent attempt to occupy their pulpits by clergymen maintaining that immersion is not requisite for salvation. Episcopalians frequently revere and love clergy of other denominations, but have logical scruples against officiation in their chancels of gentlemen who scoff at apostolic succession and the Thirty-Nine Articles. Presbyterians demand leadership in their most solemn and sacred rites by adherents of the Westminster Confession, the longer and shorter catechisms and the doctrine of election. It is entirely possible some of these organizations of Christians may be led to adjust their differences and unite their forces. Progress to that blessed and most desirable end has been made. Overtures have been presented with appropriate formalities and dignity and received kindly. The old rancours, jealousies and bitterness have gone. The unions, if directed by the mercy of the Almighty to come, will be through prayerful, earnest, deliberate conferences of the trusted and duly constituted authorities, by mutual concessions on non-essentials and very faithful striving and study by devout men. They can not be attained by loose, unauthorized, random gatherings and frothy harangues apparently intended to make startling newspaper headlines.

Whether the Bishop of New York intended his prohibition of administration of the Sacrament to apply to all non-Episcopalians or only to Dr. Coffin, the nominal Presbyterian, is not known here. Dr. Coffin is most prominent member of the faculty of Union Theological Seminary, an institution boastfully and somewhat noisily "liberal". The masses of the people at the North are quiet, well bred, well behaved, modest, industrious and valuable and faithful citizens of the United States. Among them, however, is, and long has been, an element in which Puritan intensity has been filtered and polluted, through generations of increasing ease and indolence and vanity and enervating culture, to attenuation of thought and acidulation of emotion. Also, there are cow pea mentalities cursed with hot house cultivation, so that neither the wholesome nourishment of the sturdy and homely cow pea nor the beauty and fragrance of the delicately pampered flower is developed. The result frequently is the putting forth of pale, puny tendrils of speculation, ready to twine on any poisonous or repulsive weed and struggling always toward the one light they crave—that of publicity. Such elements were expressed in the treasonable Hartford Convention of 1814, in denunciation of the Constitution of the United States as a covenant with death and league with hell, in the Oneida community, free love farms, communism, distorted socialism, atheism, impious perversions and desecrations of Christianity and religion, concerted efforts to protect anarchist murderers from just punishment. These elements incited and fostered the fury that brought the Civil War. In recent years they have been re-enforced and made more virulent and dangerous by importations of foreign and intrinsically and incurably alien foreign philosophies and expounders of them, products of centuries of repression and enforced inferiority making instinctive hate of all established order, authority and law, Divine and secular. Some of the philosophies so born are bestially gross, others, affecting ultra refinement, leading by gossamer threads of fancy to faint wisps of mist.

Here in the South we have had our own follies, vices, fanaticisms, bigotries. We have been blest with adversities, humiliations, tribulations, and with the courage and understanding to learn from them. The masses of us are God fearing, God serving, patriotic, diligently working and building, strenuously hostile to those who, because of distempered minds, inborn viciousness or childish longing to be noticed, endeavor to tear down, destroy, disrupt. We have learned to be guided by common sense, facts and our best traditions and to be in cordial accord with the multitudes of our own kind at the North. The Southern Churchman, knowing and sincerely respecting the fine qualities of the great body of our fellow citizens beyond the Potomac, regrets earnestly any countenance or aid by Southern clergymen to representatives of native decadence and imported blasphemies, heresies and lunacies. The observations of The Churchman on the unhappy, somewhat ridiculous, disorderly and sensational episode of the round robin to the Bishop and attending circumstances were not intended as an attack on Mr. Opie, as that gentleman, to our regret, regards them. They were submitted as kindly warning and advice. Mr. Opie bears, doubtless worthily, a name justly honored in Virginia. The Southern Churchman knows it voices the feeling and sound judgment of the Southern Church people when it disapproves and mourns appearance of our Bible bred, Bible led, clergymen as appendages to the tail of Dr. Coffin's fantastical hot air kite and in association with his fopperies and struttings and theological and sociological meanderings.

Every Southern Episcopalian clergyman has a man size job in his own parish, including preparation of sermons going straight to the point, invariably saying something, appealing to heart and brain, arousing soul and conscience, holding the laity to its duty—work demanding time and thought and patient effort. All of them have plenty to do without invading other dioceses to participate in nebulous enterprises and innovations under strange and more than dubious leadership. The touching of pitch is to be avoided until the adventure is obviously and unavoidably necessary in line of duty.

* * *

Since the above was written the daily newspapers bring a new warning to Southern clergy and Church people against association with or countenance of the Rev. Dr. Henry Sloane Coffin, his Union Theological Seminary, or any of his works or activities.

According to the newspapers, the Intercollegiate Winter Conference of the League for Industrial Democracy was in session at the Union Theological Seminary—where Southern Episcopal clergymen received Holy Communion from Dr. Coffin after that all around reformer had been forbidden from St. George's—on December 27. Of 735 listed colleges and universities in the country, but twenty-five were represented at the conference. This is not an impressive or alarming proportion, but the ideas and purposes of the League are indicated by the reported speeches and addresses. Prof. Louis Bader, New York University; Dr. Harry Laidler, director of the League, and A. J. Muste, of the Conference for Progressive Labor Action—observe the names and organizations—united in denouncing the management and conduct of the textile industry at the South. Robert Moore Lovett, Sarah Bernheim and Forrest Bailey, other speakers, joined in the denunciations.

Prof. Bader, the New York philosopher, contended that government regulation of the industry was the one hope for making conditions fit his notions of propriety. The other heavy thinkers and ready orators seem to have agreed with this remedial prescription.

All who respect the Constitution of the United States and approve our republican form of government and the principles on which it is established as the best government the world ever has known must unite in contemptuous resentment against the doctrine put forth by the New York professor and his endorsers and associates, gathered at Dr. Coffin's Union Theological Seminary and, it seems fair to suppose sanctioned, or, at least, tolerated, by that much "advanced" institution. Republicans, Democrats, citizens of North and South, must realize that government control of a great industry would mean inevitably confiscation of property representing savings, generous public spirit and enterprise and hopes of thousands of investors and centralization of power for creation of a self-perpetuating, irresponsible, irresistible despotism. Such suggestion is abhorrent to every tradition and instinct of the real American, especially the Southern American, with inherited reverence for rights of the States and of person and property.

Surely, none of our Southern people respecting themselves and the religious and political ideals they represent can permit themselves to be identified, in any way, with individuals like Dr. Coffin, or the members of the various leagues, associations and combinations with which he is in energetic alliance. The uncleanliness of this religiously and politically unclean thing becomes more and more obvious and the evil and peril of touching or mingling with it more obnoxious as information accumulates.

Alfred B. Williams.

OBERAMMERGAU TODAY

SO universal is the interest in the unique and great event of the Passion Play at Oberammergau that magazines of both religious and secular nature have been carrying accounts. The first of the two following was written by Lilian T. Mowrer in "Town and Country," published in the United States; the second by the special correspondent for "The Guardian", Church of England weekly, published in London:

"In the village of Oberammergau in the Bavarian Alps, in a setting as picturesque as only centuries of unchanged tradition can make it, the greatest preparations are being made for the Passion Play, which is to be given early in 1930, and more than the usual excitement was shown at the elections of the parts last week, for nearly all the chief roles had to be recast.

For three hundreds years—ever since this tiny village made its vow to recount the story of the Passion each decade if only it were spared the menace of the plague—Oberammergau has dedicated its gifts to its great Passion Play. Only those born in the village can take part in the drama and from January to May, when the first performance takes place, you can hear the villagers—who in sign of their 'vocation' let their hair grow long—learning their words, rehearsing their parts, singing, making music, dedicating the hard-earned leisure of their evenings to the great work. Not only must the drama be prepared—the village itself must be made ready to receive the hundreds and thousands of visitors who flock to the spectacle, so that its two thousand or so inhabitants have plenty to do before spring.

The impersonators of the chief characters are elected by secret vote by a committee of twenty-one. Directly after matins the committee repairs to the Rathaus, where, after the singing of the Te Deum, the votes are taken and counted. One could not be a day in the village without feeling the great undercurrent of suspense; this drama is such a vital part of the life—expression of these peasants that again and again one heard: "If so-and-so is not elected it will be his end." Anton Lang, the wood carver, who played the part of Christ in 1900, 1910, 1922, is now fifty-five years old, and can no longer stand the strain of so exhausting a role; his successor, elected almost unanimously, is Alois Lang, a distant relative, also a wood carver. The new Christ received the announcement of his election with almost ecstatic joy; he is a man of thirty-eight and a great craftsman. A life-size crucifix which he has just finished shows his more than usual artistic ability. For the role of Mary there were three candidates, and perhaps the greatest surprise this year was the election of the twenty-three-year-old Anni Rutz, whose name only came under consideration during the last few days. The girl, since the sudden death of her father two years ago, won a great deal of respect and admiration by the gallant manner in which she went to work and kept the little family going, but it was her younger sister who had been a favorite candidate until the day of the election.

Hansi Preysinger, the red cheeked, dark haired, daughter of a local inkeeper, had been a possible Mary, and so great was her agitation that she fled to Munich on the eventful day and only returned when she heard that she had been assigned the part of Mary Magdalen. She is perhaps the most gifted dramatically, although Anni has a very fine contralto voice and speaks beautiful High German. Guido Mayer is again to play Judas, while Anton Lang is to speak the prologue.

George Lang, a sculptor, will once more be responsible for the whole production and more than a million marks have been spent on enlarging and bettering the stage, which now consists of ten movable platforms; on providing for an orchestra which, in case of rain, can be sheltered and still heard; on extending the seating capacity so that it will accommodate five thousand two hundred visitors."

THE PLAYERS AT HOME.

"Oberammergau, October 28.—If it were not some fresh snow upon the mountains and the signs of time upon the tree, it would be easy to imagine that summer was still prevailing here. Each day sees eight hours of sunshine, and this enables the villagers to go forward with their preparations for next year. In some cases whole families are busy painting walls and doorways, and reviving the furniture which has not been used since 1922.

The great centre of activity is the theatre. It was never, to quote the words of an opponent of the Play, 'a glorified marquee', but it was in the nature of a temporary structure. The whole thing has been strengthened and new seating added.

The outdoor stage is much larger than it was, and the inner stage, upon which the Old Testament tableaux and the Crucifixion take place, is deeper. George Lang, the producer, is working night and day with his brother, who is responsible for the technical changes.

Anton Lang will play the part of Christ no more, but he is still the outstanding personality here. The new Christus is a formidable being, and he may step into his shoes eventually, but at the moment there is only one "Her Lang". He very kindly gave up a whole morning to me. His spare figure and thoughtful face belong to a man who has been through a good deal in his fifty-six years. Yet in spite of the demands of a great part and the annoyance caused by ignorant criticism, Anton Lang preserves his sense of humor and kindly manner.

The new Christus is a giant with a magnificent head and a commanding voice. And there is almost more than a twinkle in his kindly eye. He showed me a large crucifix which he is making for the outside of his own house. He has not been prominent in the Passion Play before, but his talent has been noted in smaller plays and his fine appearance no one could overlook. Beside him stood another giant with a fine head, but no beard. This was Hans Lang, the son of the village doctor, who is to be the new St. John. His two brothers, he told me, have gone into their father's profession, but he has adopted the village industry of carving. There was a calm dignity and manliness about this young man and one imagines that no better choice could have been made.

My host was Guido Mayr, an eminent carver, who is to be Judas for a second time. One evening I took the younger members of the Mayr family to buy some chocolate. A girl of middle height and quiet demeanor served me with what I wanted. Then I suddenly recognized her as the Mary of 1930. She works in the day time as a typist to a saw mill in Unter-Ammergau, but is giving up her post because many people want to see her and it is better to be in her home. And of course in the near future rehearsals will begin in earnest. I asked my companion, Klara Mayr, whether she would be paid during the months which are ahead, but I was given to understand that no payments will be made until the Play is over and the prospects of receiving even a moderate reward then are very small because the new theatre is to be the first charge upon the proceeds. This must bear hardly on some people, and among them Anni Rutz. She has no father and the little sweetshop cannot be a very profitable concern.

Johanna Presinger, who is commonly called Hansi, is somewhat differently placed. She comes from the Alten Post, where her family has carried on a successful business for many years. She has a strong face with good features. She should be a very striking Mary Magdalene. When I saw her standing to be photographed by Alois Lang I realized what a tall man he is. She is of middle height, but she looked a child beside the principal

Any little disappointments have been laid aside already and all the villagers speak kindly of each other. They are an unusual people eminently fitted for the great work God has called upon them to perform."

RIGHT REVEREND DAVIS SESSUMS, D. D.

By F. H. G. Fry

OUR deeply beloved Bishop is dead. Seated on his front gallery, at about 4 P. M., on Christmas Eve, looking over some official papers, he was seized with a sudden pain and before medical aid could be obtained he heard the call of his Master and his soul was taken to his Eternal Home. His death was ascribed by the physicians to angina pectoris. His death came as a shock to all who knew him. He had appeared to be enjoying good health and on the night previous to his death he had returned from an official visit to Bastrop in Northern Louisiana, where he had been conducting services. He was to have celebrated the Holy Communion on Christmas morning at Christ Church Cathedral. The body was taken to the Cathedral at 11 A. M., on December 26, where it laid in state until the funeral on the next day. Many hundreds of communicants of the Episcopal Church and friends of the Bishop from all walks of life viewed the body, two ministers keeping a vigil, one at the head and the other at the foot of the bier.

Funeral services were held in the Cathedral on December 27, at 11 A. M. The service proper was preceded by a celebration of the Holy Communion at ten o'clock, in which the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennesee, was the celebrant; the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, the Epistolator, and the Rt. Rev. Theodore D. Bratton, D. D., Bishop of Mississippi, reader of the Gospel; the Rt. Rev. Wm. Mercer Green, D. D., Bishop Coadjutor of Mississippi, also participating. Before this communion service was concluded every seat in the Cathedral was taken and men and women were standing in the aisles and back of the edifice. At eleven o'clock the organ began to play Chopin's Funeral March and the casket was borne down the aisle. The processional hymn, "The Son of God Goes Forth to War", was sung by a choir of about sixty voices, composed of members of choirs from all the city churches. Bishop Gailor read the beautiful lesson, at the conclusion of which he recited the poem, "Crossing the Bar", with deep feeling and, as he came to the last lines, his voice was scarcely audible. Interment followed at the Metairie Cemetery, where the concluding service was read by Bishop Green. About one hundred and fifty automobiles followed the funeral cortege. The active pallbearers were the Rev. Robert S. Coupland, D. D., rector of Trinity Church; the Very Rev. Wm. H. Nes, D. D., Dean of Christ Church Cathedral; the Rev. Matthew Brewster, D. D., rector of St. Andrew's Church; the Rev. S. L. Vail, rector of the Church of the Annunciation, all of New Orleans; the Rev. W. S. Slack, rector of St. James' Church, Alexandria, and the Rev. James M. Owens, D. D., rector of St. Mark's Church, Shreveport. The honorary pallbearers were composed of the clergy of the diocese, the Hon. J. Zach Spearing, Chancellor of the Diocese; Warren Kearny, W. B. Machado and R. P. Mead, lay members of the Standing Committee of the diocese, and the wardens of all the parishes and missions of the diocese. In the congregation were many clergymen of other denominations, leading citizens of the city and members of the City Commission Council. The chancel of the cathedral was one mass of beautiful floral offerings, one of which was a huge cross made of white flowers, sent by the clergy of the diocese.

Bishop Sessums was born on July 7, 1858, in Houston, Texas, and thus attained the ripe age of seventy-one years. He was a graduate of the University of the South at Sewanee, Tennessee, where he was a classmate of Bishop Gailor, and they remained close friends all during their lives. Bishop Sessums was a member of the first Master of Arts Class to be graduated from the University of the South in 1878. He was ordained to the priesthood at Galveston, Texas, in 1882, by the late Bishop Gregg of Texas, and was made assistant rector of Grace Church, Galveston, the following year. The same year he was called as assistant rector to Calvary Church, Memphis, where he remained until 1887, when he accepted the rectorship of Christ Church, New Orleans, Louisiana. In June, 1891, he was elected assistant Bishop to the Rt. Rev. J. N. Galleher, D. D., Bishop of Louisiana, and, upon the death of the latter in December of the same year, he succeeded to the bishopric.

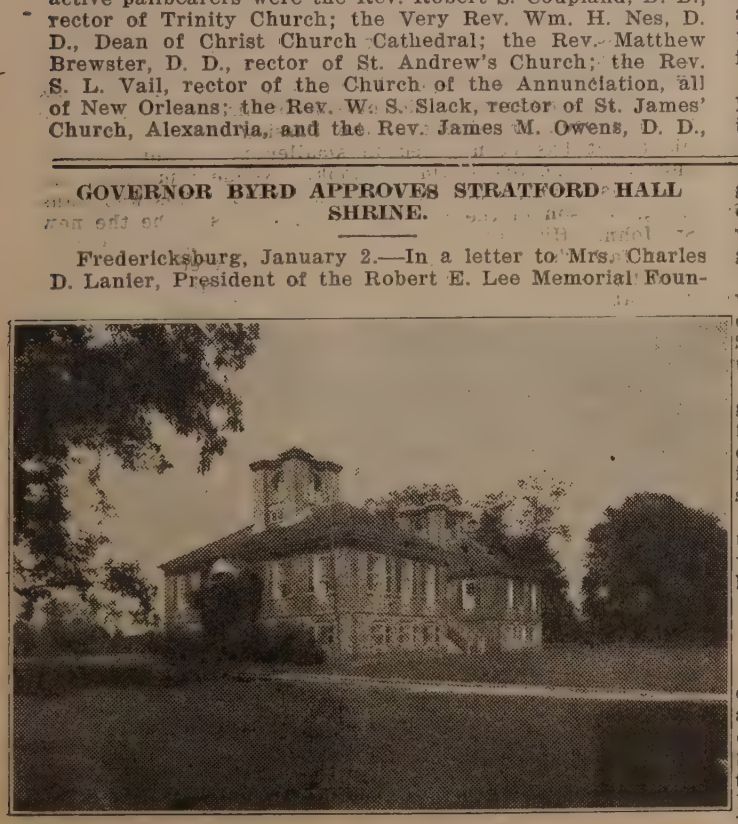
He is survived by his widow, daughter of the late Bishop Galleher, by a daughter, Mrs. Walter Goldstein, and by a son, Cleveland Sessums, now a Professor of English at Johns Hopkins University.

Not only has the Diocese of Louisiana sustained a great loss in the death of Bishop Sessums, but the entire Church mourns his passing. Endowed by nature with rare oratorical genius, gifted with great personal magnetism and intellect, he was esteemed and revered throughout the length and breadth of the country. No prelate of the Church has enjoyed in a higher degree the affection of its clergy and laity and the respect and admiration of the community at large. Ever considerate of the material, as well as the spiritual welfare of his clergy, always ready to aid them in their difficulties, he was indeed a Father in God to each and every one of them.

While the members of this diocese deeply mourn the loss they have sustained, they thank God for having given them such a noble and wonderful leader for so long.

GOVERNOR BYRD APPROVES STRATFORD HALL SHRINE.

Fredericksburg, January 2.—In a letter to Mrs. Charles D. Lanier, President of the Robert E. Lee Memorial Foundation, Governor Harry Flood Byrd today gave his hearty approval to the campaign in Virginia for funds to preserve Stratford Hall, home of the Lees in Westmoreland County, as a permanent shrine in memory of General Robert E. Lee who was born in the historic mansion.



Stratford Hall, Built 1729.

Governor Byrd said that he spoke both as Governor of Virginia and personally. He expressed the hope that Virginians would not prove slow in contributing to the cause of saving Stratford, and extended the Foundation good wishes on behalf of the people of the Commonwealth of Virginia.

Governor Byrd wrote: "In connection with the campaign which is to open up in Virginia with the New Year to secure funds for the acquisition of the historic Lee estate of Stratford, allow me, as Governor of Virginia and personally, to wish you every success.

"Already donations to this fund have been received in generous measure from points outside of Virginia, and I feel confidence in the prediction that Virginia, the home of the immortal Southern leader, will not prove backward in her contribution to the cause which you so ably represent.

"Permit me to wish you every success in your undertaking and to extend to you, on behalf of the Commonwealth of Virginia, every best wish for a prosperous and a happy year.

"Very respectfully yours,
(Signed) "Harry F. Byrd.

Generous contributions have begun to come in and leaders today expressed confidence that this State would lead all others in the sum raised, if the general public will contribute, no matter how small the sum each person gives. Some large donations have already been made. Among those listed so far as giving a thousand dollars are: Eppa Hunton, Richmond, $1,000; Mrs. Granville G. Valentine, Richmond, $1,000; Mr. Granville G. Valentine, Richmond, $1,000; Lady Nancy Astor, formerly of El Mirador, Virginia, $1,000; City of Fredericksburg, through Mrs. Marion Willis, Committee Chairman, $1,000.

Plans of the Memorial Foundation to make Stratford Hall a Shrine in Memory of General Lee have been endorsed by the Confederate Veterans, the Sons of Veterans, the Colonial Dames, the Daughters of the American Revolution, the Association for the Preservation of Virginia Antiquities and other organizations. The D. A. R., the U. D. C., the

Colonial Dames, and the Garden Club of Virginia, have pledged large sums for the completion of the project.

Forty Committees, supported by newspapers all over the State, are today making a concerted effort to awaken the interest of the public and to secure some contributions from every possible person so that every Virginian may have a part in creating the most beautiful shrine in America, in memory of Virginia's great son. On January 19, one hundred and twenty-third anniversary of the birth of General Lee, the amount secured will be announced and together with contributions previously made will be used to make another substantial payment of Stratford, for which a $50,000 initial payment was made in July.

A CHURCH WITHOUT VISION

By the Reverend J. J. Clopton

TODAY, and for many months, we have heard of cuts in the "Missionary Budget." In spite of the loyalty of many, both in moderate, poor and rich circumstances, the spectre of cuts in missionary salaries haunts us. Why? Because the Church, as an entity, has lost her vision. Evangelism is the breath of her life. Twice before His Ascension, in the forty days sojourn among His Disciples, Christ commissioned them and their successors, not only to carry His Gospel to those at home, but to those at the ends of the earth. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the earth." "Again, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." And this Great Commission was backed up with Omnipotent Power. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

We have not to look far within our beloved Church for the reason we have lost the Vision of Evangelism. It is caused by deadly parochialism. The parish is primarily the treasury into which the greater part of our offerings go. The parish must have a new organ, or a new carpet, or cushioned seats, or a magnificent temple, or jeweled crosses, or jeweled candlesticks, or jeweled chalices. But shall not the Church observe the law of Proportion? Shall she not remember that ornaments, less ornate, and lives more sacrificial, are more acceptable to God, than beautiful and expensive adornment of the parish church, and little or no financial interest in the Church's great program? A parish with a full program for self, and crumbs for Evangelism, is totally wanting in spiritual emphasis.

The Protestant Episcopal Church is probably the richest corporation in the United States, potentially and actually. Its program of parochial expansion for last year, 1928, was $25,000,000. Its terms of parochial expansion, measured by single items, ranged from a few hundreds to a few millions. At the same time there were several cuts in the already meagre budget for the Church's work for Domestic and World Evangelism.

We do not grasp the "Why" of Evangelism. Primarily, Christ's parting commands. Then His life as a Great Missionary Adventure. Once His enthusiastic hearers would detain Him, but He answered His mission was also "to the villages beyond." One of His greatest utterances seemed to focus itself on World Evangelism, as He broke through the barriers of narrow Judaism, and proclaims, "Other sheep I have which are not of this fold; them I must bring, and they shall hear my voice, that there may be one fold and one Shepherd.' Again, as He looked out with sympathetic eyes on a great multitude, He proclaimed, "The Harvest is great, but the Laborers are few. Pray ye therefore to the Lord of the harvest that he will send laborers into His harvest." He sent forth two bands of workers, the seventy and the eleven. The name He gave the Master Builders of His Church was Missionaries. The Greek word "Apostle" is the equivalent of the Anglicized form of the Latin word, Missionary, the root of which is To send. So by His life of self-sacrificing doing, by His constant teaching to His Disciples, by His commissioning two bands of workers, He proclaimed His Church's Mission, Evangelism.

What of the "How" of Missions? It is summed up in three terms—Prayer, Information, Self-giving. Suppose each Christian would pray daily, "Thy Kingdom come; Thy will be done on earth as in heaven?" Would there not be answers in our own lives hastening to answer by gifts of self, of service, of money?

Many Christians are not larger in their spiritual vision than a parish, because they will not inform themselves. Many rectors do not instruct their flocks. Many Bishops have a perfunctory, rather than a vital interest, in any program larger than their diocese.

Can any one read the "Spirit of Missions" without being fired with zeal to promote the work of the Kingdom? There we read the current biographies of self-sacrificing men and women of every name, who are making spiritual history and world history. There the helpless, sightless, multitudes cry out for spiritual food, and our rich Church takes no notice commensurate with need. Drop one of your secular papers, and for less than one-third of a cent a day try this thrilling bulletin of the far-flung battle line; at home and abroad. A dollar sent to 281 Fourth Avenue, New York, will bring you twelve issues of thrilling news of what that part of Christ's Army, the Protestant Episcopal Church, is doing. "The Church at Home," you can get for the asking.

Last of all, the final, "How" is giving. Giving what? Not primarily money, but self. The Church must first express its power in self-giving. Out of it will come money and labor, and every other need. Without it, service is spasmodic, answering to some transient appeal, rather than settled self-surrender. Budgets of service mean over-flowing budgets of money. Shame on our lack of zeal, shame on our niggardliness to measure our service first by money. Look again at this budget, $4,224,670 in exact numbers. Over against that 1,200,000 communicants, and at least 2,000,000 baptized members, over 6,000 clergy, and 135 active Bishops.

In 1821, when the Domestic and Foreign Missionary Society was organized, its Constitution made every baptized member of the Church a member. That is the Christ idea, he made his whole Church a great missionary society.

Let us for a moment look at the budget. Its annual amount is $4,224,670, for the triennium, 1929-1930-1931. Did adult church members ever think that the National Council counts on the children, in the annual Lenten offering, carrying about one-eighth of this amount?

What we need today is man's red blood vision and not that the women and the children should be counted on and not the whole Church. Let the Bishops of the Church assume their full leadership, and every parish and mission hear from Epihcopal lips, in addition to all other agencies, the Church's Program. Let our metropolitan rectors be "sold" to the idea that Evangelism is the most vital note of their manifold and exacting parochial activities.

Let the whole Church get behind our "General Staff", the National Council, and execute the far-flung strategy of World Evangelism.

Millions are spent on things in the parish that can wait, if deficits are to be thought of. Oh, for the kindling zeal of the great line of missionaries! Christ, the Head of His Church; Paul, Andrew and Peter, John, Polycarp, Iraneus, Columbia, Aiden, Robert Hunt, John Wesley, Robert Carey, Henry Martin, Bishops Hobart, Channing Moore, William Meade, Philander Chase, Henry Whipple, William Hare, Daniel Tuttle and martyred Coleridge Patterson and James Hannington!

The time would fail me to tell of all the others who have a place, equally as honorable, in this great unbroken list.

Let us speak not in terms of deficit, but in terms of advance. Let us rally to the cry:

"Christ for the world we sing,
Christ to the world we bring."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. Anne R. Finch Frayser, of Fort Harrison, Montana:

"Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me" (Psalm 101:6).

Who will send one from the far-away places as well as very near us?

LETTER FROM CHINA INLAND MISSION MISSIONARY

Chefoo, N. China, November 12, 1929.

OUR DEAR FRIENDS:

Since the fighting in this neighborhood, reported in my last circular, we have been kept in peace, I am thankful to say, though war, banditry, famine, etc., are still the order of the day in many parts of the country. Civil war has again broken out and there is serious fighting in Honan. Bandits have carried off a number of Chinese Christians, and one of our missionaries, Mr. Pike, has been in their hands for more than a month. A few days ago a business man in Hopei, and a Catholic priest in Hupeh, were also kidnapped. Large areas are still in the grip of famine, and with winter approaching the outlook is terrible to contemplate. One's heart aches to think of the sufferings of the people, and one cries out with the Psalmist: "O Lord, how long?"

In my last circular I mentioned the devastation caused by locusts. At the end of August we had an opportunity of seeing for ourselves what such a plague is like. One day a swarm of locusts flew by. It measured perhaps one hundred yards wide, by a hundred feet thick and took nearly half an hour to pass. To look at an object through this swarm, was like looking through a snow or hail storm, with snowflakes or hailstones of enormous size. The rustling of the wings could also be distinctly heard. It resembled the noise of fire (Joel 2:5). Fortunately they did not settle in our immediate neighborhood in any alarming numbers, but still we saw several fields of corn and millet from which every bit of the softer leafy part had been devoured and only the bare, hard stalks remained standing. It gave one a vivid picture of what locusts can do, and reminded one of the aptness of Joel's word: "The land is as a garden of Eden before them, and behind them a desolate wilderness" (Joel 2:3). Although the main army did not settle here, myriads could be seen in the fields, and for some days many people were busy catching them and putting them into bags. My husband saw some boys with a ten-pound sugar bag pretty well filled. He asked: "What are you going to do with them?" "Eat them." "How do you prepare them?" "Pull off legs and wings, fry them in oil, and eat them with a little salt." "Do you like them?" "Yes, they taste good." It reminded one of John the Baptist's fare (Matt. 3:4).

I want to thank those of you who have been praying for the Gospel work among the men of the Asiatic Division of the U. S. Navy, which summers in this port. The ships, mostly destroyers, numbered up to twenty-five and carried a maximum of 2,222 U. S. service men. They lie at anchor in the harbor and make frequent trips to sea for target practice, when, if there is a sea breeze, you can hear guns booming and occasionally our windows rattle in consequence. The men are allowed liberty to come ashore several times a week, if they so desire. The total number of liberties granted while the fleet was here was about 45,000. A large number of cafes and cabarets, with dancing girls from Siberia, were opened here for the occasion. To meet the spiritual needs of these men a Gospel Hall was opened by a group of voluntary workers and services were held there every evening. In giving out invitations on the street, many tracts were also distributed and considerable personal work was done. The results were not as great as we could have wished, yet we rejoice to know that some fifteen or sixteen definitely accepted Christ as their Saviour. In addition, there were quite a few who were more or less deeply impressed. Some confessed that they were slaves to sin and seemed tired of it, but they would not take a stand for Christ. Several officers' children came out brightly for the Lord, and one evening a Chinese gentleman, who speaks English and is employed in one of the local banks, strayed in. He had attended several Mission Schools in past years but was not a Christian. My husband had the privilege of leading him to the Saviour and he afterwards became one of the most regular attendants. He confessed that though he had sat under Christian teaching for years, he had never properly understood the Gospel. He seems to be going on quite nicely. Pray that those who were saved last summer may live a victorious life; that those who are still hesitating may yet come to a decision; and that the Lord may guide and bless in the plans which are already under way for the work next summer (D. V.). Many of these men are very young and have come from Christian homes, but life in the East has many temptations for them.

We had the joy of having our dauhgter Edith with us this summer. Much of the time she gave about three hours a day to the Chinese Hospital. She also frequently gave the ether for operations at the foreign hospital for missionaries and their children. But most of her time was spent in language study, so that she was able to take her second and third examinations while she was here —three exams in eleven months. A week after she reached her station in Shansi—Pingyang—the Women's Hospital was opened, so it is well that these exams are out of the way, for she is now kept busy in the work. Please keep on praying for her that grace and strength for the daily demands may be abundantly given to her by our Father in Heaven.

In my last circular letter, I mentioned the need of a Chinese Christian scholar to help my husband in his work on the Mandarin Bible Commentary. We are thankful to say that the Lord has given us just the man needed in the person of a Mr. Li, a young man who is a member of the Presbyterian Mission. He is a good scholar, who also has a very fair knowledge of the Bible. He seems thoroughly interested and is showing a fine spirit, anxious to further my husband's work in every way to the best of his ability. A Mr. Kuo, also a Christian, is likewise helping as copyist.

Step by step, the Lord led my husband into this commentary work. When we began the Bible Institute, he found that the students could not take in what he taught and take full notes in the cumbersome Chinese character as well, so after the lesson was over he dictated the notes to a quick writer, who put them on the black board, and the students copied them at their leisure. These notes were so appreciated that my husband kept revising them and making them fuller. By and by the work of copying them became rather burdensome, so we got a mimeograph, the students writing the stencils and doing the duplicating. Then the editors of several Christian magazines, seeing my husband's "Bible Reading and Sermon Outline for the Blackboard", which appeared in the weekly, "Chinese Christian Intelligencer" for more than a decade, asked for articles, so his "Expository Notes" were revised, and those on the Gospel were published in "The Bible Magazine", issued by the South China Alliance Press; while those on the Old Testament were published in "The Morning Star", issued here in Chefoo. Beginning at Genesis 1:1, they continued regularly for years until the end of "Joshua" was reached —when my husband found it impossible to give the time to the preparation of further "copy". In the meantime, the Rev. G. A. Clayton, Secretary of the Religious Tract Society for China, saw them and wrote asking that his Society be permitted to publish them in book form. Being anxious to get them printed for our students, my husband welcomed the suggestion, and after they were carefully revised and greatly supplemented their publication as "The Mandarin Bible Commentary" began.

Up to eight or ten years ago the majority of Chinese scholars despised the colloquial style (called Mandarin). The missionaries had long valued it as the best medium for reaching the multitudes, and had not only translated the Bible into it, but had also published many books and tracts in it. But all books and tracts intended for scholars were written in the classical style (called Wenli), and these could not be understood by the common people. Thus it came to pass that what Bible Commentaries were published, were all in Wenli. About ten years ago the new versions of the Chinese Bible in both Wenli and Mandarin, upon which two committees had been laboring many years, were finally completed. This automatically put out of commission all previous commentaries, because they no longer fitted the Bible text. At that same time the Chinese political leaders, realizing that if China did not discard the difficult Wenli style, which required years of effort for its mastery, she could not hope to have her people secure the practical education necessary for political progress, set on foot a movement to popularize the colloquial. Whereas formerly even the smallest pupils were set to the task of memorizing classic after classic which they could not understand, they were now given suitable lesson books in simple language, which they could understand; and whereas the officials formerly issued their proclamations in a style which only the educated could read, they now used one which even the common people could understand—if able to read at all. In addition, a phonetic script was invented and this was popularized for a time, but has proved a disappointment. Later, strenuous efforts were made to get multitudes to learn one thousand of the most frequently used characters, which would enable the learner to read most of what is written in a simple style. It was just at this juncture, when the Revised Bible appeared and Mandarin was being popularized, that my husband began the publication of the Mandarin Bible Commentary—the first and so far the only comprehensive commentary on the whole Bible which can be used by the rank and file of our Church members. When completed the work will have from thirty-five to forty volumes. Genesis was published in 1921. During our last term of service, in addition to his work at the Bible Institute, besides Torrey's "What the Bible Teaches," my husband published Exodus, Numbers, Joshua and three

volumes on the Gospels. The latter are not on Matthew, Mark and Luke, respectively, but the four Gospels are taken as one whole—the chrononological order of the events as given in Stevens and Burton's Harmony being followed. The fullest account, in whatever Gospel it may be found, is used as the text for the commentary, and all differences of importance and any supplementary matter in other Gospels are also noted and explained. Thus each incident in the four Gospels is only dealt with once. A Mr. H. Price, from Central China, has also been enlisted in this work by the Tract Society and he has so far published two volumes on the Psalms and one on Romans.

For some years the Tract Society has felt that these commentaries were meeting a real need and repeatedly the hope has been expressed that my husband might be set free to give his whole time and strength to this work. We felt, however, that the Bible Institute had the first claim upon us. But when, for reasons of health, it became clear that we ought not to return to that work and the Tract Society appealed to the China Inland Mission that we be set free, we became quite convinced that the Lord was shutting one door and opening another. The experiences of the past year have confirmed the conviction that we are in line with God's will. Since our return my husband has been working on "Leviticus". It will be in two volumes of 140 odd pages each, at 600 characters to the page, or roughly about 160,000 words—though exact figures are not available as yet. (To save expenses the Bible text is not printed, as is usual in commentaries at home, but only the words actually commented upon.) The first volume is in the press now and every few days a batch of proofs arrive. We hope it will be out by Christmas. I should perhaps explain that this commentary is not a translation of any one western book, but is an entirely new and independent study and exposition of the Word of God, adapted to Chinese modes of thought and expression, though helpful material has been freely drawn from all available sources. This means much more work than would be involved in translating some foreign book, but it also means that the work is much more adapted to the Chinese, and therefore, more helpful to them. Few of you have any idea of the prodigious amount of work there is in a single volume. In addition to the Introductions and Expositions, Practical Applications, Homiletical Hints, Bible Reading and Sermon Outlines, Helpful Illustrations, General Summaries, together with Discussions of Exegetical Problems, Biblical Difficulties, and Apparent Discrepancies, are also introduced here and there—all written from the standpoint of faith in the whole Bible as the inspired Word of God. In these days when destructive criticism is coming into the Church of China like a flood, we are glad to be privileged to help establish the faith of the Christians, by showing them that the Bible, when accepted for what it professes to be, is not only capable of a reasonable explanation which presents fewer difficulties than the destructive theories proposed, but is also intensely interesting and exceedingly practical for present-day believers. You will thus see that while the language is so simple that any one who can understand the Mandarin Bible will also be able to use this commentary, for the style is the same, yet on the other hand there is also much that challenges the interest of and will prove helpful to Chinese Pastors, Evangelists, Bible Women and other Christian workers. A number of the Bible Institutes and Theological Seminaries use Torrey's "What the Bible Teaches" and the Commentaries as text books or books of reference, and we are constantly receiving tokens of appreciation, written as well as oral, from both Chinese workers and foreign missionaries who find these books helpful. I will quote only two. The first from a lady missionary in the far northwest who writes: "We are all looking forward to the results of Mr. Dreyer's work. What books of his I have used have been such a help to me, with my still rather inadequate vocabulary. So it is not only the Chinese who benefit from them." And the following from a gentleman working among the aborigines in the extreme southwest: "I have often thought of writing to tell you what a blessing and help your books have been in my Bible teaching here, and so today my good intentions are being put into effect. For the past three or four short term Bible Schools I have conducted here, whenever the section was covered by your commentaries I have made liberal use of the same and have gotten more help from them than from my foreign commentaries and other books. I believe you are engaged in one of the most important tasks possible to a missionary, and believe the completed set will be one of the greatest helps ever gotten out for the Chinese workers throughout the land. I am glad you have successfully resisted the temptation to launch out into Wenli, or part Wenli, and that you have kept it down to simple, plain Mandarin, which can be read by the rank and file of the Church in China. May the Lord grant unto you and your wife spiritual and physical strength for the completion of this great task! I trust that when the set is completed, a cross-index of the subjects treated will be included, so as to enable the reader to study topically. The set is full of the most splendid material and its usefulness would, I feel, be greatly augmented by such a cross-index." As the "Expository Notes" were appearing serially in the magazines, one lady missionary living alone in an isolated station, translated them into English for her own benefit, and looked up every reference!

Our former Superintendent, the Rev. A. Lutley, who for physical reasons, is also no longer able to continue in Shansi, has been taking a very deep interest in this work. He has been giving practically all his time and strength to it—carefully reading the MSS. and proofs of "Leviticus" and making many helpful criticisms and suggestions, which my husband greatly appreciates. As soon as Leviticus is finished, my husband hopes to complete the commentary to the place where our Lord takes leave of the Temple with the solemn warning of Matt. 23:37-39, leaving the final discourses of our Lord, His arrest, trial, crucifixion, death, burial, resurrection and ascension to be dealt with in a final volume or two, for which there has been a steady demand. When this is finished "Acts" will, D. V., come next. You would all be surprised if you could see a copy of these books and know the price. They are bound in Chinese style, with paper covers, and are published at cost, and that very cheaply, so as to bring them within the reach of even the poorest Christians. Thus a much larger circulation is obtained and more people are helped. This has been made possible, first, because by the help of kind friends the MSS. are furnished the Tract Society free of all cost, even the proofs are read without costing the Society a cent for postage at this end. It has been made possible also, because friends of the Society have so far contributed gold $150 per volume, to pay the cost of setting up the type, making shells, and printing the first edition—the Society undertaking to print future editions from the proceeds of the sales of the first. Many of you have had a share in supporting this work and us, by your prayers or gifts, for which you have my heartfelt thanks, in which my husband joins. I would earnestly ask a continued interest in your prayers that the Lord may give all needed strength and wisdom, that these expositions may be in line with His will and be made spiritually helpful to many Christians throughout this land. When one thinks of the many thousands of Christians connected with all Societies scattered over this great country, with but few Bible Helps, such as people at home so richly enjoy, one longs to be able to help them to a greater interest in and a deeper understanding of that word of God which alone can make them strong, intelligent Christians, and aggressive witnesses for the Truth.

You have no doubt all heard of the Forward Movement which our Mission is inagurating, in order to reach the still unreached parts of this land. We are asking the Lord to send us two hundred new workers within the next two years. We rejoice that the appeal has met with such a warm-hearted response in all the homelands and that a goodly company of new recruits are reaching China this autumn. Will you not also join us in prayer that the Lord of the harvest may choose and send out men and women well fitted to be His messengers to this needy people? Also for a larger measure of His blessing upon all the work undertaken for Him out here.

I had intended to write something about my work in the factories here, but find that there is no space. Lest any of you may be disappointed in not having had acknowledgments of letters or parcels sent us, I want to explain that we have reason to know that our mail has again been tampered with. For this reason it is advisable to register letters of importance.

Wishing you a happy Christmas and a blessed New Year, I remain, with warmest greetings, in which my husband joins.

Sincerely yours in His glad service,
Gertrude C. Dreyer (Mrs. F. C. H.)

Ephesians 3:14-21.

LET THE WORD OF CHRIST DWELL IN YOU RICHLY.
Col. 3:16.

Let the word of Christ take up its residence, make its home in your heart. We are to treat it not as a stranger, nor as a visitor in our lives. It is to dwell in us. This involves familiarity with the Scriptures and a friendliness to the only infallible rule of faith and practice. Never enter into a quarrel with the Bible. Let nothing take the Book from you. It is the instrument God has given through which He speaks to men. It is a channel in which flows into our lives the enlightening and energizing grace of our Lord. It came by inspiration of God and is profitable for doctrine, reproof, correction and instruction in righteousness that we may become perfect, thoroughly furnished for every good work. It is to spy our lives, control them and make them to be and to become all that they ought.

This calls for faithful ministers of Christ who preach this which is able to make us wise unto salvation and to build up the church in the most holy faith. It demands the type of teaching in the Sunday schools that opens the word. It requires individual studiousness of the Scriptures. This embraces meditation and full appropriation in recognition that its messages are revelations of Christ's personal will to you. We are to desire the sincere milk of the word that we may grow. No soul can prosper as it should who is not all the while being nourished and enriched by every word that proceedeth out of the mouth of God. The more richly you permit the word of Christ to make its home in you the more fully will you experience the blessedness of His fullness.

Charles Curtis McIntire.

MORNING ACT OF FAITH.

"I believe in God the Father Almighty, maker of Heaven and Earth. I believe in Jesus Christ, the Son of God. Therefore I am in Him, having redemption through His blood and life by His Holy Spirit. He is in me. All fullness dwells in Him. To Him I belong by creation, by purchase, by conquest and by self surrender. To me He belongs for every moment's need. There is no cloud between my Lord and me. There is no difficulty inward or outward which He is not ready to meet in me today. I believe I have received not the spirit of fear, but of power and of love and of a sound mind. The Lord is my keeper. Amen.

St. John 3:16, 17:3.
Romans 8:32-39. Colossians 1:9-20.
2 Timothy 1:7. Isaiah 26:3, 4.
Philippians 4:4-8. Jude 24, 25.

"O Lord of Souls, Who hast chosen and called me to service in Thy Church, all my trust is in Thee, for in Thee are the springs of my life. Abundantly give me of Thy Blessed Spirit, without Whom nothing is strong, nothing is holy; and use me as it shall please Thee for the glory of Thy Name. Make my will pliant, my conscience pure, my disposition bright. Empty me of self, and fill me with the meekness of wisdom. Increase my faith, mellow my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the work I do and the place in which I do it; the success I win and the harvest I reap. Preserve me from jealousy and impatience; from self-will and depression. Make me faithful unto death and then give me the crown of life. All this I ask for Christ's sake. Amen."

"A life of victory and power hinges upon three things—an act, a purpose, and a habit; an initial act; a fixed purpose; a daily habit. The initial act is that of personal surrender to the Lord Jesus Christ as Master, done once for all. The fixed purpose is that of doing what will please Him, and only that, at every turn, in every matter, regardless of consequences. The daily habit is that of spending a quiet time daily alone with the Master over His Word."

St. John 8:29; 13:13, 17.
1 John 2:17.

The Place.

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, 'Arise!'
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—here or on distant shore—
Where thou canst send the worker and the Word
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself, descends and works for thee.
Where is that blessed place—dost thou ask 'Where?'
O Soul, it is the secret place of prayer."

St. Mark 1:35. St. John 14:13, 14.
St. Matthew 9:35-38.
Hebrews 11:33.
Colossians 4:2-4, 12.
Ephesians 1:15-23. Psalm 37:4, 5.

A VERSE FOR SOME "SCIENTISTS".

A letter addressed to the New York Herald Tribune reads:

The smug egotism of certain "scientists" as regards religion brings to mind a rather apt little verse:

"God breathed His life into
The dull contented sod:
The sod looked up and said,
'There is no God'."

Book Reviews

THE HEALING MINISTRY OF JESUS: By Rev. Frank N. Riale, Ph. D., D. D. Cloth. Pp. 148. Published by The Christian Literature Press, New York City. Price, $1.75.

When a man of Dr. Riale's education and culture pleads for the recognition of the claims of spiritual healing, we are challenged to attention and interest.

This Healing Handbook for Believers, following his widely known "The Divine Antidote to Sin, Sickness and Death" embodies a simple and comprehensive testimony, a plain explanation of the methods of taking divine life for the body and a conclusive vindication of the power of the promises of God. Far too long have we been paralyzed by the warning that if God wills to heal, He will and it were better to leave it to Him. That has virtually proven an opiate to lull faith to inaction, a kind of fatalism which is deadly to the unction which overcomes unbelief and triumphs over physical obstacles. If faith is a fight, then we have ground for repudiating this weak attitude.

If on the other hand, we enter with Dr. Riale into the precincts of conquering faith, we shall have no more than hesitating disposition, but we shall hold companionship with our Lord who bids us, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). If we come into the realm of assured conviction that God would Have His children prosper and be in health even as their souls prosper (3 John 2); that if the Spirit of Him that raised Jesus from the dead dwell in us He shall quicken our mortal bodies (Romans 8:11), there will be no diffidence on our part, but a royal sense that "all the promises of God are yea and Amen in Christ Jesus" (2 Cor. 1:21). Better, by all means this brave "Grasping of almighty power; the hand of man laid on the arm of God: The grand and blessed hour in which the things impossible to me, become the possible, O Lord, through Thee," than the cautious dread of being presumptuous. Bishop Brent sounded the high note of conquest when he declared, "He who waves away the healing power of Christ as belonging only to the early New Testament times, is not preaching the whole Gospel. God was and is the Saviour of the body as well as of the soul, the same yesterday, today and forever."

This volume of Dr. Riale's should be in the hands of all spiritual Christians who would do the whole will of God. In myriads of cases, doubtless, there is weakness of body and consequent uncertainty of confidence in the power of God to sustain the flesh, because there resides in the heart the fear of fanaticism. Only as we venture with Him into the fields of His illimitable provisions, based upon His pledged word, can we prove Him. And we must not forget that by halting, we deprive Him of that place in our lives which He craves to occupy.

Dr. Riale is intelligent, logical, persuasive in his presentation of the discussion. We feel as we follow him that if we indulge in an indifferent mood we may thereby drive into the various avenues of healing, which abound all around us, the precious friends and fellow-Christians who by our example and counsel might be spared to the Church. There is an atmosphere in the book which is inspirational as well as convincing.

In the many phases of the subject therein treated, the author impels us to see that "this same Jesus" wills to heal all who have need of healing. He stresses "child-like faith"; the reasonable relation of the Atonement to the needs of the mortal flesh of the believer; though a Presbyterian, he believes with many Churchmen that there is healing and health in the devout reception of the Holy Communion, and his authorities are strong on that point; he contends that "the mind of Christ" dwelling in surrendered lives will express physical well-being; that the testimonies of dedicated believers cannot be repudiated. He devotes one chapter to the "practicing the healing presence of God," the appropriation of which will be worth more than can be estimated, by human standards, in the lives of such as will to enter into this sacred realm. The hymns of the historic Christian Church are traced in this sphere of Christian experience; and the prospect of the coming Pentecost for which the world is starving will be crystalized and realized by the ready acceptance of the plea of the Lord Jesus, "With God all things are possible." The doctor's own witness in dealing with the sick in the ministry of healing is clear and convincing.

The high test for us all is, Are we willing to lay down our prejudices and come humbly before our God and submissively and devotedly ask, "Lord, What wilt Thou have me to do?" This is not an area of spiritual experience which may be entered rashly. But its appealing doors are

open to every one who would be "perfect and complete in all the will of God" (Col. 4:12).

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ASSYRIAN BEGGAR.

Mr. Editor:

We received a letter recently from Bishop Graves of Shanghai, that an Assyrian beggar like those so familiar in the United States had appeared and showed as his chief credentials a letter from our Educational Chaplain in Mosul, Iraq, the Rev. John B. Penfil. Of course, I knew that Mr. Penfil of all people would be the last one to give such a letter as he knows best about these beggars, because his mission is to the people of that race and Church, and he is in close touch with the Nestorian bishops and leaders who are bitterly ashamed of the doing of this organized gang of world beggars. I wrote Mr. Penfil and received the following reply:

"Mosul, Iraq, Nov. 28, 1929.
(Mesopotamia)

The Reverend Th. Burgess,
New York, N. Y.

Dear Father Burgess: In regard to the letter, which you have received from Bishop Graves, I am anxious to state, that I did not give any letter of introduction to any Assyrian. I do know, however, that two such letters exist. One is in possession of Kasha Shimmun Gilyana of Gilu, by confession of ———. The second, in the hands of Kasha Sergios Takka Ardishaya of Urmia, by confession of his partner, so-called "Deacon Sheenoo", who, after quarrelling over the division of the money collected in their first pilgrimage around the world, was left in Mosul against his wishes and consequently revealed the whole affair. Both these letters are counterfeited.

Faithfully yours,
(Signed) John B. Penfil."

It is not impossible that one or both of these imposters may soon tour the United States. If they should appear, I urge our clergy to confiscate all their letters, send them to me, also have the men arrested and turned over to the immigration authorities.

Recently a batch of such letters was gathered in and sent us. We have passed them on to the Federal authorities. They were all, except one, authentic letters from Chambers of Commerce of Illinois towns, and one the characteristic "credentials" of the gang.

If people wish to give to the needy Assyrians of Mesopotamia—and the need is very great—the only sure way in addition to the Good Friday Offering, which supports our Educational Chaplain, is through the Assyrian Relief Association of which Bishop Perry is Chairman and Samuel Thorne, Treasurer (44 Wall Street, New York, N. Y.), and the funds are administered by a Committee in Mosul consisting of our Mr. Penfil, and representatives of the Patriarch and the British High Commissioner.

Faithfully yours,
Thomas Burgess.
Secretary Foreign-Born Americans Division.

"THE UNIVERSAL PRAYER."

Mr. Editor:

I have reason to be quite pleased over the complimentary way so thorough a scholar and Christian man as Dr. Kenneth Mackenzie refers to my little book, "The Universal Prayer." As it is as yet only on sale in London, where it has been received more favorably than I expected, any errors it may have can do no harm in America; but I should not like to let the criticism stand before The Southern Churchman readers that I have "no sympathy with the return of our Lord to reign on earth," or that I "utterly reject the New Testament doctrine of the personality of Satan." I admit that I give the latter doctrine only a sentence or two, but I certainly did not reject it. I refer to it as the belief of the great majority of Christians for nineteen centuries, calling attention, mainly on page 114, to the fact that evil is an ugly fact in life, whether it springs from a personal devil or not. The purpose of such a treatment of the question is to give as much room in the Church for the Christian who climbs up to orthodox faith from scientific inferences as for his brother Christian who gets his doctrines more directly by the help of divine revelation.

As to the question of Christ's personal reign on earth, my only reference was to the millennial claims of one thousand years. I said that that is too limited a faith for a lover of the great kingdom idea.

I am afraid that I could not go far with Dr. Mackenzie in accepting an "historic faith of the Church embalmed in its liturgy." An "embalmed faith" does not seem to me very desirable in or out of liturgies. A living faith is better.

I am at work just now by request, of a well-known American publishing house, on a new and "popular" life of Phillips Brooks. I have a desire to give Virginia more credit than it has yet had for that great man's spiritual power, and I would be glad of advice and letters in and of this purpose from Southern people.

I have been wondering what a reference to Phillips Brooks in a Southern Churchman a few weeks ago meant? I have not got a copy of that issue at hand, but the reference was in connection with a quotation from a South Carolina history. It seemed to imply that "the violent sermons of Phillips Brooks in Philadelphia" had done considerable harm. Did Phillips Brooks ever preach "violent sermons?" I honestly want to know. Of course, he was a Northern man, with strong views against slavery, but were they really violent or any stronger than the views of many Southern men. I will be glad of further light as to this.

James Sheerin.

Hanover, New Hampshire.

BROADCASTING.

Mr. Editor:

While it is true that broadcasting religious services keeps some people from church (because they "can hear it over the radio"), it is also true, gloriously true, that radio broadcasting is of untold benefit to very, very many. Instead of thinking only of the comparatively few who stay home from Church because they "can hear it over the radio", let us think of the thousands of people in isolated communities and in places where church services are held infrequently and irregularly. And let us think of the shut-ins, and of those who have to wait on them. All of these, though they can go to church rarely if ever, can and do enjoy and benefit by services that are broadcast. Then, surely no reasonable person will contend that radio has wrought harm, simply because it has a tendency to keep some people (not the most zealous Christians) from God's House.

I am prompted to send you this letter (which has been published in some Canadian newspapers), because I often enjoy listening to the evening service from St. Mark's Church in Richmond over Radio Station WRVA. Of course, sometimes reception is not good; in fact, the last three Sunday nights I have not been able to hear WRVA, but it must be remembered that Richmond is one thousand miles from here.

Sterling Brannen.
Fredericton, N. B., Canada.

NEGRO CHURCHMEN.

Mr. Editor:

Many of the most loyal, and true, Negro Churchmen, clergy and laity, among us, are grieved and discouraged by the persistent evasive policy of the Church with respect to the extension of the Kingdom of our Lord among the black people of this country. For more than a third of a century earnest and persistent effort has been made to arouse the Church to the extreme importance of this matter.

While writing this, Mr. Editor, the person of your beloved father looms up before me. In his time, no man, either by active example, or otherwise, outclassed him in this work. The impressions made upon me, as a boy, by John L. Williams, will go with me into eternity. He was a living interpretation of what he ever taught his colored friends. But, then, as now, the many were apathetic and indifferent. This indifference is chronic. As far back as 1824, the rector of St. John's, Washington City, said: "A class of colored people has been formed, amounting to about forty, who manifest an earnest desire to learn to read, and to unite in the forms of worship established by our venerable Church."

That very same year, the rector of Trinity Church, Charles County, Maryland, reporting only one white bap-

tism, against twenty-six blacks, observes: "The black communicants present the most interesting appearance in their great devotion and regular attendance on divine worship."

In 1834, the rector of St. John's Church, Colletin, S. C., writes: "Nothing would be easier than to swell my list of communicants to an almost indefinite extent. If I would but invest men of their own color with something of spiritual power, and send them forth as emissaries in our cause amongst their fellows. . . . The extent of influence possessed by such preachers (Negro) is almost incredible. Every year's experience serves more and more to convince me that anything like the effectual religious training and instruction of this class of people by the regular parochial clergy is not even to be hoped for."

Leaving out of the question the divine side of the matter, simple gratitude ought to compel white Churchmen to do justice in this matter. The black race has made three distinct and indispensable contributions to the ideals of this country, which should energize sincere and aggressive evangelization on their behalf. First, the labor which, particularly concerned the South, which transformed that wilderness into a civilized community. Second, the "black mammy", under God, was the creator of the best white men and women this country has ever produced. In her lap, and at her breast were they brought up to full manhood and womanhood. In the third place, it was neither Abraham Lincoln, or the Northern soldiers that preserved "the Union", for, until the black man entered the ranks victory seemed almost with the Confederates; it was the faithful black man, two hundred thousand strong, that prevented the dismembering of the Union, and, at the same time, the remainder of them, upon the plantations, fed and protected the white women and children, while the white men were in th army fighting.

If this work is neglected much longer somebody's "candlestick" is going to be removed. An all-wise, an all-loving, and an all-powerful God can not permit His black children to be forgotten forever, while the angels of the churches seem absorbed in the discussion of ritual and dogma. The loyalty and devotion of Negro Churchmen ought to count for something.

George F. Bragg, Jr.

Christmas, 1929.

Church Intelligence

Thirtieth Anniversary of Dr. John W. Wood's Coming to Church Missions House Observed on January 2.

For some weeks past the air of the Church Missions House has been fairly blue with plots to surprise Dr. Wood with a gala celebration on January 2, which was the thirtieth anniversary of his coming to Church Missions House. Bishop Lloyd, who also began work at the Missions House in January, 1900, came for a celebration of the Holy Communion at eleven, when the chapel was filled with the staff and many old friends. After the service, Bishop Lloyd presented Dr. Wood a watch, the gift of the staff. With Dr. Gray as archconspirator, Dr. Wood's mail and cablegrams had been censored, and a great pile that were congratulations were held up until the day arrived. The January Spirit of Missions, with Dr. Wood's picture as frontispiece, was withheld from circulation in the building until after the event.

Writing as the newly elected general secretary of the Board of Managers of the Domestic and Foreign Missionary Society, the Rev. (now Bishop) Arthur S. Lloyd says, in The Spirit of Missions for January, 1900: "The Board has been fortunate in securing as corresponding secretary Mr. John W. Wood." In 1904 the Board of Managers became the Board of Missions, Mr. Wood continuing as secretary. In January, 1920, at the third meeting of the new Presiding Bishop and Council, he was elected executive secretary of the Council's Department of Missions, which had replaced the former Board.

A Call to Prayer.

"A call to prayer and consecration to all who love our Lord Jesus Christ," has been issued by the officers of the Federal Council of Churches and signed by the Presiding Officers of more than a score of communions, including the Rt. Rev. Charles P. Anderson, D. D., Presiding Bishop of the Protestant Episcopal Church.

The call reads in part:

We profoundly believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching Conference on Naval Armaments in London on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity, and especially to those who have seen in Jesus Christ the way toward a warless world. . . .

The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our Risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain, we earnestly recommend that our pastors and the members of our churches and congregations observe **Sunday, January 19, 1930,** as a Day of Prayer for God's blessing on the Conference. . . .

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the Conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves to the cultivation of a Christian public opinion so strong that it will make possible the richest results from their deliberations. It is not for us to suggest the specific plans by which the objectives of the Conference may be achieved. It is ours, however, to create the atmosphere which alone will make possible the achievement of high and worthy goals.

Let us seek, as a nation, to know and to do God's will. Let us pray for God's blessing upon our President and our delegates to the Conference and also upon those of all the nations.

Work in Mexico.

Work in Mexico takes time and patience and fair weather. On September 18, Bishop Creighton filed with the federal government the necessary application to permit the Rev. Ellsworth Collier to officiate for the foreign colony at Pachuca, and not until November 4 was the necessary permission received from the governor of the state. Five days later, final word was received from the federal office. Whereupon the Bishop went to the department of migration for official instructions to permit Mr. Collier to enter the country, then to the treasury department for permission to enter his household goods free, then to the communication department to despatch the instruction to officials on the border, and then to his own office to send word to Mr. Collier to start. He and his wife and daughter arrived on December 2.

The Mexican Department of Education has approved the plans, as far as they have proceeded, for the new classroom building for Hooker School.

Hooker has its commencement in November. This year a large Mexican congregation attended the baccalaureate service, which was held in the Cathedral. Four girls were confirmed at that time, and five were admitted to the Girls' Friendly. The entire service, including the Bishop's sermon, was in Spanish.

Two other special services in November, at which Bishop Creighton preached, were on Armistice Day, when the Cathedral was crowded with representatives of many nations, and on Thanksgiving Day in the Union Evangelical Church, where a tremendous congregation included the ambassador, consul general and their staffs. Ambassador Morrow is sorely missed. "Whatever service lies before him," writes the Bishop, "will receive the devoted attention of one of the ablest men I have ever met."

In contrast with the Cathedral services in the city are those of the Indian missions. Bishop Creighton writes of a recent visit:

Humini is one of our most interesting congregations. The little white church on the mountain-side draws people from all directions who travel long distances to attend the services. Humini is not a village; it is only our church with two or three little stone houses clustered around it, but when the bell rings, it sends its call up and down the great valley and the people begin to come over the trails. I like to hear the bell at Humini peal out its cheery welcome as it always does when we approach. Somehow it makes up for the hard ride, and it reminds me of home. The first year I was here I dedicated it and named it Santa Ana for my old parish in Brooklyn. I suppose that somewhere in space it is blending its tone with the chimes of St. Ann, and that is a comforting thought.

This morning as we rode in, it rang more merrily than ever, for a huge congregation was gathering and more than enough to fill the church were already there. We dismounted to receive innumerable abrazos of welcome.

When service finally started there was a congregation which packed the church and overflowed into the little parish house adjoining. Many men patiently stood through the service, which lasted two and a half hours. The Indians like long services, however. They come to

spend the day and there is never any hurry. Pbro. Salinas celebrated. There was a baptism and then eleven candidates received an apostolic rite. After that, Pbro. Salinas preached a moving and eloquent sermon in appreciation and loving memory of Bishop Murray. After the service I made an address to the new members and then the Spirit moved Pbro. Salinas to preach again. It was three-thirty when I gave the blessing. Then we all gathered in the parish house where a sweet little Indian lady, representing the women of the congregation, made an address of welcome to Mrs. Creighton.

It was four o'clock when we sat down to lunch. Meanwhile, families had gathered around glowing charcoal braseros preparing the food they had brought. A table was erected under the trees for us and the leaders of the local agrarian committee. We had an abundance of native food, but, in addition, every group sent its contribution to the Bishop's table—beans and tortillas, chicken, chiles, tortas, lettuce, potatoes and turkey, until it became a bit difficult to be polite enough to sample everything that came. We finished at five and prepared to start for Nopala.

There were final conferences, a last word to a group of young people about religious duties, abrazos and burro-packing, and then, to the accompaniment of Santa Ana and adios from every one we started, with eleven horses and two burros.

On the way back the young people sang and made merry as we trotted along. We reached the outskirts of Nopala just at dusk and were at the Salinas home by the time darkness fell.

Trustees.

The tellers appointed to count the votes of the Alumni of the General Theological Seminary, for three Trustees of the Seminary, to fill vacancies caused by expiration of terms on December 31, reported that

The Rt. Rev. Paul Matthews, D. D.,
The Rev. Murray Bartlett, D. D.,
Dr. Ralph Adams Cram

were duly elected as such Trustees to succeed themselves, and to serve from January 1, 1930, to January 1, 1933.

Plows Instead of Wives.

A new solution, applicable in some districts, for the polygamy practiced in so-called heathen lands has been suggested by Mr. G. A. Roberts, agricultural missionary in Southern Rhodesia. Speaking at the annual dinner of the International Agricultural Mission Association, in New York, on December 6, he told of the profound effect of introducing plows to the native farmers. Induce him to get a plow, and he doesn't need so many wives to do his work. Mr. Roberts went to Umtali in 1907. In 1909 one of the natives, coaxed along by all the missionaries, bought the first plow. Mr. Roberts went to see him begin work with it, found it put together wrong in six places, and found the three wives, each with a baby on her back, standing by to watch the mysterious process. Seven more plows were bought in the next seven years. Last year there were between two and three thousand in use. Whether polygamy had declined in proportion, Mr. Roberts did not say.

This was the tenth annual dinner of this friendly informal group of missionaries, government agents and mission board secretaries. Any missionary or rural worker expecting to be in New York on furlough the first week in December might well make a note to beg a ticket and attend. He would acquire a new sense of the greatness and the oneness of his task the world over. Those who have attended in previous years will be glad to know that Dr. Warren H. Wilson, Dr. Thomas Jesse Jones and the others were in their usual good form. The program was brief and well planned. Mr. Roberts described in some detail the actual work of an agricultural missionary. Mr. J. H. Evans, of the Federal Department of Agriculture, emphasized the mutual helpfulness, of many years' standing, between government agents and agricultural missionaries. The Rev. Dr. R. E. Diffendorfer, of the Methodist Board of Foreign Missions, discussed the task of the home office, to find and train the right kind of missionary, and to maintain his work, the world-wide influence of agricultural conditions upon the economic life of every nation, and the perennial question as to whether agriculture may be considered fundamentally missionary work. On the last subject he said that agricultural mission work is primarily satisfying human needs, bringing human life from a level of bare existence up to a standard where the spirit may develop, creating human values.

Christian Social Service.

Following is the report of the Department of Christian Social Service, at the meeting of the National Council, December 11, 1929:

Dean Lathrop presented the following resolution, which his department suggested should be passed by the National Council:

"Resolved, That the National Council of the Episcopal Church has learned with great satisfaction that the President of the United States has authorized the signing of the protocols looking toward the participation of this country in the World Court, and expresses its earnest hope that the United States Senate will confirm this action.

This resolution was immediately presented to the National Council and passed.

Mr. Spencer Miller, Jr., Consultant for the Division of the Church and Industrial Relations, told of his work. He said:

"During the last sixteen months, practically, we have been engaged in a study of the whole background of the Church's responsibility to the problems of developing industrialism in north, east, south and west.

"I am sure that you will all agree that this whole question of industrial ramifications and the challenge which industrialism presents to the Church, leads into a field which is certainly filled with all kinds of difficulties. For that reason it has seemed wise, in our judgment, to proceed with caution and with understanding of the facts involved. Instead of committing ourselves to a program of action, we committed ourselves to a program of study. We have not only made a thorough study in this country but, as most of you know, I spent some five weeks in England seeking answers to inquiries, which I have made on the development of problems of industrial relations as they had developed in relation to the Church of England. We have now in the hands of Longmans, Green, our publishers, a volume on the Church and Industrial Relations, which will attempt not only to cover the general field in the United States, so far as our own Church is concerned, but, as a background, the work and accomplishment on the part of the Church of England in this field. That volume, I trust, will be off the press early in February.

"We have been trying in a small but, we hope, effective way to relate the labor group more definitely to the work of our Church. We are now engaged in not only coming into definite contact with men and women who are active in labor circles, but are trying to relate them in a functional way to the work of this division. We are not prepared to report just exactly the entire details of that relationship, but we do want, as a Division, to report that that work is in progress and I hope by the next meeting of the Council we shall be able to give a more definite account to you.

"It has been my feeling for some time that there is a great opportunity which our Church might perform in bringing together employers and working men in particular industrial conferences set up under Church auspices, where they might study their industrial problems from the standpoint of Christian responsibility, one toward the other. I have been in touch with a number of responsible employers in this country and have secured not only the interest, but the assurance of their very genuine support of this program.

"I was invited to speak at the Synod of the Province of Sewanee at Columbia, South Carolina, on "Deepening Industrialism of the South." The problems raised by the situation in Gastonia and Marion have been matters of deep concern to Churchmen in their communities. I spoke on this subject and, growing out of the meeting, came an urgent request from a Churchman and Senior Warden of an important church in Gastonia, that I go there. I stayed a day in that city, interviewing employers, visiting the mills, coming into close touch with the extremely serious condition which had made the waters of that community very turbulent. As a result of my contact there, the request has come for a further study of Gastonia County, in North Carolina. That request is still before the Division, but I speak of it as at least two of the things which have come satisfactorily out of this.

"Finally, it might be of some interest to this Council to know that not only through the opportunities for addresses before the various seminaries of our Church, but in the summer schools and various conferences which have been held, there have been received at the Department requests for a course on Industrial Relations to be given during next summer at Lake Kanuga, North Carolina, and in other schools.

This Division, which began primarily as a fact-finding study, is developing more and more—very slowly, but I hope with some degree of wisdom—into the kind of advisory service to clergy and laity which, I take it, was certainly in the mind of the Department of Christian Social Service in setting up this Division, and I hope is the kind of service which members of this Council feel is in accordance with the wise procedure, so far as we are concerned, in this particular work."

The Rev. Harold Holt, Assistant Executive Secretary, reported on the new project of Family Relations Institute as follows:

"In the report of the Commission on Marriage and Divorce (p. 58) it was recommended that the Church take an active part in educating Her people for marriage.

The Department of Social Service in going over the matter with groups of clergy from many parts of the country, found that very few of them felt equipped to carry on such education at the present time. To supply this lack and to prepare the clergy for incorporating in their normal educational pro-

grams (that is, taking appropriate training into all groups, from the eight-year-old group up through the adult groups of the parish), the Department is recommending the organization of Institutes on Family Relations in every diocese. These Institutes would be in the nature of discussion groups on technique, as well as facts, and would be conducted by such authorities as a physician, mental hygiene expert, domestic economy teacher, and a spritual leader.

Following the report of the Committee on Marriage and Divorce, the topics to be dealt with are:

Domestic Finances (financial tension)
The Biology of the Family (sex tension)
The Parent and Child
The Spiritual Nature of the Family.

These Institutes, we feel, will open the topic, and being conducted as much as possible by local people, will give an opportunity for further study and working out within the diocese of an appropriate program for every parish.

The first such Institute will be held in the Diocese of Erie on January 21; several other dioceses are planning for them after Easter. All of the clergy who have been approached on the subject are very eager for the Institutes.

The Department is working in close cooperation with a committee of the Federal Council on the same subject, and has also the cooperation of the American Social Hygiene Committee, the National Committee on Mental Hygiene, the Committee on Material Health of the Academy of Medicine, and several other groups who have been working for some time in this field.

The Third Sunday after Epiphany has been suggested by the National Council for the remembrance of Social Service.

The aim of the Day: 1. (a) To increase the social vision of the parish. Social Service is much more than ameliorating distress. (b) To give to the people of the parish and community an opportunity to intercede for those oppressed by social conditions, that they may be freed; for those who are working with and for them, that the Kingdom may come on earth. 2. To give to social workers an opportunity for spiritual refreshment, and to impress upon them the Christian's interest in their achievements and endeavors.

Suggested means to secure these results: 1. A Corporate Communion and breakfast for social workers and friends of social work. 2. Some other meeting, as a tea or supper, at which the Church people may meet with all the social workers of the city and hear of their work. 3. A sermon on the Christian attitude in social relations, and such prayers and intercessions as may express the people's aspirations for the coming of the Kingdom of God on earth.

Lessons: Isa. 49:1-23; Matt. 28:1-10; 16 to end; Isa. 52:1-10; John 12:20-32; Zech. 8:7-22; 2 Cor. 9;v.6.

Calls All to Aid Britain's Recovery.

The Archbishop of Canterbury proclaims that each individual must do his bit for country and Church, according to a report from London in the New York Times, which follows:

"Each for all" is the New Year's motto chosen by the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, and in Canterbury Cathedral, "mother church of English folk," as he described it, the primate declared that Britain's industrial recovery depended upon the determination of each citizen to recapture the spirit of 1914 and "do his bit" for his country.

The same condition, he said, applied to the fortunes of the Christian faith, which "have come to a crucial time" here, and that the answer as to whether Canterbury Cathedral is lost and for the English folk is a shrine of slowly retreating memory or of a still strong and vital faith depends on each individual Christian and "upon whether he or she feels and acts as one personally concerned with that issue."

Political or economic measures might provide some remedy for Britain's industrial sickness, said the Primate, but could not effect its cure.

"The cure can only come through each citizen realizing and fulfilling his own personal responsibility in reinvigorating the strength of the whole body of the country," he said. "We have thought too much of measures and too little of men. We have tended to look to others or to the State for help rather than to ourselves.

"Without doubt there have been injustices to be righted, hardships to be alleviated and opportunities hitherto closed to be opened to all our people. For these things action of the State is needed. It is right that the resources of the whole community should be made available for the good of each of its humblest members."

"'All for each' is one of the maxims of a true commonwealth. But has not the pendulum swung too far in this direction? Must it now swing back again and restore the place of that other maxim, 'Each for all'?"

The high gale foiled the British Broadcasting Corporation's attempt to broadcast the Archbishop's sermon to America. Just before the service the wind dislodged the aerial from the short-wave station at Chelmsford and the damage was not discovered until the service at Canterbury Cathedral was about to commence.

Palestine Issues Blasphemy Law.

Any one uttering a word or a sound calculated to outrage the religious feelings or beliefs of another, is liable to one year in prison under the terms of a blasphemy ordinance, recently made public in Jerusalem, according to a Jewish Telegraphic Agency report in the New York Times.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Church Schools in the Diocese.

When the Chinese Government was invited to an extremely important conference in Washington, upon which the very fate of their nation depended, and were only allowed four delegates, they chose with exacting care. Three out of the four selected for this all-important mission were graduates of the little Episcopal College, St. John's, at Shanghai. The influence of that Christian institution upon China's life is inestimable. Out of it, small as it is, comes China's leaders.

Who are to be the future leaders in our Diocese? Who are to occupy our places when we are gone? Now is the time we should and must be preparing our boys and girls to take our places and carry on. Is there any better place to instill in the hearts of our Episcopal youth the ideals that will make them take their proper places in the life of the Church than in the five splendid Church Schools of our Diocese?

Perhaps no investment that the Church can make for its future is as strategic as that invested in these schools. Increasingly as the years roll by their influence will be felt—leaders in the Woman's Auxiliary, members of the Vestry—interested, devoted, zealos future leaders for His Kingdom are now in their formative years in these schools being prepared to carry forward the great task of His Church.

Our Bishop, when attending the House of Bishops in Washington, was asked more frequently about our system of Church Schools than any other question about our diocese. Other dioceses feel the need of similar schools. They are interested in what we are trying to do.

Every year since their establishment the Church Schools have increased in the number of students, the standards of scholarship, in physical equipment, and in financial stability. They are a real asset and their future is bright with the promise of still better and finer achievements.

J. Calvitt Clarke.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary was scheduled to be held in St. John's Church, Sixteenth Street, on Tuesday, January 7, beginning with a celebration of the Holy Communion, the Bishop of Washington to be the celebrant and speaker. The business meeting was held in the Parish Hall and, according to custom, luncheon was served to every one present as guests of the Auxiliary of St. John's Church. The President of the Woman's Auxiliary of the Diocese of Washington is Mrs. Spencer Wood, of Christ Church, Georgetown.

Annual Corporate Communion for Brotherhood.

The second annual Corporate Communion of the Brotherhood of St. Andrew in the Diocese of Washington will be held in Bethlehem Chapel of Washington Cathedral on Washington's birthday at 8 P. M., according to announcement by Mr. H. Lawrence Choate, National President of the Brotherhood. This will be in response to the invitation of the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, and it is expected that at least one hundred men and fifty boys of the Junior Brotherhood will attend. Following the service, the members of the Brotherhood will be guests of Bishop Freeman and Bishop Rhinelander, Warden of the College of Preachers, at breakfast in the refectory of the new College of Preachers' building. At this time, there will be addresses and a general conference on the spiritual ideals for which the Brotherhood of St. Andrew stands. The Rt. Rev. Henry St. George Tucker, Bishop of Virginia, will be one of the speakers.

"Cathedral Age."

The Christmas number of the "Cathedral Age" is out and is, indeed, full of beauty and interest. This particular number, though carrying other interesting articles and pictures, is largely devoted to the College of Preachers, the Cathedral's latest achievement, and one which, unique in its exact status and plan, commends itself to the Church at large, because of its promised far-reaching effect on the evangelistic ministry of the Church. The building was open for inspection to the public on the day of its dedication, but theerafter only for those attending the conferences or members of the faculty. The illustrations, therefore, as presented in the Cathedral

Age, give an excellent idea of the general plan and atmosphere of the building. Gothic in detail, it stands well below the level of the great Cathedral and in perfect keeping with it. Illustrations in the Cathedral Age bring this out strongly and also show very beautifully some of the landscape work done around the buildings by All Hallows Guild under the direction of Mrs. G. C. F. Bratenahl. Indeed, the illustrations in the Cathedral Age, alone make it a storehouse of art gems, and well worth the having. The Magazine may be procured at the Cathedral offices and is sent four times a year to all members of the National Cathedral Association. It is said to be the only publication devoted entirely to Cathedrals and their interests, all over the world.

The Cathedral Choir.

The carols of Christmas, with their ever increasing charm and appeal, were perhaps never more appealing than when sung the Sunday after Christmas at the afternoon service at Washington Cathedral. The exquisite quality of tone possible, but not always found in boy choirs, but developed to a large degree in the Cathedral Choir, seemed well suited to the music of the carol, and made this service, one always largely attended, an outstanding one of all the beautiful services of the year held in Washington Cathedral. Carols of different nations and ages were sung, the entire Cathedral Choir of men and boys participating under the direction of Edgar Priest, Cathedral Organist.

Rev. E. Pinkney Wroth to Leave Diocese.

The Rev. E. Pinkney Wroth has resigned his position as rector of Christ Church, Georgetown, to become rector of Trinity Memorial Parish, Warren, Pa., and expects to leave with his family for his new work about the middle of January.

His last Sunday at Christ Church will be the occasion of the annual visitation of the Bishop of the Diocese for Confirmation, January 12, when Mr. Wroth will present a large class. Mr. Wroth has been rector of Christ Church five years, during which time he has done very constructive work in the parish and in the diocese. Besides the regular work and support of the parish, he has placed it at the head of all parishes in the Diocese of Washington in the matter of subscribing the quota for the Church's Program. This quota has been overpaid every year of his rectorate and he leaves the parish this year with a 125 per cent over-subscription on last year's budget.

The Episcopal Home for Children.

The Episcopal Home for Children had a delightful Christmas celebration, but perhaps the big feature was a playhouse completely furnished and large enough for children to play in. It was the Christmas gift of Edwin Gould, of New York, is 9 x 12 feet in size, containing living room, bedroom, kitchen and bath, and is furnished in minute detail. Fifty-five children enjoyed the celebration, which, of course, included a large Christmas tree. This will probably be the last Christmas in the old home in Anacostia as contracts for the new home in Chevy Chase have been let and work on the new buildings will start in the near future.

M. M. W.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Bishop Anderson Confirms Large Class.

The Most Reverend Charles P. Anderson, D. D., D. C. L., Presiding Bishop of the Church, in an address at St. Augustine's, Wilmette, on the Sunday after Christmas, congratulated the rector and congregation on the splendid growth and advance of the parish, stating that he had watched it with the greatest of pleasure and satisfaction.

The church was crowded to the doors and, after the service, the bishop held an informal reception in the parish house for those he had just confirmed and the congregation in general.

Sixty-eight people were confirmed by the bishop, the second or third largest class in the Diocese of Chicago. St. Augustine has added, since last December, one hundred and twenty-five to its communicant list by confirmation alone, more than one-third of the total communicant's membership of the parish. One striking feature is that one-half of the total number of communicants are under twenty-five years of age.

The Rev. Hubert Carleton, M. A., D. C. L., is rector of the church.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Maryland's Diocesan Convention.

The one hundred and forty-sixth annual convention of the Diocese of Maryland will meet on January 22-23, 1930, instead of the twenty-ninth and thirtieth, as previously announced. This meeting will be held in the Church of the Prince of Peace, Walbrook, the Rev. Christopher P. Sparling, rector.

The evening preceding the convention, Tuesday, the twenty-first, will be given over to the Diocesan Memorial Service for Bishop Murray. This service will be held in St. Paul's Church, Baltimore. The Rev. Dr. Arthur Chilton Powell and Mr. Edward Guest Gibson will be the speakers.

On Wednesday evening, the twenty-third, there will be several short addresses on Missions—General and Diocesan.

Maryland Clericus.

The Clericus of the Diocese of Maryland have elected the following clergy as officers for 1930:

The Rev. William Dallam Morgan—President.

The Rev. William O. Smith, Jr., D. D.—Vice-President.

The Rev. Francis Irving Bloy—Secretary.

The Rev. Charles A. W. Brocklebank—Treasurer.

Dean Chalmers Accepts Rectorship of Grace and St. Peter's Church, Baltimore.

The Rev. Robert Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, has accepted the call to the rectorship of Grace and St. Peter's Church, Baltimore. He will succeed the Rt. Rev. H. P. Almon Abbott, D. D., now Bishop of the Diocese of Lexington.

Since Bishop Abbott left Baltimore, the church has been supplied by the Rev. Arthur M. Sherman, of Wuchang, China, and the Rev. Joseph H. Titus, of the Diocese of Connecticut.

Dean Chalmers was born in Dundee, Scotland, and is the son of William Chalmers and Helen Walker Chalmers. He is a graduate of Kenyon College. He was ordained Deacon in 1914 and Priest in 1915 by Bishop Leonard and has served in Trinity Church, Tiffin, Ohio, St. Mark's Church, Toledo, Ohio, beside being Dean of the Cathedral in Dallas.

Grace and St. Peter's Church called Dean Chalmers soon after Bishop Abbott went to Chicago, but he declined. They feel most fortunate in having him reconsider the call and are looking forward to a most successful rectorship.

N. E. P.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Bishop Garland Granted Leave of Absence.

By action of the Standing Committee of the Episcopal Church in the Diocese of Pennsylvania, a leave of absence from his episcopal duties has been granted Bishop Garland. It is understood that in granting this leave the Standing Committee recognized that for the past five years, following the resignation of Bishop Rhinelander as Diocesan, and for a year prior to that time, Bishop Garland has carried on the duties of his episcopal office without any aid until the recent election and consecration of Bishop Coadjutor Taitt.

The leave of absence to Bishop Garland is to begin at some date in January, until the summer vacation, when he and Bishop Taitt will attend the 1930 Lambeth Conference of all Bishops of the Anglican Communion. During the period of his leave of absence it is understood the Bishop and Mrs. Garland will visit the Holy Land. Bishop Garland is a Canon of St. George's Cathedral in Jerusalem as the official representative of the Episcopal Church in the United States. The Canons of this Cathedral are all Bishops, each one representing the Church in his own country.

R. R. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Flowers to the Living.

"To the Glory of God and in loving appreciation of George Otis Meade. Arthur Needles, Donor, A. D., 1929."

Above is the inscription on a beautiful altar cross which, with candelabra and vases, were set apart by the Rt. Rev. Robert Carter Jett, D. D., in a service at Christ Church, Roanoke, Virginia, on the morning of Sunday, December 22. These ornaments, all of brass and gold, were given by Mr. Needles, the President of the Norfolk and Western Railway Company, who took this graceful way of testifying his friendship and esteem for the Rev. Mr. Mead.

In the chancel with the Bishop were Mr. Mead and the Rev. Taylor Willis, present rector of Christ Church. With the exception of announcements, however, the entire service was conducted by the Bishop and Mr. Mead. Mr. Mead, on behalf of the congregation, presented the ornaments to the Bishop, who thereupon accepted and consecrated them. Bishop Jett then preached the sermon, following which he confirmed a class of nine persons.

For fifteen years, from 1913 to 1928, the Rev. Mr. Meade was the greatly be-

(Continued on page 22.)

Family Department

JANUARY.

1. Wednesday. Circumcision. New Year's Day.
5. Second Sunday after Christmas.
6. Monday. Epiphany.
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Saturday. Conversion of S. Paul.
26. Third Sunday after Epiphany.
31. Friday.

COLLECT FOR FIRST SUNDAY AFTER EPIPHANY.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

CHRISTIAN STEWARDSHIP.

Over against the Treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live;
He sees the silver I withhold
Who left for His throne of gold,
Who found a manger for His bed,
Who had not where to lay His head:
He sees the gold I clasp so tight—
Am I a debtor in His sight?

The Master as Servant.

At an eastern meal the washing of the feet of the guests before they began the meal was a very important part of the ceremony. In homes of wealth this menial service was performed by a slave. Among the poorer classes, to which the disciples belonged, it was done by the men themselves, each taking his turn.

Now, it happened that while they were on their way to the upper room where Jesus was to eat the Passover with them they had been quarrelling as to which one of them was the greatest. James and John a little while before had gone with their mother to the Lord and asked for the chief places in the kingdom. Their request had been resented by the others. This and other matters came into the argument as they walked along that afternoon. They became heated and angry and a bitter quarrel was in progress by the time they reached their destination.

Sullen and resentful they filed into the room and seated themselves like a group of sulky boys. Then there was a pause. The time had come for one of them to wash the feet of the rest. There at the door were the pitcher and the basin and the towel. But there was not one of them moved. For one of them to have volunteered for this humble service would have been to have owned that he was the servant of the rest.

More than this they all had their individual prejudices. John had wanted the first place. Was he to wash the feet of Peter? No indeed! And was Peter, who hated Judas like a snake, to get down on his knees before him? Surely not! The worst of this plight was not the unwashed feet. It was their state of mind. They were thinking about themselves and not of the Kingdom of God. In their hearts were hate and envy. In such circumstances Jesus could not speak to them of the things that were so near to His heart. How was He to quench their passion and stir love and humility within them?

This is what He did. He arose from His place, laid aside His outer garment and tied the towel aboht His waist. Then He took the basin and, beginning with Judas, He unbound their sandals and washing their feet wiped them with the towel that girded Him.

In this story John does what we note nowhere else in his writings. He tells us the motives that animated Jesus. First, was His love. He begins the story with the words, "Having loved His own that were in the world He loved them unto the end." You can determine at once the trend of a man's life by the motives that actuate his conduct. There are some characters in history whose lives may be summed up in that one word "revenge". One of the heroes whom we all admired as children was William Wallace of Scotland. You remember the story as it is given in "Scottish Chiefs." He came home from an enforced absence and found that his wife had been killed by a cowardly soldier. There beside that bed he swore that he would never sheath his sword until it had been plunged into the heart of her murderer. From that moment revenge was his motive.

Jesus' motive was love. Back of every word and deed was love. It is the only motive that can bring us permanent peace.

Second, as a motive for this act John tells us that Jesus knowing that He came from the Father and went to the Father, and knowing that the Father had put all things into His hands, arose and took a towel and girded Himself. It was the knowledge that He was supreme in heaven and in earth that made it possible for Him to do this service. Men who are not sure of their dignity and position are always quibbling over questions of precedence. A king can afford to ignore these things.

Some years ago I met a rear admiral in the United States navy. I made the mistake of calling him captain. It was brought to my attention later on and I apologized. He smiled and said that he had not noted it. Only a little while before a first lieutenant had instantly corrected me for presuming to call him an ensign. To the little man it meant much. To the admiral it meant nothing. He could afford to ignore titles.

Jesus, knowing that the Father had put all things in His power, took a towel and girded Himself. Conscious of His dominion over all things, He scorned to notice the petty distinctions of which the disciples made so much. Here is one of the most important suggestions of the incident. If we were more solicitous and surer of our eternal welfare, we would not quibble and contend so much concerning earthly distinctions.

The third fact arose out of the comment of Peter. Jesus began with Judas. Peter was next to the last one, therefore, whom Jesus washed. While He was busy with the other Simon had been busy with his thoughts. It was he doubtless who had been one of the very loudest in the dispute as to which should be greatest. It may have been his turn that very night to wash the feet of the rest. More and more ashamed he became until at last Jesus came to him. Then he said, "Lord, Thou shalt never wash my feet." Jesus softly answered, "If I wash thee not, thou hast no part with me." Then Jesus said, "He that is clean needeth not have to wash his feet, but is clean every whit."

The Lord made plain here to Peter that unless he was washed, unless he by faith took that sacrifice of Calvary and rested on it for his salvation, he had no part with Jesus. He had to be washed, and you and I must be washed also.

But what about those who have been washed from their sins, who have accepted Christ? Jesus says to you, "Ye have need only to wash your feet." That is, you need only each day to be cleansed from he pollution of contact with the earth. No matter how holy and sinless you are, you cannot walk in the mire without being soiled. You cannot come in contact with sinful surroundings, and with sinful men and women; you cannot feel the polluting touch of temptation, even if you do not yield to it, without being contaminated. You need before you come before the Lord each day to be cleansed with confession and penitence.

More than this Jesus taught us here what humility is. Once each year in the sacred precincts of St. Peter's in Rome the Pope washes the feet of twelve men. These are old men, are clad in white wool after being washed and perfumed from head to foot. Then the pope comes along and sprinkles a few drops of water on their perfumed feet and after this kisses them.

Long ago Luther protested against the form of foot-washing as being a travesty on true humility. And it is. Peter pondered for years over this act of Jesus and then before he left us he wrote in his epistle: "Be clothed in humility." I love this sentence. It tells us just what humility is. Peter was thinking of that day when Jesus laid aside His garment and took a towel and girded Himself. The towel was the badge of servitude. The man who wore a towel about his waist was a servant. Peter says, "Be clothed in humility." There are two kinds of clothes, uniforms that men wear. One is the garment of command, the uniform of one who is served, like the officer. The other is the garment of the servant, the man or woman who lives to help others, like the trained nurse. Peter said, "Be clothed in humility." Wear the garb of the soul who is ready to serve.—Rev. S. N. Hutcheson, D. D., in Presbyterian.

"They Gave First Their Own Selves."

Occasional enterprises of a semi-business sort, set on foot by Christian people for the benefit of their churches or other religious causes, ought not to rank in our minds as a permanent and primary form of stewardship. The doctrine of Christian stewardship goes further and deeper. And it goes further and deeper than the giving of money, though it includes that, of course, and inevitably.

While we are pressing, and rightly pressing, upon our people the duty of giving money in some systematic and ordered way for the promotion of the cause of Christ, let us keep steadily in mind the fact that Christian stewardship, Christian trusteeship, neither begins nor stops with the giving of money. The grace of God, which was given to the churches of Macedonia, made their deep poverty abound "unto the riches of their liberality." Paul bears witness that they gave of their own accord, "according to their power" and, for that matter, "beyond their power." But "first they gave their own selves to the

Lord." They were exhorted to abound in this grace of giving, but they had already abounded in everything, in faith, and utterance, and knowledge, and in all earnestness."

The great pecuniary necessities of our common Christian enterprises, the great favor which God has bestowed upon these efforts to honor and glorify Him, the great blessings which have come to others through the ministry of these enterprises, the great opportunities which challenge us to do our level best, all these have made it inevitable that we should press hard upon our own hearts and upon the hearts of others, the duty of cheerful and generous giving to these causes. We sometimes wonder, though, if our responses to these pleadings would not be more vital, if our support of these great causes would not be steadier and more dependable, if we could mix our giving, or rather, if there could lie behind our giving as its ultimate motive and spirit, our own prayerful and intelligent sympathy with the institutions and enterprises to which we send our gifts. They first gave their own selves. That is the Scriptural principle and it remains as sound and fruitful and commendable as ever.—Religious Herald.

For The Southern Churchman.

ANOTHER DAY.

J. Jones.

In glory deck'd, the Eastern sky awaits
The approach of one before whose beams alone,
The darkness sinks into oblivion.
Awaits, if it be meet to measure heaven,
By earth's own little things, like some fair bride,
Arrayed in gogeous raiment bright and warm
In golden tints an ever-changing light—
The dimples playful on a youthful face
They come and go amidst her radiant smiles—
Fair counterpart of him the rising sun,
Whose sterner strength now claims the heavens his own.
And earth, although in humbler aspect shows
As deep a sense of love and gratitude
T'ward him, on him dependent for all source
Of light and heat, his chiefest attributes.
And all which goes to make her beautiful.
As when creation's work was first begun,
When from eternal slumbers 'woke the morn
And peeped into the day the first of all—
As when all substance heaped up in one mass
Of towering height and shapeless bulk obeyed
The Voice Divine which called it into form;
So now before the brightening twilight fades
The stars as one by one they disappear,
And out of gloomy darkness outlines grow
Of hill and vale and rippling stream whose voice
The feathery tribe takes up and answer back,
A tuneful song in which all nature joins.
The mighty oak bends down his sturdy arms,
Before the gently rising morning gale,
And rustling all his leaves thus gladly joins
The little flower whose only voice a smile—
A smile though on a face still wet with dew
The tearful mem'ry of the dark and past.
Ye dark and past, farewell, sad night be gone,
No longer hide this world in dismal gloom
But spread thy darkening pinions, hie thee hence,
And let the glory of the hills come down.
Ah! man still asking for he knows not what,
Forgetful that 'tis mercy's hand that veils
The future from our care with all its ills
To yonder man, with tottering steps and slow,
Descend the valley of the sullen stream;
Supported on his staff, he walks alone.
Approach and ask him of a peaceful life,
Which goes out like a flickering taper spent.
Now pity as he points with palsied hand
To whitened locks and tells, with tears, of grief
More hard to bear than many winter's frosts.
"I once was young, life's morning all aglow,
When love, that strong emotion of the soul,
That strength possessed of which we all are weak,
Enthralled me in its iron but phantom grasp.
But go thy way, let not my lot fore tell;
Rejoice in youth, in strength and still in hope.
This learn of one who 'waits a brighter day,
Beyond the realms of time and memory.
I feel its glories as they dim my sight—
Life's but the night! and death the fretful dream
Which makes with warm eternity the day!
I gladly bid farewell to all that's past,
Nor doubt the love of One above who brings
The eternal radiance of another day."

Mr. Jan.

"Don't send this old gentleman away to the men's hospital, without first having a talk with him," pleaded the caretaker of the women's dispensary in Paoting-fu, China. So the missionary, who had come to talk to the women and children waiting for the lady doctor, went into the dispensary, where a scholarly-looking old gentleman had been asked to have a seat.

After due apologies for having made the mistake of coming to the women's, instead of the men's, dispensary, this old Chinese scholar began to speak of his chief interest in life, namely—his boys' school. This was a few miles outside the city. Naturally, the conversation drifted into the "reason" for missionaries and clinics. Then leaked out the tale of the craving for the true God, which had for many years possessed this man's soul; again proving, as Peter said in the house of Cornelius, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." He told how, whenever he could find a substitute to teach his school, he would go away up into a high mountain on which was a temple, and dwell there. Sitting down behind the idols, he bent his whole energies on concentration, on the "Maker of heaven and earth." Endeavoring to do with as little food, water, even sleep, as possible, his whole being cried out for the Truth. So intent on his object that he tried not even to allow himself to move. "Sometimes," he said, "I could only get a substitute to teach my school for ten days, sometimes for fifteen; but once I got one for three whole months, and all of that time I spent on my quest. Oh! to know the One who made heaven and earth." "Did you ever hear His voice?" asked his listener. "No, I did not, but a friend of mine once did," came the quick response.

Only one who has actually experienced the joy of telling a bright, trained, receptive mind, who has never heard, the story of the One "Who at sundry times and in divers manners spake in times past unto the fathers by the prophets and who hath in these last days spoken unto us by His Son," can appreciate anything of the intense interest and delight of this cultured old scholar.

Gratefully he carried away a Wen Si copy of the New Testament; and as the time was the week of International Prayer, he came day after day to the church where the meetings were being held. On the Lord's Day he was most regular, generally accompanied by friends and relatives, for perhaps two or three months; and then never again did we see him.

The missionary sent a Chinese Evangelist to the address Mr. Jan had given her, but Tsui Hsien Sheng failed to find him. Afterwards she learned that there were two villages of the same name, an east and a west. The lady doctor and the missionary kept praying for Mr. Jan's return, but still he came not. Later, they united in asking for some word of him. A few days later the answer to that petition came through a young woman who came to the dispensary with an ailing child in her arms. The surname she gave was Jan; the village the same as his. "Do you know an old gentleman of your name who has a boys' school in your village?" was eagerly asked. With a startled look the young mother replied, "You know about him, do you not? He was this boy's great-grandfather, and he died praying to your God." "When?" "Just when he stopped going to your gatherings." "Was he ill long?" was the next query. "Not ill at all: he was kneeling on the Kang (brick bed) praying, and suddenly he stopped breathing."

How many are there in heathen lands like Mr. Jan, seeking after the true God? What are we, who have been entrusted with the Bread of Life for others, going to answer when we meet Him who gave His life for us?—Selected.

Discipleship.

Jesus understood the cost of discipleship. "Let him take up his Cross and follow me." As Dr. Stalker points out in his "Ethics of Jesus", the originality and pathos of those words may escape our notice. As a lad Jesus may have witnessed the act of crucifixion—a common punishment in Palestine—following the noisy crowd and shrinking from the horror of it all. One trait of cruelty and scorn seems to have stung His imagination. This was the fact that from the place of detention to the place of execution the condemned man had to carry on his own back the apparatus of his doom. This burned in the memory of Jesus and when He required a name for all that can be imagined of shame and suffering, He said, "Let him take up his Cross and follow me." Christ's audiences knew what He meant and our Lord was telling them that it was worth while.—Presbyterian Banner.

A PLEDGE.

Putnam Kyle.

I made a pledge—a simple thing to keep,
And yet a devil nags me night and day
To break it—A pledge in memory of her.
I must not yield, 'twould break her heart and mine.
I could not hear the night wind's restful sigh,
And skies would never seem so pale a blue.
I love a pale blue sky and winds that sigh,
But greater still, I love her faith in me:
In thankfulness, oh, Lord, I turn to Thee.

For the Young People

BELIEVE.

Believe God is!
That all the heights and breadths and depths are His!
The birds of light
The fears that wake at night,
The psalms of gladness and the silences;
The instinct strong that will not let thee stay
Thy hand from labor though thy sight be dim;
All, all are but the windings of the way
That leads at last to Him.

Believe thou art
Of all the wondrous universe a part
Not small nor slight,
But precious in His sight,
Who planned thee, soul and body, mind and heart;
Who formed thee, tuned thee, set thee, and doth know
If to His touch thou givest answer true.
Then faint not, wondering heart, though thou dost go
Softly, the long days through.

—Carrie W. Bronson.

Little Kindnesses and the Apple Tree.

"What an ugly old stump that is by our pretty garden!" said the Larkspur, with a shudder. "Why didn't they dig it up and throw it away when the tree died? We don't want useless old things about."

"Yes, indeed," answered the Phlox. "Did you ever see anything like those great ugly gray arms sticking out in every direction? Why, he quite frightens me on moonlight nights."

But the Lilac bushes cried: "How unkind you are all! None of you were ever half as beautiful as that old Apple Tree when he was alive and well. His great splendid branches sheltered this corner of the garden for years upon years, and every spring he was a whole garden in himself, of lovely sweet pink and white blossoms. We were all so proud of him, and his wisdom and beauty and goodness. He took such care of the birds who built in his branches. We miss him so much, and are glad that his old stump is still with us."

But the silly Phlox and Larspur and Verbenas laughed at the Lilacs, saying, "Oh, you are 'most as old as he was, and your leaves are getting gray. You are no judge! The stump is quite out of place here with its dead bark and ugly limbs."

"They make me quite ill," said the Mimosa. "I must turn my head away."

"He cannot help being old and ugly," said the Convolvulus, gently. But nobody took any notice of her. She had grown from a little seed that had dropped on the ground by the hedge, not far from the old Apple Tree, and didn't belong to any one in particular, for she was outside of the garden bed.

"He looks so lonely," she thought; "perhaps he would be glad of a friend."

So she put out her tender stem with its tiny leaves and buds, and crept along the little space of ground between her and the old trunk. It was really a very small distance, but it seemed quite a walk to her. When she was close beside him, she whispered in a frightened little voice: "I have come to see you, dear Stump."

A deep voice answered, "Glad to see you, little friend; climb up here. I'll give you a hand."

So the convolvulus stretched up her tiny hand, and grasped the rough gray one; and day by day, step by step, she climbed a little higher. Her old friend encouraged her, saying, "That's fine! That's a brave little creeper! Climb a little higher, Comrade!" And she would answer.

"How much further I can see than I did before I tried to climb. I am way above the other flowers, and how near I am to the beautiful blue sky." And she wound her soft arms around the rough gray stump, and helped herself along on the knots and rough places that looked so ugly to the other flowers.

By the time late summer was come she had covered the trunk with garlands of her own fresh leaves and beautiful crimson flowers. They waved in the sweet morning air, and crowned the Apple Tree with such beauty that he said:

"Oh, you make me think of my happy life, when all my sweet pink and white children were babies, and later when they grew into such fine red apples. How everybody admired me! Thank you, dear little Morning Glory, for coming to comfort a poor old thing like me!"

She answered:

"I was so sorry when the flowers said all those things about you" ("I heard them," he murmured) "that I wanted to do something for you; but I was so afraid that I could never get so far, or climb so high; and if you had not helped, I never could have done it."

So they passed a happy summer together. The old tree told her stories about all the birds who had ever built in his branches; how he had sheltered them and what fine families they had raised. He told her all they had told him about the far-off, sunny lands they had visited, and other wonderful tales of people and places, till little Morning Glory thought how lucky she was to learn so much that most flowers do not know.

One day the Lady visited her garden. She had been away for a long time.

"Oh! Adam," she said to the gardener, "I am so glad that you saved so much of the dear old Sheep's-nose Apple Tree. I love it better than anything else here, when I remember its glorious blossoms, and all the good red apples it has given me! I was sorry to lose it, and what a bower the Morning Glories have made about it. Dear old thing! It is quite the most beautiful thing in the garden now, I think."

Some of the flowers hung their heads as their mistress passed by; but the Morning Glories lifted their little trumpets on high, and blew them as loud as they could for joy.

They didn't mind if the old Toad did croak, and say, "How long will this last! You won't look so pretty when the frost comes."

But they never heeded him, and when the time drew near for Morning Glory to go to sleep, the old stump said:

"Lay that dear little Baby Seed of yours right down in this hole in my heart; there is enough good soil there to keep it warm. I will watch over it all winter, and next summer it will cover me with beauty again."

Little Kindness had never dreamed of such a beautiful reward!—The Young Christian Soldier.

A Little Kitten's Puzzle.

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight" because it was so black, and because it was so black Carolyn insisted upon calling it "Jetty". The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk, and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma and grandpa were feeling so bad, because Janey and Carolyn quarreled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was Midnight, and liked nothing but milk to drink; again he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey: "It's name is Midnight, I tell you."

Said Carolyn: "And I tell you its name is Jetty."

The kitten had listened to this many times before, but when Janey made a face at Carolyn and Carolyn that very minute made a face at Janey the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried. "I am afraid something has happened to our dear kitten," she said. "Oh, if it will only come back we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back I shall be too glad to call it 'Midnight'. I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said, 'Come back, kitty, kitty, kitty,' that day, I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come, Midnight, Midnight, Midnight,' and it mewed and ran fast."

"Yes," added Carolyn, "and when I called, 'Come, Jetty, Jetty, Jetty,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed."

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps, with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten? Midnight and Jetty had come home, but which is which neither Janey nor Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten himself knows which one he is, because once in a great while when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving little sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think of a way out of his puzzle.—Boys and Girls.

For The Southern Churchman.

REFLECTED JOYS.

Martha S. Lippincott.

Shall we ever learn to know
Love and happiness are best,
And that life will, sweeter be,
When, with love's delight, 'tis blest;
That, in greed and selfishness,
No real happiness, we'll find,
And we'll only feel real joy
In e'er being good and kind.

Joy we give to other lives
Is reflected in our own,
Bringing greatest happiness
That our souls have ever known.
Smiles upon another's face,
That our loving deeds have brought,
Bring us all the joys of life,
Of which our dear Saviour taught.

Let us then be giving joy
To help brighten others' lives,
And, much happier, we'll be
Than the person who just strives
To be gaining for himself
Selfish pleasures of this life,
Never caring if he stirs
Up greed's selfish, evil strife.

The Pocket Baby.

Mother Kangaroo, whose real name is Mrs. Macropus Rufus, because her hair is red, came leaping home across the tall grass plain. She couldn't get back to her baby fast enough. All day long she had been hunting a new feeding ground, because her sharp teeth and Baby Rufus' sharp teeth and Father Kangaroo's sharp teeth had cut all the grass about their home down to the roots.

Just like shears their teeth went. Snip! Snip! Sniv!

Mother Kangaroo's sturdy tail hit the ground at every bound, making her go up in the air like a jumping jack. Down she came on the whole sole of her long, strong foot. Up she went, ten feet at a bound.

Up, down! up, down! Ever so far.

Down, and not up at all. Crashing, tumbling, clawing, went Mother Kangaroo. No ground under her at all. One moment Mother Kangaroo was under the blue sky and the next she was far down in a dark pit. Some one had dug the pit and put grass over it so the top looked like solid ground. And here she was, no room to jump. No room to move. Here she was, stuck fast.

What was it she heard?

Baby Rufus, leaping about on the plain over her head, calling to her.

"Go away! Go away!" she shrieked in kangaroo language. "You'll fall in, too."

For the first time in his six-months' life Baby Rufus didn't mind his mother's voice.

There he was on the edge of the pit, looking down. There he was on the edge of the pit, digging, digging, digging, with his little five-fingered hands on his short forelegs, clawing and scratching and scraping with his big razor of a toe on his hind foot.

Baby Rufus was trying to dig the mouth of the pit larger so Mother could scramble out.

"Run, dear! Run!" begged Mother Kangaroo. She could smell them, the men who had dug this pit for her. They were coming, a long way off, to see what was in it. What they wanted with her she didn't know. All she knew was that they mustn't get Baby Rufus.

Baby Rufus was deaf to her cries. He dug and dug and dug. Dirt flew. Up came tough grass roots. Paws went like mad. Already she could see his blackish little muzzle nearer. His tail was thumping the ground, calling Father Kangraroo to come and help dig Mother out of a hole in the ground.

Thump! Thump! Thump-thump! Father was on his way. Scramble and scratch went bigger claws. Father was there. Father was digging. Baby Rufus was there still. Baby Rufus was digging.

Mother Kangaroo couldn't do a thing but sit still, waiting for the hole to get large enough for her to move her arms and legs.

Away off, she heard them, men coming to get her. Father heard. So did Baby Rufus. Did they run away? No, indeed. Dirt flew faster. Paws went faster. One more ripping stroke of big big razor toes. Father Kangaroo's gripped Mother Kangaroo's shoulder, pulled and pulled. Up came an arm. More dirt flying. A scramble—up out of the pit came Mother Kangaroo.

Mother's two hands snatched Baby Rufus to her, putting him down, all so safe and warm, in her pocket. What if he was six months old? Just as he did when he was a new-born scrap of a blind baby, naked and weak, Baby Rufus went riding in the pouch his mother wore for him, right on her warm, furry body.

Off over the plain they went leaping, two reddish streaks, Father Kangaroo and Mother Kangaroo.—Gertrude Robinson, in Exchange.

Being Content With Our Gifts.

Sarah Evans was glum and discontented because her parents were poor, while the parents of Delia Harper, one of her schoolmates, were very wealthy. "Mother," she said, rebelliously, "Delia can have everything, while I can have nothing. I say it is not fair!"

To her surprise her dear mother laughed until she cried—Mrs. Evans did have a habit of seeing the amusing side of many girl happenings. Then she said: "Sarah, it is really very amusing to me. Only a few days ago Mrs. Harper said to me, 'Delia is so sour and envious because Sarah has so much musical taste, while she has none'; and she told me Delia used the very words that you have just spoken, 'It is not fair.'

"You girls remind me of a humorous picture of two mules in pastures, separated by a fence. Each mule was stretching his neck under the fence, trying his best to reach the grass in the adjoining pasture instead of being content with his own.

"The Apostle Paul spoke a great truth when he said, 'And be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee.' For my part, I am thankful that girls have different gifts. Delia need not be envious of your musical taste, for her

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teacher told me she was the best student in English in her class—you can see that she is not being spoiled by her father's money.

"Do you remember, daughter, my telling you that I had quite a gift as a writer, and sold many stories before I married your dear father, and had a family to care for? Well, one day a young lady came to me and told me she was writing a novel and would like to show me a few pages. The story was worthless, as one could see at a glance. Then she said to me, 'It will be illustrated,' and showed me a few illustrations. Why, her birds almost sang, her leaves almost rustled in the breeze, while I could almost inhale the perfume of her flowers! She had a wonderful talent, and she knew it not. If I could only have opened her eyes to the pasture on her own side of the fence!

"Use what you have, Sarah, for you have a real gift in the musical line. Think of another verse by Paul, whom we might well call the great Apostle of Content, 'For I have learned, in whatsoever state I am, therewith to be content'."—Home Quarterly.

For Another's Sake.

Three-year-old Lois tripped at the family's summer camp, and broke her arm. The doctor came to set the bone, and because that is very painful, he gave little Lois an anesthetic, so she would not feel the pain. Then he told her mother not to give her anything to eat for a while, for food after this anesthetic, might make her sick. "Keep her where she won't see anything to eat," said he.

In the sitting-room where she lay, a box of candy stood on the mantel. When ten-year-old Mary suggested that they bring the box out on the porch, eleven-year-old Arthur shook his head. "Lois would see us," he said, "and it would make her want candy. Supposin' we do without it till she's better." "All right," said Mary, "what's a box of candy, anyway, compared to Lois!" You see, these two were setting aside their own desires, for the sake of a weak, little sister who might be hurt, if they did what they wished.—Exchange.

The Temple of the Lord must be clean before it can be filled with the glory of His presence.—Samuel Chadwick.

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Deaths

MRS. J. T. FARINHOLT.

Entered into Life Eternal, on Friday, December 20, 1929, ELIZABETH DuVAL, beloved wife of J. T. Farinholt.

She was born October 11, 1871, at Highgate, Gloucester County, Virginia, daughter of John R. and Laura Cordelia (Pagaud) DuVal.

In addition to her husband, she leaves three sons: T. Garland and J. DuVal Farinholt, of this city, and Robert Farinholt, of Philadelphia; and five daughters, Mrs. James Phillips, of Hackensack, N. J., and Mrs. F. C. Wiatt and the Misses Elizabeth, Martha and Alice Farinholt, of Newport News.

Her whole thought was devoted to the upbringing of her family. Her loving care brought all of her children to maturity. We now see that her quiet life was perfected by love. In her Church, St. Paul's, the same quiet service was manifest.

Our richest jewels attract by the light of their own fire and this choice soul gladdened the hearts of those who knew and loved her best.

"She hath done what she could."

"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

L.

MRS. SUSAN BROWN CRAWFORD.

MRS. SUSAN BROWN CRAWFORD, widow of the Reverend Angus Crawford, D. D., for many years Dean of the Virginia Theological Seminary, passed into life eternal on Friday, December 13, 1929. Her death came as the result of a distressing automobile accident, sustained near the Virginia Episcopal School at Lynchburg, Va. She is survived by one sister, Mrs. Lucien Lee Kinsolving, and by four children, Mr. Angus McDonald Crawford, Dr. Charles B. Crawford, Mrs. Oscar DeW. Randolph and Mrs. Merritt T. Cooke. Mrs. Cawford was born at Mount Holly, New Jersey, on January 4, 1860, and it was there that she first met Dr. Crawford, who was rector of the parish church. Most of their married life was spent on the Seminary Hill. "The Wilderness," their Seminary home, under Mrs. Crawford's gracious presence, left its influence upon many generations of students of the Seminary and of the Episcopal High School. She brought to the social life of the Seminary a dignity and poise which gave evidence of contact with a larger world outside, and yet withal there was an atmosphere of simple and wholesome religion. It was a home in which culture and radiant joy seemed to mingle quite naturally with theological discussion, family prayers and the singing of hymns. All who had the privilege of sharing in the Sunday evenings at the Wilderness, in those days, will ever cherish the memory of Dr. and Mrs. Crawford as a rare heritage of their Seminary life. Her sudden going was a shock to her friends and loved ones, but for her we have confident faith that it means the more abundant life which the Christ came to give.

B. D. T., JR.

CHURCH INTELLIGENCE.

(Continued from page 15.)

loved rector of Christ Church and one of the most active clergymen in the city and especially prominent in the various community and philanthropic enterprises. On August 6, 1928, he resigned his charge on account of the state of his health and retired to a farm near Altavista, Virginia, where he and Mrs. Mead have since had their residence. The Rev. Mr. Willis took charge of Christ Church on November 1, of the same year as Mr. Mead's successor.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

A Testimonial of Appreciation and Regard.

Unusual recognition and appreciation of work well done was given the Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Delaware, on Christmas Day, and was reported by the daily press, both in the front page news columns and in the editorial columns. It took the form of a gift of $15,000 as a testimonial of their appreciation and regard tendered Dr. Kirkus, as a Christmas present from his parishioners, this being the twenty-fifth Christmastide under his rectorship and the last during which he will have charge of the parish. The gift took the form of a draft on the Equitable Trust Company for $15,000, enclosed with a letter from Henry B. Thompson, Senior Warden of the parish, in which he said: "This is an expression in part of our affection, and appreciation of service well done over a period of many years."

Dr. Kirkus tendered his resignation as rector of Trinity Parish some weeks ago, to take effect March 1, 1930, which will be the twenty-fifth anniversary of his assuming the charge. In accepting his resignation, the vestry of Trinity Parish adopted the following minute to be spread on the records and transmitted to the rector:

"The church wardens and vestrymen of Trinity Parish have received the resignation of their beloved rector, the Rev. Frederick M. Kirkus, D. D., to take effect at the expiration of his twenty-five years of service as rector of Trinity Parish, on March 1, 1930, and accepted the same with sincere regret.

"His resignation was accepted with complete understanding and full recognition of the altruistic motives which have prompted him in this action.

"In view of his devoted services of so many years, the vestry felt that there should be noted on the records of the parish an adequate expression of the high esteem in which he has been held as priest and rector, as an official in the affairs of the diocese and as a sincere councilor, and faithful friend to the membership of the parish.

"The accomplishments of Dr. Kirkus have been manifold, both spiritual and temporal. When he came in 1905 to Trinity Parish, he found a debt, an unfinished church edifice, inadequate parochial facilities, no endowment and a general relaxation of parochial activities resulting from an interregnum of rectors.

"Under his aggressive leadership, and primarily through his foresight and initiative, the debt has long since been liquidated and endowments for both the mother and daughter churches have been established, as well as a beautifully adorned church and a well planned and equipped parish building and rector. His business ability has evolved budgets and rational financing and through his leadership the financial obligations of the parish to the diocese and the general Church have been met.

"The welfare of the mother church, Old Swedes, has been faithfully cherished by him, and it is entirely due to his initiative and perseverance that this older branch of the parish has an endowment fund of considerable size.

"As priest and rector he has conscientiously discharged his duties, ministering to the needy and afflicted with rare devotion; preaching with power and elegance of diction; and effectively maintaining the dignity and beauty of the religious services.

"In the diocese he has served on official boards and committees with rare ability and has been notably effective in developing its missionary activities. Throughout his service his counsel has been highly valued as constructive, painstaking and well informed, and in the General Convention and the Provincial Synod as well as his ability and learning have been recognized and utilized.

"His people, whose love and respect he has gained through his useful and unsparing activity, feel that the retirement and relaxation which he seeks is a proper reward for his faithful services, and it is in a spirit and feeling of profound loss and regret that his resignation is accepted."

Personal Notes

The Rev. James Wilson Hunter, formerly rector of Holy Trinity Parish, Sykesville, Maryland, has left Maryland to take up his duties as rector of St. Andrew's Church, Fort Thomas, Kentucky.

The Rt. Rev. Thos. J. Garland, D. D., and Mrs. Garland left Philadelphia January 1, under leave of absence granted by the Standing Committee of the Diocese of Pennsylvania. They will make a world tour, including in their travels San Francisco, Hawaii, the Orient, Egypt Palestine, Europe, and will arrive in London in time to attend the Lambeth Conference, before returning to America.

The Rev. Stanley V. Wilcox, rector of the Memorial Church of St. Paul, Philadelphia, has accepted a call to St. Paul's Church, Chester, Pennsylvania. Mr. Wilcox, who will assume his duties in the parish vacated by Bishop Coadjutor Francis M. Taitt, before his consecration, is a veteran of the World War and was a missionary in Arizona for a number of years.

The Rev. G. Herbert Dennison is in charge of St. Timothy's, Roxborough, Pennsylvania, where his father was long rector.

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The old-time detached kitchen, still serviceable, has been enlarged to a superintendent's dwelling. There is also a full quota of other buildings, some of brick, some frame, including stabling for 30 horses.

The old-fashioned formal garden with its boxwood hedges and yew trees needs only a little skilled attention to restore its former charm, while the long approach to the house is lined and its broad lawns dotted with unusual specimen trees in unique variety—yew, holly, magnolia, pecan, beech, fir, pine, crepe myrtle, etc.

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Southern Churchman

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Vol. 95. RICHMOND, VA., JANUARY 18, 1930. No. 3.

THE SHIELD OF FAITH

"Finally, my brethren, be strong in the Lord, and in the power of His might.
Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
And your feet shod with the preparation of the gospel of peace;
Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.
And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

INCENDIARISM

A terrible story comes from the scenes of the raging forest fires of the West, of incendiarism spreading the flames that thousands of brave men have been striving to subdue. Men have been discovered starting fires in the forests, while other men have been trying to put out the conflagrations that have been devouring thousands of acres of timber, destroying homes and menacing towns and settlements. Such proceedings have been like the acts of maniacs, or criminals of the most destructive propensities and purposes.

Those who are opposing the operation of the wholesome laws of our land, withstanding the benevolent and unselfish labors of good people for saving the nation and protecting the homes, the mothers, the children and the weak, remind us of the incendiaries who are spreading the fires in the Western forests. Shame on the men who make incendiary speeches, write incendiary articles in the daily papers, and exert incendiary influences in the social life of the people.

Such are the terrible attempts of infidel and atheistic elements to spread unbelief of God's truth, defiance of God's revelation, and opposition to all that is sacred and holy. It is said that the "Society of Militant Atheists" of Russia is enrolling members from fourteen years of age on up; organizing children from eight to fourteen in "groups of young atheists;" carrying the slogan, "To mobilize the millions against religion;" and that it is conducted by a "Central Council of Godless." Those who hate morality and who would destroy virtue in order that they may feed on the people, are trying to do away with all religion and all belief in God, so as to make men and women and children without conscience, and thus the prey of the dissolute and criminal. There are terrible fires of sin raging to-day, and, while Christian people are trying to subdue the flames, there are incendiary hosts of infidelity and atheism trying to spread the flames and destroy morality from the face of the earth. These influences are raging, too, in our own country, and are largely responsible for the increase in murders, suicides and other crimes against God and humanity.

In Bunyan's "Pilgrim's Progress" there was presented to the view of Christian a man who was striving with most earnest efforts to extinguish a fire which threatened to destroy a valuable building. It seemed that he should be successful. It seemed as if he were doing enough to extinguish the flames. It seemed as if enough water were being poured to save the building. But as Christian looked on these heroic efforts that were put forth patiently and persistently, he saw another man, on the other side of a wall, pouring oil upon the fire, feeding the flames, and withstanding the efforts that were being put forth to subdue the conflagration. Thus it is to-day in the work of the church of Jesus Christ to save the world. The church and all good people are doing a great and heroic work for the salvation of the world. They are terribly opposed and their efforts are largely thwarted. If it were not for God's promises, they might grow absolutely disheartened. But God says that there shall be the defeat of iniquity and the success of Righteousness, and so we persist, and will persist, till evil is conquered and the victory comes to the cause of Jesus Christ.

In some way or other, there has to be a great deal of fighting done to save this world for God. As the incendiaries who put the torch to spread the flames, so there are many who are spreading the fires of vice and crime. If we permit them to go on unresisted, every good and hopeful thing in this world will shrivel and perish. We must use the gospel, the truth, the knowledge of Jesus Christ, as water is applied to quench the flames. Incendiaries and incendiarism must be resisted and counteracted.

—E. P. Whallon.

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—Adele M. Merton, in Living Church.

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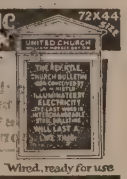
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'Tis love alone will make wars cease.
If Christ be born in every heart,
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Let your boundary be the sky;
And such friends you have below,
That you blush not, them to know.

And the deeds that you may do,
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Every man's work is born with him,
And tools to work withal.—Lowell.

You will not have any treasure in heaven
Unless you put it there.

Every one is on holy ground who ponders a great ideal.—Rev. Karl Reiland.

Where there is thirst for power to help the needy, there is the Christ-like spirit.—Rev. Floyd W. Tomkins.

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"It is a comely fashion to be glad—
Joy is the grace we say to God."

We often do more good by our sympathy than by our labors.—Dean Farrar.

There is One with Whom the darkness and the light are both alike: if we spend the darkness with Him it will be as the light to us.—Healing Church.

"To meditate upon the Lord's Prayer, is like gazing into the cloudless sky after the sun has set. We first see a star here, and then a star there, until the sky sparkles with countless orbs of light. We are gazing into infinity."

Christians must be custodians of moral health and the natural enemies of moral disease. They are not to live in isolation, but to be well-mixed with the community life, sweetening art and literature and politics, and all the common relations of men.—Captain B. Frank Mountford.

So near art Thou! Lord, I await
The moving of my heart
That I may toil till life is late,
And take my utmost part.
For I have need of Thee to find
The courage of the daring kind.
—Selected.

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.
—Edwin Markham.



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EDITORIALS

Vol. 95. RICHMOND, VA., JANUARY 18, 1930. No. 3.

SENSE

In a recent issue of The Southern Churchman a thoughtful clergyman, writing of "The common sense of Jesus," said he feared the expression might seem irreverent. His fear, born of deep and admirable devotion, is baseless. Christianity is common sense, purified, honest, clear, simple, direct thought, unfettered, untainted, uncontaminated by selfishness, greed, passions or vanities. The Saviour in His teachings, precepts, life, parables, spoke to the common sense of normal people, mentally healthy and blessed with capacity for straight thinking, bestowed on all of us, evident in our childhood until, as too often seen, distorted and spoiled by bad examples or pernicious instruction, or both. Therein is the strength and resistless power of the faith He gave us. The Ten Commandments, foundations of civilization and orderly life, approved by many centuries of actual human experience, are common sense, as all of us must see and feel in our daily living. The Gospels contain no suggestion of speculative or exploring philosophy, no display of learning or extension of thought beyond the grasp of the ordinary mind. The sermon on the mount is the spirit of Divinity, the most sublime idealism, put in words so plain that the most sluggish and backward may understand. The parables touch no realm of statesmanship or lofty station, romance, art, poetry, misty scientific investigation or discussion. They tell of work in the field, of the shepherd and his flock, the foolish son and forgiving father—such things as any hearer might have seen and known. The faithful apostles were men of just common sense, earning their living by toil, some of them brought to belief only by honest deduction from what they saw with their own eyes. Common sense accepted Christ. High priests, Pharisees, Sadducees, Scribes, securely self-righteous, assuming intellectual and cultural superiority and vast erudition, rejected Him. Probably the thirty pieces of silver were accompanied by voluble and able argument to convince Iscariot that duty to tradition and society demanded acceptance of the bribe and betrayal of the intrusive Galilean.

Probably Pope wrote more truth than he comprehended when he described common sense as only the gift of Heaven and though no science fairly worth the seven. Plato compared with whom most of the world's self-inflated high thinkers are very pitifully puny pygmies, in his discourses on the existence and immortality of the soul took the path and used the language of common sense. Lord Bacon, ardent admirer of Plato and one of his few equals in depth and width and profundity of thought, did likewise. He accepted as beyond question the limitations of the human mind, insisted on the sure, unavoidable leading of human sense to belief in God, trust in Him and His Mercy and Goodness, dependence for hope in the future life on the Sacrifice and Intercession of God's Son. Before Bacon's time and in his time persons he spoke of as "schoolmen" produced complicated theological theories and philosophical deductions. All these illuminators are forgotten now, with their works, as will happen for many of the massive professors and their pretentious books and essays of the present; but Bacon found pleasure in analyzing and controverting his "schoolmen" and demonstrating their futilities and fallacies.

Common sense guides inevitably to religion and Christianity and Christianity inculcates, develops, cleanses and strengthens common sense, the kind of sense that makes useful citizens, wins and holds for us respect, good will and confidence, enlightens us to go from this world, as our times come, with rejoicing certainty of sweeter and higher and unending life to be known. It is given us with soul and conscience, making the mysterious, invisible trinity within us, the three in one working together to guide us from vices and follies to righteousness and wisdom and the reward of them.

Before the world this month is notable conflict, destined to be memorable for the tremendous good or evil of its results, between plain common sense and the principles of Christ and Christianity on the one side and narrow, petty ambitions, prejudices, hates, cowardice, purblind grasping, on the other. The common sense of the masses of the people of all countries favors and urges mutual concessions, frank, honest agreements, loyal and faithful striving, at the London Conference, to make war impossible and end strife among nations. The promise for peace on earth and good will among all men was proclaimed from the hosts of the Omnipotent and gave to minds scantily stored with knowledge and narrowly restricted in range conception more gloriously and magnificently and majestically beautiful than ever attained by the logic of the most studious philosopher or the imagination of the most brilliant poet. That conception and the hopes and yearnings created by it continue to live and glow. In all history there never has been a time when victory of common sense and Christian principles was needed so urgently, seemed so near, could bestow on humanity such priceless and permanent blessings as now. There never has been a time of more imperative demand for prayer to the Almighty; more inducement to all straight and honest and clear-thinking people to join humbly and fervently in the special services for the conference appointed by the Churches and in their own devotions to pour forth continually, from the depths of their souls the supplication, "Thy kingdom come; Thy will be done on earth as it is in Heaven."

Alfred B. Williams.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXI.

WITH Jerusalem as the capital of the earth by divine appointment and in fulfilment of the eternal purpose of God, with the temple restored and the people occupying their own land at last in joyous possession, we are able to appreciate the weight of the predictions which portray world-wide conditions, hitherto unexperienced, the dreamed-of by poets, philosophers and statesmen.

Universal Righteousness

will be the order of that age. The incentive to sin will have passed. A social regime embracing the will of God and the good of the whole world will permeate every part of the human race. What we now witness of defiance of law, the arrogance of selfishness, the cruelty of malevolence will have lost incentive. It were well for us to regard this. Men are not naturally diabolical; though they may be weak under the pressure of temptation. Let the Scriptures be true that Satan and his hosts are imprisoned during this period of time (Rev. 20:1-3), and there is little room for doubt that humanity will be disposed towards regard for law, the consideration of the rights of others and the desire for benevolent motives, methods and manifestations. Consequently, as we read in Numbers 14:21, "But truly, as I live, all the earth shall be

Filled with the Glory of the Lord,"

and the declaration of Isaiah 11:9, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be filled with the knowledge of the Lord, as the waters cover the sea," we have no need to remind ourselves that such a condition has never been experienced in the Christian dispensation; nor that it is farther from possibility of demonstration in our day than it has ever been, sad and humiliating as the confession may be. Therefore, let us the more heartily embrace what the prophets have unfolded and enter with them in the ecstatic outlook which they behold. With Isaiah we apprehend hopefully and expectantly that millennial blessedness which awaits this sin-burdened world, "Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places" (Isaiah 32:16-18). We have sung numberless times, "God shall bless us and

All the Ends of the Earth Shall Fear Him"

with scant appreciation of the intent behind the familiar phrasing of the **Deus misereatur** (Psalm 67). But we note that the essential features of this Psalm are embraced in the divine intention to make His way to be known upon earth; His saving health among all nations. It is then that "all the people" shall praise Him.

We may permissibly employ the words in reference to our worship, "The Lord is in His Holy Temple: let all the earth keep silence before Him." But the prophet Habbakuk saw something more than we do. For he forecast the golden era which we are now studying and related this familiar text with the promise of the days when "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:20; 2:14).

If we may reopen our contemplation of the Book of Isaiah, we shall there discern the same outlook for the human race, with Israel as the chosen people of God, missionaries of this great day of the Lord "so long anticipated in the Hebrew prophecies: "Thou shalt be called the city of righteousness" (1:26); "All nations shall flow into it" (2:2); "He will destroy in this mountain the face of the covering cast over all peoples, and the veil that is spread over all nations" (25:7); "In that day shall this song be sung in the land of Judah, 'We have a strong city; salvation will God appoint for walls and bulwarks'" (26:1); "Behold

A King Shall Reign in Righteousness

and princes shall rule in judgment" (31:1); "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth" (49:6); "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice with joy for her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that we may milk out and be delighted with the abundance of her glory. For thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (66:10-12).

This consolation of Israel, so markedly defined, so enthusiastically anticipated, so interwoven with the destiny of the entire earth, compels our honest consideration. Nothing but rank unbelief in the revealed Word of God can account for any measure of objection to the scheme which the prophets so signally outlined. Continuing the thought emphasized in our last section, let us note the deep affection outpoured by Jehovah in contemplation of this union of His own chosen race and the entire human family. "I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth"; so

"The Lord God will cause Righteousness and Praise to spring forth before all Nations."

And in the heart of this passage lies the responsive cry of the prophet who impersonalizes the nation in the exultant declaration, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he that covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels" (Isaiah 61:8, 9, 10, 11).

In that age of universal righteousness, the outpouring of the Holy Spirit upon all flesh will be completely accomplished. While St. Peter allowed that Pentecost did witness to the fulfilment of the promise (Acts 2:16-21), there can be no question of the final accomplishment of the prediction in the glorious era which we are comprehending For not every detail was exhibited at Pentecost. We refresh our minds by recalling that prophecy may have a primary, a secondary or a tertiary fulfilment. There are occasional instances of this in the Scriptures. And here is one. So also the prediction of Jeremiah, linking with the words of Joel in 2:28-32. See Jer. 31:33, 34, "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, 'Know the Lord'." The writer of the Hebrews (Heb. 10:16) employs this passage to illustrate the new creation in Christ, but the end of the passage

"They shall all Know me from the Least of them to the Greatest,"

proves it to have a future significance.

Canon Fawcett has aptly remarked that this will be "the age of worship as the present is the age of teaching." The statement suggests thought for thinking. We really are far from exemplifying the genuine spirit of worship. We "go to church" for other reasons, though we deceive ourselves in thinking otherwise. The attractiveness of some bright preacher, the charm of the musical part of the service, the wish to meet those whom we may expect to see there, to answer the call of conscience and "have it over," these and other considerations move us to church-going And thank the Lord, any motive is better than not going at all. But in the millennial age, the instinct for worship will be universal. Men will crave the elaborate ritual, which will express for them the glory of their inner thought of God, the winsomeness of His praise. All the exuberant outbursts of the Psalms, which are so inadequately expressed by us will then find full fruition.

In summing up this all too fragmentary discussion of that momentous period of the world's history, our thoughts may dwell upon our present relation to that age of universal well-doing. Apart from the fact that integrity and uprightness prove to be the wisest and most salutary motives of life, there is the added emphasis that the teaching lays before us. God, by the very nature with which He is qualified, desires to impart to us these impulses to a life of purity from all evil ways. He longs to be the spring of our inner being, to be the energizing of our outer life. What we have discerned as the pledge universal expression of the will of God on earth, for which we have thoughtlessly prayed all our lives, may ever now become a cosmic experience in our hearts.

And, as the Holy Spirit will then be outpoured upon all flesh affecting society in the beneficent manner we have noted, may not we make a new world in our own lives reverently acknowledging that He longs to dwell within us for the personal quickening which shall then be universal? So, if at that time, the glory of the Lord shall flood the Temple, since our bodies are the temple of the Holy Spirit, let us suffer Him to have His own way with us for filling and spiritual fruitfulness (1 Cor. 6:19, 20; Eph. 5:17; 3:13-21).

THE TRUE STONEWALL JACKSON

By the Reverend J. J. Clopton

THE BOYHOOD OF JACKSON.

TO write the life of a famous man exposes one to the danger of partiality, which prevents a true picture, or to the spirit of exaggeration of the weaknesses which is equally as false a standard. Biographers do well to keep before them the advice of Cromwell to the artist who would leave off a disfiguring mole on the face of the great Commoner. "Paint me as I am," was his rebuke.

It has been the author's desire in preparing his work to avoid the beaten track and contribute new facts to the history of the world-renowned Lieutenant of the great Chief of the peerless soldiers of the Lost Cause. Living in the community in which Jackson was reared—meeting face to face some of the contemporaries of Jackson's boyhood, he set about to gather from these and other sources—facts at first hand—that had escaped the notice or interest of others. Many of the contributions which make this memoir possible are from Jackson's contemporaries in the days of his boyhood and early manhood—long before any one dreamed either of his greatness or unrivalled goodness. The method I have pursued has been Boswellian in its efforts to preserve details. Should the writer in the receding ages of American History add another chapter to the Fame of one of America's greatest soldiers and patriots he will be amply rewarded.

Thomas Jonathan Jackson was born in Clarksburg, Harrison County, Va., January 22, 1824. His father was a lawyer by profession. He died when Jackson was only a few years old. It is interesting as casting light upon the childhood and youth of Jackson, as well as his future political creed, to remember that the American Republic had not reached its jubilee when Jackson came upon the stage. Not a few were living who had taken part in the battles of the American Revolution and in organizing the new Republic. The two great political creeds of States' Rights and Federalism were in active warfare. Jefferson, the great Champion of the Democracy, lived two years after Jackson's birth, and when the illustrious champion of Federalism—John Marshall, third Chief Justice of the United States—laid aside his untarnished ermine, Jackson was a boy eleven years of age. Opportunity, that potent herald of greatness, had not yet knocked at the door of the humble and obscure country lad; unborn were those feats in arms that were to class him with Marlborough and Napoleon; and the hour when his life would be early surrendered for a cause as old and as righteous as the Constitution. Western Virginia at this early date of Jackson's birth, was in many sections and respects almost a frontier, and the hardy virtues and vices of such environments were keenly alive.

When Jackson was not over six years of age, his mother having married a second time, he was taken by two bachelor uncles to their home. They lived near Weston in Lewis County. Here Jackson lived until he entered the United States Military Academy at West Point. One of these uncles, Cummings Jackson, was a man of some marked characteristics. He was over six feet in height, a man of strong natural understanding and of great physical endurance and courage. He organized a company of Argonauts and went overland from the Alleghenies of Lewis County to California, and subsequently he died there. No doubt in some respects he moulded the character of his afterwards distinguished nephew.

The uncles of Jackson were land-owners and slave-owners. Their occupation was farming and milling, and their house and mill still stand, rapidly going to decay, and mill long since disused.

As Jackson was reared on the west fork of the Monongahela River, a few miles below Weston, on a farm and to a life of toil; as his environment was far removed from seats of learning and his means slender, the lack of early advantages of culture are evident.

Authentic traditions still linger in the community in which he was reared illustrative of his manner of life and personal appearance and characteristics. The change from an ignorant farmer's boy to the learned professor and trained soldier—from the boy exposed to ungodly tutelage of his surroundings to the pious Church Elder—are some of the startling and unexpected facts of his life. From various sources of living witnesses I have gathered many facts of his boyhood and youth.

Horse-racing at the time was a popular and demoralizing past-time and business. Jackson's uncle, Cummings Jackson, owned a beautiful imported race horse. This horse was a sorrel named "Kit," and won most or all the races in the community. The boy, "Tom Jackson," was his uncle Cummings' jockey. It sounds stranger than fiction to be told that the afterwards great "Stonewall" won his uncle many local races. I record one of the traditions of his jockey days that reveals a sharp trick of his uncle. The story goes that Cummings Jackson would station himself on the home stretch and when his horse and youthful nephew, Tom, came in sight, by preconcerted agreement he would wave a red bandanna handkerchief as the signal for Tom to let the horse out at full speed, and "Kit" would come in winner.

There is an anecdote current in the community illustrative of Jackson's honesty as a boy. I secured this from a friend, now deceased, who got it from her father, who was one of the chief actors. The story is of one of the first efforts of Jackson to make some money. A well-known citizen of Weston, who knew the boy Tom Jackson, one daw heard him lamenting his desire to make some money. Jackson was then, I think, about twelve years of age. Every one called him Tom. One day Jackson expressed his desire to Mr. Kester to make some money. "Why not go fishing, Tom," said his friend. "I will buy all you catch at fifty cents each." Jackson took his advice and regularly brought Mr. Kester his fish. One day he caught a much larger fish than usual and lugged it for several miles from below town. As he passed the home of another citizen every effort was made to induce him to sell his fish at an advance on his usual rate. But in vain, his reply being, The fish is sold." When he reached Mr. Kester's his friend noticed the size of the fish and endeavored to get him to raise his price, but also in vain. "No, Mr. Kester, you have paid me for the long and short the same, and I can charge no more than my regular price of fifty cents." Nothing could induce him to change. Thus early did he shadow forth that tenacity and honesty of purpose which shone so strongly in his after life.

From the accounts of his boyhood Jackson grew up untrained by the influences, either of culture or refined womanhood, as no female presided in his uncle's house.

What I am about to relate of his boyhood I gathered from an aged lady who was his companion and pupil in their childhood. This lady vividly recalled his personal appearance, personal habits, dress and the surroundings of his home at "Jackson's Mill." His two uncles and himself composed the household. There were three Negro domestics, who were slaves. These three slaves, so my informant related, had their various duties apportioned—in the house, at the mill and on the farm. Mary worked in the field, Melinda carded the wool and wove the cloth, known as "Virginia homespun," which in those days formed the staple article for outer clothing for both owners and slaves in the rural districts. She also assisted in the nearby mill, as did the boy, "Tom Jackson." I know an old gentleman, now ninety years of age if alive, who told me he had often in boyish sport rolled in the grass with the youthful Tom when he went to mill, and often he had seen him covered with meal dust from his work as mill boy. This old gentleman's wife, nearly as old as her venerable husband, recalling her recollections of nearly seventy or quite seventy years ago, said "He was a handsome youth."

Celie was another of the slaves. She was housekeeper, cook and seamstress. Tom Jackson's duties were divided between laboring on the farm and at the mill. Thus Jackson grew up inured to toil and separated from culture by his home and local surroundings. I am enabled to write with vivid details of his boyhood and youth, embodying the accounts of this venerable contemporary, recently deceased. She recalled to me vividly Jackson as a youthful teacher in the rude "old field school," where not only she, but her youthful teacher learned most of his knowledge—until his entrance at West Point. As far as I know what I am about to relate from her and others of this period of his life, has never been in print.

About 1840, a rude schoolhouse was reared near Weston by one, Valentine Butcher. It was built of logs and no nails were used. The huge chimney was built of mud and stones—and not a single brick was used. For windows, instead of glass, greased paper was used. On one side of

the rude cabin a log was left out. Over this opening was pasted greased paper, which made the paper somewhat impervious to rain and snow. The light within the building was furnished by this rude window and by the open door. The seats were made by splitting a log, and setting each piece upon pegs as legs. There was only one desk in the school, and it was equally as rude. It was made by splitting a log, dressing one side with the broad axe, and hanging the log on pegs from the wall. This desk was lowered at the time set aside for writing. The sessions of the school were brief, lasting from autumn until March. At that time the school closed, and the larger boys began their farm work for corn planting. Such was the school in which the great "Stonewall" Jackson began and ended his school days. There must, though, have been a great desire to learn, for as a youth he taught school. It was when he was about seventeen years of age that he taught in such a school as I have described. How far, by study and observation, he advanced this meagre stock of knowledge—we know not. The Hon. Andrew Edmiston, of Weston, W. Va., has told me that his father, then a young man, and afterwards an honored Judge of the Supreme Court of West Virginia, taught Tom Jackson the Higher Mathematics for about four months prior to his entering West Point as a Cadet. Also from a venerable member of the Buckhannon, West Virginia, Bar, Mr. W. C. Carper, I have been told that Jackson as a youth spent a year on the Ohio River as a woodchopper. All these details are illustrative of the fact of how limited were his opportunities. In personal appearance he was a large, over-grown boy. He has been described to me as handsome in appearance, and awkward in movement. His hair was dark and wavy. His eyes were blue, and his forehead high. He played with youthful vigor the rude games of his day with his scholars. One of his habits while at play was to shake his long wavy hair. He wore "homespun" clothes made of black sheep's wool. His "round-about jacket," as well as the rest of his attire, was of rude pattern and material. The luxury of even steel pens was then unknown. Lead pencils—certainly in his locality—were equally unknown. Quill pens were the only ones in use. One of Jackson's pastimes as instructor was to sharpen the quills for his pupils. They were requested to bring pewter spoons or pieces of spoons for lead pencils. The beautiful copy plate writing books were unknown and the handwriting was an individual asset. One of the duties of every teacher was to "set copy." I have seen a receipt framed and in the home of Hon. W. G. Bennett, Weston, W. Va., written by Jackson not long after the period he taught school, when he was filling acceptably the position of deputy constable. It is a plain hand-writing, no doubt written with a quill pen and distinct from that uniformity seen in the modern copy book. With such hand-writing Jackson "set copies" for his scholars. I am able to produce two of these copies verbatim, furnished me by one of his scholars.

One runs thus:

"Command you may—
Your mind from play—
Every hour in the day."

Another ran thus:

"A man of words and not of deeds,
Is like a garden full of weeds."

One of the punishments administered at that time to unruly scholars was called "fanning the rule." It was administered by the teacher holding the open palm of the culprit and striking it with the ruler. It was not an uncommon thing for the youthful teacher, Tom Jackson, thus to punish his scholars.

This same venerable lady told me Jackson, while teaching boarded one term with her mother. She vividly pictured to me some of Jackson's characteristics—one was his fondness for children—which never deserted him. During the long winter evenings, as he sat before the cheerful log fire, he would make grotesque faces to amuse the children of his humble hostess. Nor was there lacking kindness of a more practical kind. Jackson devoted two afternoons a week to wood-chopping for his widow hostess and her children. Being strong, he always chopped two big piles of wood and carried the large chips into the house. When he was starting for school each morning, he brought in a huge back log to insure a good fire during his absence. These homely traits of kindness and physical endurance picture to us the after hero in the garb he always wore—simplicity. Such are some of the authentic incidents in the humble boyhood of Jackson. Just before Jackson entered West Point, he was Deputy Constable of Lewis County. A very old resident has told me of seeing him making his rounds mounted, and also of the affection for him by the unfortunate, with whom he deeply sympathized. It is a significant token of his standing in the community, that long before he reached manhood he should have been entrusted with an office which implied courage and judgment.

(To be continued in an early issue.)

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 15.—In availing myself of the advantage of your "Bible Question" column, will you kindly give the proper interpretation of that sentence in our Lord's Prayer which reads, "Lead us not into temptation."—Mrs. V. A. S., Rome Italy.

Answer.—In seeking light upon any part of God's Holy Word that may seem obscure, it is well to carefully consider the meaning of the expression used. The word "temptation, for example, is used in two different senses; viz.: (1) solicitation and enticement as used by Satan; (2) Affliction and trouble, whereby God may have occasion to try His people and which might properly be termed "testing under trial", as in 1 Peter 1:6, 7.

Recognizing our weakness in the flesh, yet desiring to serve God alone, we as little children, may well cry out to our Heavenly Father to spare us this testing as it were, and to deliver us from evil. A study of the different portions of Scripture where the words "tempt," "tempted," "temptation" are used, will afford much light, especially as to the distinction between the "permission," and the "directive" will of our God.

Also see the temptation and testing of Adam and Eve, Job, Abraham, and even of our Lord Himself. The entire prayer has also a dispensational aspect, but on which our limited space precludes comment.

Question No. 16.—"As your answer to Question No. 6 in the issue of November 16, concerning the many different names of our Saviour was especially interesting, I am lead to ask for any light The Southern Churchman may be able to also give concerning the different names af Satan.—A Student.

Answer.—Satan is referred to in Scripture under many different names, such as "Devil," "Prince of demons," "old serpent," "evil one," "wicked one," "Lucifer," cherub," "prince of the power of the air," "god of this world" (world systems operated by unregenerate humanity), "angel of light," "king of Tyrus," etc., and many others.

This mysterious and terrible personage is of great power, authority, and knowledge, yet how few know anything of the revelations of God concerning him. In power he ranks next to God, and controls vast numbers of demons, fallen angels, and evil spirits, as well as human beings, who do not belong to the family of God. His final doom is recorded in Rev. 20:10.

ORDER OF THE THOUSANDFOLD—1930.

"And he trembling and astonished said,
Lord, what wilt Thou have me to do?"

The Call and the Answer.

"Lord, what wilt Thou have me to do?"
Cried the great Apostle Paul:
"Lord, what wilt Thou have me to do?"
When he heard the Master's call.

And the Master is calling today,
Calling to us each one,
While the whitened harvests unreaped stay,
And the Great Work lies undone.

"He that hath ears to hear"
And a heart that is honest and true,
Let him answer with voice and purpose clear,
"Lord, what wilt Thou have me to do?"

Our Lord Jesus Christ, would like to make this world a very different place from what it is, and He wants all of us to do our full part in helping Him to do it. This is His call, and if we will answer it, as St. Paul did, there is no telling what wonderful things may come of it.

Frederick W. Neve.

CONTROVERSY, COMPROMISE OR CONSENT---WHICH?

By the Reverend James M. Gray, D. D.

A FRIEND in Nebraska writes us a complimentary letter, but adds:

"I would like to see one element of your work changed. I would that the controversy about Fundamentalism and Modernism be abolished. I am for the old-time religion and the new religion, too. I feel that they do not differ materially. Moreover, destructive criticism is not good: constructive suggestions are needed instead."

The writer then instances a "fine young minister from the Moody Institute" who was in her town for two years, "who was often quoting articles and making statements against the modernists. Doubtless most of his people didn't know the difference, and if they did, their daily life work was not concerned in the matter."

What the Commencement Speaker Said.

The writer continues:

"Who are we common people to dare to go against the wisdom of the world as found in our centers of research and learning? Our commencement speaker this year voiced the supreme religious problem of today. He said we need people who effect a compromise between the fundamentalists and the modernists. Let the spirit of love and tolerance rule. It is only the human mind that desires to create controversies. Let each figure out his ideas of the past as best he can from his own study. We can agree on essentials which are plain enough for the wayfarer to see and grasp."

The lady concludes her letter by saying it was written "in love and wonder", and that she would be glad to see it and our answer in print, if we thought best.

We do think best.

It took us some time to reach the decision, but we finally concluded that the correspondent's ideas were typical, and that in trying to help her we might be helping some other people who feel as she does.

We begin at the point where she says: "I am for the old-time religion and the new religion, too. I feel that they do not differ materially."

By the old-time religion we presume she means Fundamentalism and by the new religion, Modernism.

She thinks they do not differ materially. Therefore, we will let her see what Modernism really is according to its leading exponent. She then may be better able to determine whether her judgment is correct, whether it is really true that Modernism does not differ from Fundamentalism.

Modernism Speaks For Itself.

The exponent we speak of is the Christian Century, published in Chicago. In an editorial of January 3, 1924, it says:

> "Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations.
>
> "There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday but it cannot bind these worlds together.
>
> "The God of the fundamentalist is one God: the God is of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The Church, the Kingdom, the Salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists.
>
> "Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

In the light of the foregoing does our corerspondent still think that Modernism does not differ materially from Fundamentalism?

Is she still "for the old religion and the new religion, too?"

Is she trying to serve truth and error at the same time?

Which is her God, her Christ, her Bible, her Church?

Is it the God, the Christ, the Bible, the Church of Fundamentalism or Modernism?

Must she not choose between them?

Which shall it be?

And how about that young minister in her town who was making statements against the modernists?

Ought he not to have been making those statements?

Was he not there for the defense of the gospel and is not Modernism a revolt against the gospel?

He may have been over-zealous sometimes, and not as judicious as an older man would be. But it looks as though he were a valiant soldier of the Cross nevertheless, and should we not ask God to bless him whoever he is and wherever he has gone?

What the Holy Spirit Says of the World's Wisdom.

"Who are we," says our correspondent, "who are we to go against the wisdom of the world as found in our centers of research and learning?"

The Holy Ghost answers that question through the Apostle Paul whom He inspired to write to the Church at Corinth thus:

> Hath not God made foolish the wisdom of this world?
>
> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . .
>
> For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
>
> But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
>
> And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are:
>
> That no flesh should glory in his presence.
>
> And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
>
> For I determined not to know anything among you, save Jesus Christ, and him crucified. . . .
>
> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
>
> That your faith should not stand in the wisdom of men, but in the power of God.
>
> Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world. . . .
>
> Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.—1 Corinthians 1:20-2:8.

Does not the foregoing from Holy Writ furnish a strong reason why the Child of God, the man of faith, should go against the wisdom of the world?

And go against it no matter in what centers of research and learning it is found, when that wisdom itself goes against the teachings of the Bible?

This wisdom of this world "crucified the Lord of glory," and has it ever changed its disposition towards His true followers since?

History says no.

Let our respected correspondent bear the right kind of witness in her own home town in Nebraska, and she will discover just what that disposition is.

The Last People We Need.

She quotes "our commencement speaker this year (who) voiced the supreme religious problem of today."

And what is that problem according to "our commencement speaker?"

It is this, that "we need people who effect a compromise between the fundamentalists and the modernists."

Nothing of the kind, dear friend. They are the very last people we need. The most intelligent modernists know this and proclaim it.

The Christian Century, quoted above said, "There is a clash between those two things, Fundamentalism and Modernism, as profound and grim as between Christianity and Confucianism."

The Christian Century is right.

How can any compromise be effected between those two things?

How can "amiable words" hide their differences?
How can those two worlds be bound together?
Can believers be yoked with unbelievers?
Can righteousness have fellowship with unrighteousness?
Can light have communion with darkness?
Can Christ have concord with Belial?
Can he that believeth have part with the infidel?
What folly!

Wrong Thinking Makes Wrong Living.

Did our correspondent really mean it when she said that most of the audience of that young minister "didn't know" the difference between these things?

How could they be really alive in Christ Jesus and not know the difference?

How could they read their Bibles and not know it?

How could their minds be open to what is going on in the world and in the church and not know it?

There were some of them who knew it we doubt not, and they must have grieved when the young minister departed from them.

If we were to publish the name of our correspondent and the name of her town, she, as well as we, would hear from some of those people before long.

To say that the daily life work of such people was not concerned in this matter is a statement with which they would take issue decidedly.

One's "daily life work" is greatly concerned in this matter, and for the reason that new ethics and a new code of morals accompany the new theology called Modernism.

The ethics of Fundamentalism is based on the Bible whose inspiration and absolute authority Modernism rejects, while the ethics of Modernism is based on human instinct.

Reject the Bible and no absolute standard of right or wrong remains.

Read the newspapers, the magazines, the novels of the day if you would be assured of this.

Consider what the "movies" teach and what our youth are learning in our high schools and colleges.

Hearken to what President Hoover says about the growth of lawlessness.

Look at women's dress, take in the awfulness of companionate marriage, as it is called.

Think of the holdups and the mail robberies and racketeering of these days. Good authority tells us that in fifty years crime has increased forty per cent!

All this is explained by the lowering of the standards of morality and the deadening of the human conscience.

And this in turn has been brought about by the neglect of the Bible with its "Thus saith the Lord."

What then becomes of the theory that there is no difference between Fundamentalism and Modernism, and that one's daily life is not concerned in the matter?

Who Was the First Controversialist?

And to come now to the question of controversy itself.

There is a right kind of controversy and a wrong kind.

To say as this correspondent does, that "it is only the human mind that desires to create controversies," is the greatest possible error.

God Himself was the first to create controversy, to His eternal glory be it said!

When Satan brought sin into the world he thought he had allied the race with himself against God forever. But happily, he was mistaken.

God spoiled his scheme at once by putting "enmity," not friendship, between him and the woman and between his seed and her seed.

Does our correspondent count herself as being of the Seed of the woman?

In other words, does she count herself as belonging to Christ, who Himself is that Seed?

If so, her life must be one long conflict with His enemy and hers. There is no discharge in this warfare.

Let her read again the Old and New Testaments with her eyes open to see the record of controversy spread upon their sacred pages.

Let her consider anew the story of Abel and Cain, Moses and Pharaoh, Joshua and the Canaanites, David and the Philistines, Nehemiah and Sanballar.

Let her consider the Son of man in the days of His public ministry.

Let her read again the sixth, seventh and eighth chapters of the Gospel of John, the Acts of the Apostles, and the warnings and exhortations of the Epistles.

Let her peruse the book of Revelation if she would like a foreview of the controversies that are yet ahead.

How the Church Has Lived and Spread.

It might be well also for our friend, when she has completed her reading of the Bible, to take a kind of post-graduate course in Church history.

She would then appreciate the meaning of the words, "The blood of the martyrs is the seed of the church."

Controversy?

It is either controversy with the powers of darkness, or compromise with them, or silence which gives consent that they may have their way.

Which course will our corerspondent adopt?

As for ourselves, we propose to do that which the Holy Spirit through the Apostle Jude has directed us to do, namely:

> "Earnestly contend for the faith which was once for all delivered to the saints.
>
> "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."
>
> —Editorial in the Moody Bible Institute Monthly.

ROBERT EDWARD LEE.
Born January 19, 1807.

I point to the great ROBERT EDWARD LEE as an example of Christian faith and conduct. He was great in counsel, yet he made the Word of God "the man of his counsel." He was a man of uncommon wisdom, yet he continually sought wisdom from the "only wise God," "the Father of Lights." He was a great captain, yet he bowed in humble contrition at the feet of Jesus and owned Him as "captain of his salvation." His name and fame filled the world, yet he "gloried in nought save the Lord Jesus Christ." Few men ever lived a more scrupulously moral and upright life than he, yet (give heed ye who would substitute morality for religion) he did not hesitate to acknowledge himself a sinner before God: he felt that mere morality did not suffice; he owned that Christ's atoning merits constitute his only hope of pardon and eternal life. In harmony with his views on this point was his conduct. Witness the fact that his first project after being called upon to preside over Washington College, was the erection of a chapel where professors and students might daily meet to worship the Almighty. And one of the last public acts of his life was to appeal to the young men of the college to attend daily services in that chapel.

Young men, when you are tempted to listen to the siren song of skepticism, remember Robert Lee. He did not deem it credulity to believe in the inspiration of the Scriptures. He did not deem it weakness to bow to the holy teachings of Jesus Christ and His Apostles. He was not ashamed to confess himself a sinner before God, and to own that all his hopes rested on a crucified Redeemer.

Rev. Randolph H. McKim, D. D.

Book Reviews

NEW LIVES FOR OLD: By Amelia S. Reynolds. Cloth. Pp. 96. Published by the Revell Company, New York City. Price, $1.00.

Mrs. Reynolds is a member of the staff at Calvary Church, New York City, which has become a hive of activities in the spiritual realm. We have seen this staid, old-fashioned, conservative parish transformed by the zeal and enthusiasm of the Rev. S. M. Shoemaker, Jr., who will go down into history as "Sam. Shoemaker," thus adopted by his adoring friends. And in the echo of that lovable designation we must not fail to catch the tones of the greatly misunderstood Frank Buchman. For Sam Shoemaker confesses to having been captured by Buchman.

We may be sure that under the constraining influences of the Church and with the rector's well-balanced judgment any objectionable feature of Buchmanism will be eliminated. For all such movements have their exaggerated phases. Mrs. Reynolds relates how Calvary came to enter this spiritual realm, how the marvelous work is accomplished and best of all what has been and is being done to "raise the fallen and to cheer the faint." This is not the first time an Episcopal Church in the Metropolis has been the theatre of such activities. On the corner of Madison Avenue and Forty-second Street, where now stands the great Liggett Building, there was located the Church of the Holy Trinity, presided over by the then popular Stephen H. Tyng, Jr. When venerable old John Vassar put his benediction upon it his words were, "God bless the old soul trap." And such it was. We did not know the new psychology in that day; the sex problem was unfamiliar to us; the intricacies of spiritual mazes were not classified as they are now. But we did see lives transfigured by the grace and power of the Lord Jesus Christ.

And so it seems as though Mrs. Reynolds were relating in her winning way what might have been a chapter out of the glorious record of old Holy Trinity. We cannot too highly commend the book.

Kenneth Mackenzie.

TWENTIETH CENTURY LOVE SONGS: Compiled by Caroline Miles Hill. Cloth. Pp. 218. Published by Willett, Clark and Colby, Chicago, Illinois. Price, $2.50

Arranged in six groups: Love Aflame; Love Reveries; Love Victorious; Love Rebellious; Ashes of Love and Mystic Love—we find the realm of that mystic passion well traversed.

The compiler has taken pains to cull from the best sources the joy and the pain, the exaltation and the humiliation, the thrill and the prose, the life and death processes of this unexplainable and yet potent force which moves and moulds the world.

In our coldly mechanistic age, it were well to pay a tribute to the more tender and thoughtful things of our earthly career. Darwin once confessed that he believed his life would have taken another trend, if instead of silencing the musical strains of his nature, he had dedicated time to play his violin. And who knows how much better off the world might have become, had he done so?

Kenneth Mackenzie.

A RIBAND ON MY REIN: Poems by Nancy Byrd Turner. Cloth. Pp. 119. Published by Edwin Valentine Mitchell, Hartford, Connecticut. Price, $2.00.

Miss Turner takes us to the land of her birth, where we hear the lullaby of the plantation; then to England rich in poetic suggestiveness; we read her touching tribute to Wordsworth and a similar strain of devotion to John Masefield. Her delineation of Biblical scenes is reverent and thoughtful. Many of us have read her "Twelve Good Men and True" and been touched by its searching appeal.

Altogether, another good book for poetry lovers.

Kenneth Mackenzie.

THE BROOKS-BRIGHT PRIZE ESSAYS—1929: With an Introduction by Dr. John H. Finley. Boards. Pp. 143. Published by the Brooks-Bright Foundation, New York City.

Here are six essays on the question of the abolition of war, by an understanding of the psychology of war. Written by students of American schools, they reflect sincere thinking and clear reasoning. The general theme is, "What is the psychological effect on the national mind of great armed forces maintained ostensibly for national defense?"

It is heartening to us that our young people are taking the question so seriously. Surely there will be a strong appeal in these well-stated papers which will mould the opinions of the public at large into a balanced conviction of the waste of the maintenance of standing armies and navies.

Of course, this Brooks-Bright Foundation is a peace movement and the essays run of that trend. Unquestionable is the postulate that the nominally Christian nations might readily disarm, if the multilateral treaty presented by Secretary Kellogg were taken seriously. But keen observers know that such a situation would afford non-Christian nations the very opportunity they cherish.

But assuming the possibility of peace by means of arbitration, these papers are a splendid exposition of the best thought with which the learning and the culture of our young men are qualified. We may be proud of their achievements in this volume.

Kenneth Mackenzie.

A CORRECTION.

In the review of the book, "The Healing Ministry of Jesus." by the Rev. Frank N. Riale, in the issue of Southern Churchman for January 11, the name of the publishers was stated as "The Christian Literature Press, New York." The name of the publishers should be "The Christian Literature Publishing Company, 246 Fifth Avenue, New York City."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mr. Sterling Brannen, of Fredericton, N. C. Canada:

> But the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

MISSIONARIES UNDER FIRE.

Mr. Editor:

Report was made that a special dispatch dated October 18 was sent to a New York City newspaper from Shanghai, which said: "Japanese and British gunboats furnished a sanctuary for the foreign residents of Wuhu today. The fifteen Americans who reside at Wuhu, all but three of whom are missionaries, sought the safety of the British gunboat, "Crichet," which also took aboard other foreigners."

Letters are arriving from the United States which indicate that this report has been widely circulated through the United States. During a recent visit to the United States, I discovered that there was considerable misunderstanding and a good deal of discussion, pro and con, in regard to the missionaries "leaving their stations and Chinese co-workers in times of danger, especially political and military upheavals" and to the "Gunboat Policy in China in relation to the missionaries."

Since the above report is most inaccurate and unfair, it seems only fair in view of the misunderstanding and discussions of the past few years that a correct statement of the situation in Wuhu, Anhui Province, China, on October 18, 1929, should be given.

The report should have read, "The thirty-eight adult Americans and the seventeen American children of whom all but ten adults and six children are missionaries." On October 18, twelve adults were away attending conferences, etc., and four children were away at school, so that there were thirty-nine Americans in the Community.

Further, no member of the missionary community sought safety on any gunboat, nor did they make any attempt to do so. The battle or mutiny started at three A. M., about nine A. M., after a bomb had landed at the back door of the residence, a lady in the Disciples' Mission, with her two small sons, went to the residence of the missionaries who were not in the direct line of fire as this residence was—the actual fighting was going on less than a quarter of a mile away. About noon, a retreat would have placed the residences of three other missionaries in between two roads by which the soldiers would have retreated—in fact, since the compound had only a wire fence the soldiers might have retreated through the compound. Hence it was deemed wise to have the three ladies and three small children in these residences remove to the residence of another member of the same Mission, which was a short distance away and surrounded by a wall and out of the direct range of fire. All Chinese women and children were removed at the same time.

But in both cases, an American male missionary remained on the property, as did all Chinese servants. In all other cases the missionaries (men, women and children) remained in their own houses and helped to maintain the morale of the Chinese co-workers and their families.

The splendid saneness and calmness of the American missionary women and children and of the British misisonary woman, in the community deserves the highest praise and they did much to calm the fears of the Chinese women and children.

In the face of these facts it hardly seems fair to imply that at the first sign of trouble, the missionaries deserted their residences and co-workers and sought a gunboat. The missionaries do not needlessly risk their lives, but on the other hand they do not run at the least sign of trouble.

I trust that you will make this letter public, so that the situation may be correctly understood.

B. Woodward Lanphear.

American Church Mission,
Lion Hill, Wuhu, China.
December 9, 1929.

FOR NEGRO EDUCATION.

Mr. Editor:

May I ask space to call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests.

I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a **most urgent invitation** that they were not free to decline." Following this, their condition of slavery of both body and mind practically and their being set free in the midst of a devastated land wherein the dominant white race was but slightly better off materially than they. Apart from the ownership of the land and even as to that usually "land poor" and certainly equally poverty-stricken by the deadly incubus, which the ownership of slaves puts upon mind, conscience and heart.

It is the fact that today the vast majority of the white population in our Southern States is poor in worldly goods and, therefore, poor in educational opportunities.

As thirty per cent in round figures of the population resides in these Southern States and of that thirty per cent nearly one-third are of the Negro race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance, because they, in effect, dominate through a white primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to elections.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not only the beneficent impulses, but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor Southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald Fund, Jeanes Fund, Slater Fund, Phelps-Stokes Fund, American Church Institute for Negroes, the many Baptist, Methodist, Presbyterian Colleges and other Church schools that cooperate with the state and local educational officials afford a wide selection for the lover of his country and humanity to provide for this, I believe, most needy and most important subject of beneficence—the education of the Negro ten per cent of the population of the United States.

I assume to ask for the publication of this letter because for sixty years I have had the privilege of active relationship with many education boards, and therefore, have personal knowledge which, I believe, justifies my urging the consideration of this subject by all of those who are making wills and very particularly those who are privileged to draw the wills for their clients.

George Foster Peabody.

Saratoga Springs, New York.

GREEK HORSE OF THE COUNTER-REFORMATION.

Mr. Editor:

A hearty **Amen** to the clarion call of Mr. C. B. Lucas (your issue of December 28) to **Protestant** Episcopalians to do as well as talk—to quit their constant defensive (largely passive)—to "carry the war into Africa."

And to this categorical list of concrete proposals let us add: First and foremost, restore the **Honest Table of the Reformers**, by abolishing the "altar"—the visible, tangible crux of the whole crisis—the Greek Horse of the "Anglo-Catholic" invaders.

Recently a Papist said, when discussing the Episcopalian Cathedral at Washington, D. C.: "We" (Roman Catholics) "will have that building for our own, after awhile: **why an altar, if no mass?"**

In the earlier part of his letter, Mr. Lucas seems rather too severe on the Protestants, in the matter of non-Prayer-Book terminology: the Reformers (**Restorers** of primitive Christianity and Apostolic simplicity) did not inveigh against "evensong" (no special favorite of mine) as against "masses." But, again Amen to his appeal for Protestant aggressiveness and **action**: let us rally on Judge Marsilliot, like Bee's Carolinians on Stonewall Jackson at First Manassas.

Some forty-five years ago an obscure presbyter drafted a strong Protestant resolution to present to his diocesan council or convention, first submitting it privately to the bishop. The bishop was regarded as one of the most staunch and outspoken Protestants of his time; yet he objected that such a resolution would "stir up feeling." For the third time, Amen, Mr. Lucas: we need more militant crusaders like that presbyter; fewer hold-backs like that bishop. If we Protestant Episcopalians mean business, why longer cry Peace, peace, when there is no peace?

Lloyd T. Everett.

DeLand, Florida.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Another Crisis Approaching.

The Bishop of London in a New Year's Letter to the Diocese, says: "With the cessation of the Prayer Book controversy a peaceful spirit has descended upon the Church." The wish is probably father to the thought. It is true that for the moment there is a cessation of the acuteness of the controversy, which is in part due to sheer weariness and in part to a feeling of helplessness which seemed to come over the community when the Bishops adopted their defiant policy of administering the rejected 1928 Revised Prayer Book. Their claim was that they had the authority of Convocation. But if that is admitted, some way must be found to justify their refusal to administer the whole of it, and in certain particulars to deviate from it. However that may be, they have set themselves to administer the discipline of the Church of England within the limits of that Book except for certain reservations. In other words they allow such deviations from the Book of Common Prayer as come within the scope of the 1928 Book with certain exceptions. And it may be quite frankly admitted that some of the Bishops at any rate, honestly and earnestly are seeking to reduce the disorder in the type and ritual of the Services to that extent. The Archbishop of York and the Bishop of Leicester in particular have shewn real fixedness of purpose in the matter, and in so doing have provoked the wrath of those who sympathize with law-breakers. The Bishop of Leicester has received a protest from the Leicester Association of Catholic Laymen informing him that they view with "regret, concern and apprehension the method" with which he is administering the diocese, and particularizing what they describe as his "interference" with the duties of parish priests to reserve the Blessed Sacrament" and "the infliction of unfair and hampering conditions on the clergy" which discourages "the paying of due honor to our Lord Jesus Christ in His Most Holy Sacrament of the Altar." Their protest is backed by a threat to withhold financial support from diocesan work. The Archbishop of York called on an Incumbent in his diocese to discontinue "Adoration" of the Most Holy Sacrament, and was met with a refusal. He has thereupon placed an episcopal ban upon the parish, and decided that he will not himself officially visit the church nor sanction such a visit on the part of the Suffragan Bishops or Archdeacons. But he considerably weakens his position by going on to say that he is not prepared "at present, anyhow, to take any step which may hinder good work, ninety-nine per cent of which one heartily approves." Where Adoration is carried on, it is safe to say that more than one per cent of the teaching is in accord, and therefore disloyal to the doctrine of the Church of England. Now another indication of the state of affairs in England is given by the announcement that a writ has been issued to be served on the Bishop of Birmingham (Dr. Barnes) at the instigation of the trustees of a parish in his diocese. The Bishop demanded of their nominee for the Living that he should give assurance that certain practices regarding Reservation which had prevailed in opposition to the Bishop's orders during the previous incumbency should cease.

This assurance was refused, and the Bishop refused to institute. The trustees (who include the Bishop of Truro, Dr. Frere), have accordingly issued a writ to force the Bishop's hands. Dr. Barnes has made known his decision not to appear in the proceedings, maintaining that the issue is not really a legal one at all, but a moral and spiritual one. This, however, will prevent the trustees going to the court, but whether they will do so or think it wiser to withdraw remains to be seen.

All this and much else would cause some wonder at the statement of the Bishop of London quoted above, but those who know him are aware that he woefully deceives himself or is thoroughly deceived as to the measure of the unity which prevails. This is characteristic of the man, but things are not quite as they seem to appear to him. Mr. Kensit has published a letter he has addressed to the Bishop in which he calls attention to the services held in a certain church in the London diocese, which were announced as "The Immaculate Conception B. V. M., 11; Sung Mass, 6:30. Solemn Vespers of Feast," and adds that there was also the service of Benediction sung in Latin. The Bishop seems quite powerless to do anything in such cases. This is not surprising, considering the policy he has adopted for so long in his administration of the diocese. He seems to think all is well. No one else thinks it. The truth is that far from controversy having ceased, and a peaceful spirit having descended upon the Church, there is every indication of the approach of another crisis. Protestants need not fear it if they will face it in the spirit of prayer and humble confidence in Almighty God, which they shewed in the Prayer Book Controversy, for they are now in a stronger position and there has been a distinct set-back to Anglo-Catholicism since the defeat of the Prayer Book Measure.

The Archbishop's New Year Sermon:

On the last Sunday evening of the old year, the Archbishop of Canterbury preached a New Year Sermon, which was broadcast by the B. B. C. He chose as the title of his sermon, "1930—Each for All." He addressed himself to the question, Are the British folk to be still, nay, become more truly than before a Christian nation? His answer was, Yes; if, but only if, each individual Christian among them accepts his own responsibility and puts his own loyalty, his own witness, his own conviction at the service of the cause. "Remember, our Christian faith is not merely a possession, however prized, not only a profession, however honestly made. It is a vocation. It is a call for personal attachment to a cause. Only in proportion as each Christian answers that call can Christianity become a power in our national life." He, therefore, issued a threefold call: to increase of knowledge. There are many professing Christians who spend less time a year reading and studying the Bible than they spend each week or each day over the newspaper. Difficulties arise and they cannot give a reason for the hope that is in them or justify to others in perplexity the faith they hold. Then he called for a more faithful witness to our Lord and the Gospel before the world. In reference to this he made mention of the habit of some who needlessly stay at home to listen in to a broadcast service and so omit the duty of public worship, which also helps others and is a public witness that we are on the side of Christ, and of His Gospel, and of His kingdom. Finally, he called for more loyalty to the Lord Jesus Christ as Lord and Leader.

Those who have had to oppose the Archbishop in certain matters of controversy, as for instance in regard to the Revised Prayer Book and the present policy of the majority Bishops, may be able to read into his words certain things which would require criticism. The sermon was for a public holding many points of view in things ecclesiastical and otherwise. It was diplomatically expressed, and, generally speaking, free from all offense to any. And it was helpful, and worthy. At the same time one cannot but wish that it contained something more directly fundamental in regard to the Christian Faith. The appeal, for instance, to loyalty to Jesus Christ as Lord and Leader, might well have included some reference to His atoning work through which alone all the rest is possible. It is, however, characteristic of so much of the teaching of the present day that acceptance of the Lord Jesus Christ as Saviour is taken for granted, and it is assumed that all are "the children of God by faith in Christ Jesus," whereas this is by no means always the case, and often is the message for which people are waiting, and which is the best motive to secure the rest.

With regard to the first call of the Archbishop given above, the call to increase of knowledge, it will be recalled that during the summer the two Archbishops issued a Pastoral Letter in which they called both the clergy and the laity to a more diligent study of the faith with a view to strengthening their own hold and the better unfolding of the truth of the Gospel. This has been followed by diocesan action in most places, and to the issue of syllabuses of study. So far it cannot be said that these syllabuses have seemed to meet the need, but it is perhaps rather too early yet to say. Certainly they require study to make them profitable, and that is an essential if they are to accomplish their purpose, but they do not instinctively invite study which, under the circumstances, is also an essential. If there is already sufficient desire to study, it may be all right, but the fear is that the desire needs much fostering. The simple truth is that Bible reading is not the practice it once was. There are obvious reasons for this, the frequent appeals to and assertion of so-called Catholic teaching (that mysterious and nebulous thing which cannot be grasped, and adjusts itself to individual tastes), Modernism (which again is so difficult to define, and ever changes) and that spiritual decline which (whether the effect of the other two or not) we all deplore. Nevertheless the effort to encourage more study of the Written Word is all to the good, and is a sign of the times for which we may well give thanks "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Most if not all recognized revivals have come with a return to the Bible. It may be in the Providence of God that we are indeed approaching an era of renewal and revival. We need it badly enough.

Prebendary H. W. Hinde.

The College of Preachers Lengthens Its Cords.

During the past year the College of Preachers in connection with the Washington Cathedral, instituted a series of week-end conferences for laymen during Advent and Lent, these being periods at which the clergy conferences could not be held. These conferences for laymen have thus far proved extraordinarily successful in inducing the laymen who come to them to do some careful thinking with regard to the privileges, responsibilities and opportunities involved in Church membership.

During the past sesason these conferences were limited to Washington, but the College of Preachers is now working on the plan of sending the leader of the conferences, Mr. Wm. C. Sturgiss, to various localities outside of Washington, for the purpose of holding similar conferences for laymen in those localities. Such a conference was held at St. Mark's Church, Shreveport, Lousiana, from January 6 through January 17. Picked groups of men and of women met at various hours during each day to consider face to face the values of the Christian life and the true and natural avenues of its expression. The results justify this new departure on the part of the College of Preachers in Washington, and it is to be hoped that this work will prove a vital asset in the Church's life in the years that are ahead.

B. S. A. Junior Leaders' Conference.

The adolescent boy's psychology, the development of his personality, the responsibility of the Church toward growing boys, were discussed by leaders and authorities in boys' work, at a conference of the Brotherhood of St. Andrew, especially for leaders in boys' work, meeting at Church Missions House, New York, on January 9 and 10. The methods and resources of the Brotherhood, especially the Junior Brotherhood, filled the latter half of the session.

Prof. Erdman Harris, psychologist on the staff of Union Theological Seminary, Henry Wade Hough, of the Scientific American; Captain Richard H. Ranger, engineer and inventor, now of the Radio Corporation of America; A. J. Gregg, of the National Y. M. C. A., were among speakers, together with Bishop Thomson, a number of clergy, lay workers in religious education, officers of the Brotherhood, diocesan and national, with the national president, H. Lawrence Choate, of Washington, D. C.

Next month in Indianapolis a similar conference is to be held, and a third some time in March, in Los Angeles.

Report of Findings Committee of the Conference on Work With Boys, New York, January 9-10, 1930, Adopted Unanimously by the Conference.

The Committee on Findings submits the following report:

As a result of the deliberations of this conference we have been deeply impressed with the vital importance of youth work and in particular of boys' work in the Church. We are convinced that the importance of such work has not been sufficiently recognized in the Church at large, and we are of the opinion that only through adequate provision for this work can we hope to meet pressing needs of the Church today and develop a leadership commensurate with the opportunities confronting us.

With the fullest recognition of the contributions made by all other organizations and agencies, we are of the opinion that in our work with boys we need an organization which is definitely religious, centered in the Church, specialized for boys, simple in program, and capable of adaptation to varying conditions; and for this reason we commend the Junior Brotherhood of St. Andrew to the careful consideration of our clergy and other parish leaders.

In particular we recommend:

1. That leaders of boys make a special study of the problems of adolescence, both in general and with reference to individual boys.

2. That the development of Christian personality be recognized as the goal of our work with boys and that in this task the pre-eminent importance of competent leadership be continually remembered.

3. That full use be made of the opportunities of character development and leadership training that are afforded by the right kind of camp conferences; that there should be a graded and progressive curriculum for boys of different ages and different degrees of camp experience; and that where suitable Church camps are not available we take advantage of the opportunities afforded by other camps, such as those of the American Youth Foundation, the international Council of Religious Education, and others. We also recommend the holdings of local or regional conferences of leaders in boys' work.

4. That we emphasize the basic Brotherhood principles of prayer and service, and that special attention be given to training Chapter members in real prayer.

5. That larger use be made of the Junior Program units in Brotherhood Chapter meetings.

6. That we urge attendance upon the National Junior Brotherhood Convention to be held at Oberlin College, August 26-29, 1930.

7. That we express to the officials of the National Council of the Church our appreciation for the courtesies extended during our sessions at the Church Missions House.

Archdeacon Couper Dies Suddenly.

The Venerable Everett W. Couper, Archdeacon of Minnesota, died very suddenly at his home in Minneapolis on the morning of January 6, 1930. The funeral services were held at St. Luke's Church, Minneapolis, on January 8, at which the Bishop of Minnesota, the Bishop of Wyoming, and the Rev. F. D. Tyner, rector of St. Luke's Church, officiated. A large number of the clergy of the diocese were present.

Archdeacon Couper was born at Blue Earth, Minnesota, on October 6, 1875. He graduated from the University of Minnesota in 1899, and from Seabury Divinity School in 1902. He was ordained both deacon and priest by Bishop Edsall. He was rector, successively, of parishes at Northfield, Minnesota, Springfield, Missouri, Spokane, Washington, and Alameda, California. In 1918 he became Dean of Trinity Cathedral, Duluth, which position he resigned four years later to take up the task of organizing the rural work of that diocese. He was chosen Archdeacon of Minnesota in 1923, and continued to be so up to the time of his death. He was president for two years of the National Organization of Rural Clergy, and both in that position and in his work as Archdeacon he made a truly notable contribution to the Church's rural work.

Dr. Mansfield Observes Thirty-fourth Year at Seamen's Church Institute.

The Seamen's Church Institute of New York is part of the history of New York, because it has played a definite part in its waterfront life. Reviewing his experiences since he took up the leadership of this wonderful shore home for merchant seamen, Dr. Archibald R. Mansfield, D. D., who celebrated his fifty-ninth birthday on January 3, said that he had witnessed a "complete transformation of the New York waterfront life from the days of the lower East Side 'Sailor Town' to the present. He agreed with the Bishop of London who, when preaching in Trinity Church, New York City, described the New York waterfront of years ago as the "worst in the whole world."

In those early days boarding houses and dives of every description thrived. Seamen were slaves and victims of combinations and conditions over which they had no control. Today, as Dr. Mansfield enters his thirty-fifth year as Superintendent of the Institute, he sees the exploiting of seamen almost at an end. Under his competent direction the work has progressed, from the old Pike Street Mission, thirty-four years ago to the present thirteen-story building, with its new annex almost half a city block in area. Clean living quarters, recreation and reading rooms, a beautiful chapel—successor to the old Floating Church, which plied the New York harbor in its efforts to protect seamen from the "crimps", an employment bureau, marine school, service of every character through the religious and social service department, all under one roof—what a contrast this is to that far-away past!

More than 150 telegrams of congratulations, including many from seamen in every part of the world, one from Bishop William T. Manning of the New York Diocese, one from Sir Harry Armstrong, the British Consul General in the United States, give evidence that people appreciate the splendid endeavors of Dr. Mansfield.

About $1,500,000 still remains to be raised for the Institute's new annex, and it would be a fitting tribute to Dr. Mansfield if the friends of this Institute would join together and crown his long years of effort with success—by liquidating this building debt.

As Dr. Mansfield said in a recent address: "When the sea is called to give up its millions of dead sailors who have lost their lives in the line of duty, and when we, as landsmen, consider that we have done to save them, will it be enough to ask, "Am I my brother's keeper?" or shall we not rather say, "We have done what we could for the sailor, that step-son, that unloved child of our civilization—homeless, friendless, without a vote, without the companionship and associations which landsmen enjoy?"

The Chapel of Our Saviour is the last corner of the Institute's new building still to be completed. In it seamen who have sailed the seven seas come humbly and reverently, and worshipfully. No aspect of a seamen's shore existence is so significant as this beautiful little chapel, waiting for Christian people to complete it, to adorn its walls and to make it a fitting place for sea-faring wanderers to worship. Twenty thousand dollars is still needed to finish this chapel. What will your parish give?

Bishop Maxon Elected Rector of Parish.

The Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of the Diocese of Tennessee, on December 29, was elected rector of Christ Church, Chattanooga. He will nevertheless continue his duties as bishop, which will take him out of the city frequently. Therefore, two associate rectors will assist him in the work of the parish.

The Rev. Charles E. Wood, of Monteagle, will conduct the regular services at Christ Church until the arrival of the other minister.

The Rev. William C. Robertson, who has served the parish as rector for the past three months, has left to join his family in Cambridge, Massachusetts.

Dr. Davis to be Consecrated.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Cameron J. Davis, D. D., as Bishop-Coadjutor-elect of the Diocese of Western New York, on Thursday, January 23, in Trinity Church, Buffalo, New York.

The Rt. Rev. Charles Palmerston Anderson, D. D., Bishop of Chicago and Presiding Bishop, will be the consecrator, assisted by the Rt. Rev. David Lincoln Ferris, D. D., Bishop of Western New York, and the Rt. Rev. Ernest Milmore Stires, D. D., Bishop of Long Island.

Dr. Davis will be presented by Bishop Ward of Erie and Bishop Mann of Pittsburgh.

The Rt. Rev. Charles Fiske, D. D., Bishop of Central New York, will preach the sermon.

Attending presbyters will include the Rev. Walter R. Lord, Buffalo, New York, and the Rev. Murray Bartlett, D. D., Hobart College, Geneva, New York.

The Rev. Henry S. Sizer, Jr., of Buffalo, will be master of ceremonies, and the Rev. Charles L. Pardee, D. D., of New York City, registrar.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bible Conference.

A Bible Conference, under the auspices of the Bible Conference Association of Richmond, Virginia, will be held in All Saints' Church, 316 West Franklin Street, Richmond, February 2-9.

Canon F. E. Howitt, of Hamilton, Canada, and Dr. Howard Kelly, of Baltimore, Maryland, will be the speakers. Canon Howitt is an internationally known Bible teacher and a speaker at the world-famed Keswick Convention in England. Dr. Kelly is one of the world's foremost scientists, and is also well known as a writer on Biblical themes.

The first meeting on Sunday, February 2, will be at 3:30 P. M.

On each of the week days following there will be two meetings at 4:00 P. M. and at 8:00 P. M.

Dr. Kelly will deliver the addresses at the two meetings on Tuesday, February 4.

Preaching Mission.

The Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia, is conducting a preaching mission this week in Grace and Holy Trinity Church, Richmond, at the invitation of the rector, the Rev. Charles W. Sheerin. Bishop Strider spoke at the eleven o'clock service on Sunday, January 12, and again at the evening service. Services are being held each evening during the week.

Archdeacon Russell Speaks in Richmond.

The Rev. James Solomon Russell, D. D., LL. D., D. C. L., Archdeacon for Colored Work in Southern Virginia, and founder and President-Emeritus of St. Paul's Normal and Industrial School at Lawrenceville, Virginia, addressed the monthly meeting of the Missionary Society of St. Christopher's School, Richmond, on Sunday evening, January 12. He gave a little of the history of the school, and of the Church's work for Negroes.

The school began as a parochial school forty-eight years ago. Six years later it became the St. Paul's Normal and Industrial School.

In 1893, when Southern Virginia became a diocese, separate from the Diocese of Virginia, Dr. Russell was appointed Archdeacon for Colored Work in the new diocese. In 1879 there was one church for Negroes in the undivided Diocese of Virginia. This was St. Stephen's in Petersburg. Now, in the Dio-

cese of Southern Virginia alone, there are thirty churches and mission stations, two of which are self-supporting parishes. At the last count there were 2,300 Colored communicants of the Episcopal Church in Southern Virginia.

The school was planned to supply teachers for rural districts and also to give the students an industrial education, which would fit them to lead respectable, self-supporting lives.

All the work on the place is done by the students themselves. Every building was erected by the students under the direction of their instructors.

In the normal department the course follows the state requirements and the graduates receive the professional certificates.

The school is so highly esteemed that it receives support both from churches and public schools.

No student of St. Paul's has ever been arrested in Brunswick County, in which is the school. Also the authorities have never heard of any student having been arrested anywhere.

The aim of St. Paul's School is to help the Negro boy and girl to find their way in life, and to lead honorable lives. Archdeacon Russell said that when this is accomplished there will be no Negro problem.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Messiah Presents Nativity Pageant for Fifth Time.

On the Sunday following Christmas, at the evening service, the Church of the Messiah presented its annual Nativity Pageant in the chancel of the church. The event is becoming quite a tradition in the northeast section of Baltimore, this being the fifth presentation of the pageant, with practically the same cast. This year the church was crowded with worshippers, many of them being from other denominations. The church lends itself architecturally very strikingly to a Mediaeval Mystery Play of this sort, for it is an example of pure Gothic. This year the effect was further enhanced by lighting the nave only by candle-light, the candles being in special sconces around the pillars which support the main arches of the church. The pageant closes with a procession in which the "Lights of the World," the Twelve Apostles, the Wise Men and Shepherds, and the choir march through the darkened nave with lights, singing the great Epiphany hymn: "From the Eastern Mountains," with the chorus:

"Light of light that shineth
Ere the worlds began,
Draw thou near, and lighten
Every heart of man."

Eucharistic Lights Dedicated to the Late Howard MacCarthy.

On the occasion of the Ordination of Mr. Lewis O. Heck, the Bishop of Maryland also dedicated Eucharistic lights on the altar of the Church of the Messiah as a memorial to Howard MacCarthy, for many years a devoted layman of that church. The bishop and rector took the opportunity to pay tribute to the memory of Mr. MacCarthy, pointing out the appropriateness of the memorial in view of his long service as Vestryman, Treasurer and Church School Superintendent.

Confirmation Service at St. Matthias.

The last Sunday in December, being the conclusion of the first year of St. Matthias' Chapel under its new mother church, the Church of the Messiah, was marked by the presence of the Bishop of the Diocese to administer the rite of confirmation. A class of fourteen adults was presented, ten from the chapel, and a supplementary class of four from Messiah. The congregation filled the little building to the doors. At this service the Bishop dedicated Memorial Prayer Books and Hymnals, a gift to the chapel from Mr. Alexander MacKloam, a Vestryman of Messiah, in memory of his father and mother.

N. E. P.

LOUISIANA.

Memorial Service to Bishop Sessums.

A special memorial service for the late Bishop Sessums has been arranged to be held at Christ Church Cathedral, on Sunday night, January 26, 1930, at which the preacher will be the Rt. Rev. Thos. F. Gailor, Bishop of Tennessee. All parishes will cooperate and the rectors and choirs will participate in the service.

Diocesan Council Postponed.

The annual Diocesan Council was scheduled to convene at Baton Rouge on January 12, 1930, but the death of the Bishop has necessitated changes in the program and the meeting has been postponed to convene at Baton Rouge on March 12, 1930, at which time an election of a successor to the late Rt. Rev. Davis Sessums, D. D., will take place.

Ecclesiastical Authority.

It may not be generally known that upon the death of a Bishop the Standing Committee becomes the Ecclesiastical Authority and performs all the duties devolving upon a Bishop with the exception of administering the rite of confirmation. In Louisiana this authority will be vested (until the consecration of our next Bishop) in our Standing Committee composed of the Rev. Dr. Coupland, President; the Rev. Dr. Brewster, the Rev. Mr. Vail, Mr. Mead, Mr. Machado and Mr. Kearny, Secretary.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

Generous Gift.

The Rev. and Mrs. I. M. Ingham recently sent a gift of $500 to help pay for the new St. John's Church, Camden, built in 1926. Mr. Ingham was rector of St. John's for about twelve years. Mr. Ingham and his wife had arranged for this before his death which occurred recently.

There is in Camden the "Ingham Library", which was founded by Mr. Ingham during his rectorship at St. John's. They also sent a gift of $500 for use of the Library.

The Annual Convention of this diocese will convene in Trinity Church, Van Buren, on Wednesday morning, January 15. Bishop Winchester's address will be read by the Secretary of the Convention. Bishop Saphore will preach the sermon, and he will be the celebrant of the Holy Communion. After that the day will be given over to business.

In the evening there will be a missionary service, at which talks will be made by the Rev. S. H. Rainey, of Fayetteville, and Mr. Thomas E. Wood, the Secretary of the Executive Council.

Thursday there will be business in morning and afternoon. There will be a reception in the late afternoon. In the evening there will be the closing service conducted by the Rev. Charles F. Collins, of Hot Springs, and the sermon will be preached by the Rev. Randolph R. Claiborne, of Camden.

Token of Affection.

The congregation of Trinity Church, Pine Bluff, presented their rector, the Rev. Hanson A. Stowell, with a Nash sedan as a token of their affection at Christmas. All financial obligations have been met by the people of Trinity. In seventeen years of ministry there, the rector has not missed a service for any cause, except when on vacation.

R. R. C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Preaching Services.

The Rev. Charles T. Warner has announced a special series of preaching services for St. Alban's Church on Wednesday evenings, at 8 P. M., beginning January 15, to be held under the joint auspices of St. Alban's Church and the College of Preachers of Washington Cathedral. The preachers at these services will be those who are to lead conferences for the College of Preachers during the remainder of January and February and will be provided by Bishop Rhinelander, Warden of the College of Preachers. The first of the series was on "How to Know Church History," by the Very Rev. Henry B. Washburn, dean of the Episcopal Theological School at Cambridge, Massachusetts. The preachers and subjects for the other evenings of the series are as follows: January 22, "How to Read the Bible," by the Rev. G. M. Williams, S. S. J. E., St. Paul's Church, Brooklyn, N. Y.; January 29, "How to Meet Temptation," by the Rev. John R. Oliver, Johns Hopkins University, Baltimore, Md.; February 5, "How to Bring Religion to the Home," by the Rt. Rev. John Dallas Bishop of New Hampshire; February 12, "How to Pray," by the Rt. Rev. P. M. Rhinelander, warden of the College of Preachers; February 19, "How to Make Use of Lent," by the Rt. Rev. A. C. A. Hall, Bishop of Vermont; February 26, "How to Use the Sacraments," by Dr. F. S. Fleming, St. Stephen's Church, Providence, R. I.

Vestibule Gates Dedicated.

The handsome vestibule gates which have been erected at the Church of the Epiphany in memory of Mrs. Randolph H. McKim, were recently set apart by the rector of the parish with appropriate services, in the presence of the donors, Mrs. McKim's children and grandchildren, and a few close friends. The service of the consecration of a church was adapted for use and Psalm 24, most appropriate to the gates, was read by Dr. Phillips.

C. P. C.

The annual meeting of the Church Periodical Club of the Diocese of Washington was to be held on Thursday, January 16, at the Diocesan House, 1329 K Street. After the business meet-

ing, informal tea was served from four to six o'clock, to which all members of the Woman's Auxiliary and the Church Periodical Club were invited.

Sunday-School Institute.

The January meeting of the Sunday-School Institute of the Diocese of Washington will be a joint meeting with the Woman's Auxiliary of the Diocese, and will be held January 21 at 8 P. M., in Epiphany Church. The principle speaker of the evening will be the Rev. H. S. Donovan, missionary from Liberia. The coaching class under the auspices of the Sunday-School Institute for those using the Christian Nurture Series, will be held in Epiphany Parish Hall on January 19, beginning at 6 P. M., with a light supper. Class instruction will follow and be ended in time for teachers to return to their own churches for evening service.

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Golden Wedding.

The Rev. Prof. and Mrs. George C. Foley, West Philadelphia, celebrated their fiftieth wedding anniversary, January 8.

Dr. Foley is affectionately known as "Pop" at the Philadelphia Divinity School, where he is professor of theology.

He and Mrs. Foley received scores of friends during the day and in the evening.

Dr. Foley will be seventy-nine in June. He was born in Philadelphia, and is a graduate of the Seminary, where he now teaches. He was graduated in 1875. His first charge was as assistant rector of St. Matthew's Church, Francesville, Philadelphia.

Bishop's Bricks Fund.

Hundreds of children, representing the Sunday schools of the diocese on Saturday afternoon, January 11, participated in the annual presentation and devotional service of the Bishop's Bricks Fund, at which the children presented to Bishop Taitt their annual offering for some definite piece of missionary work. The offering of the children this year is to equip a primary room in the new parish house that is in course of erection for St. Ambrose Mission, Philadelphia. The children's Bishop's Bricks Fund offering in 1920 helped to build Zion Church, Philadelphia, where Saturday's service was held.

R. R. W.

CENTRAL NEW YORK.

Rt. Rev. Chas. Fiske, D. D., Bishop.
Rt. Rev. E. H. Coley, D. D., Suffragan.

Episcopalians Prominent in Founding America.

According to the secular press, the Rev. Ernest L. Harvey, rector of St. John's Church, Elmira Heights, preached some good Southern history in a recent address before the Trinity Men's Club.

The importance of the settlements made in Jamestown and Williamsburg, Virginia, in pioneer days, was stressed.

The Rev. Mr. Harvey expressed the opinion that the proper significance is not given these two settlements in the history of the founding of America. He was discussing the role played by Episcopalians in settling America and establishing American independence.

The speaker said the beginning of the first permanent parish of the Episcopal Church in this country was at Jamestown in 1607. Popular contention that Virginia settlers were mere adventurers with gold and fame as their goal was denied by the minister.

"It has been claimed that this expedition was a purely commercial and gold-seeking affair," the Rev. Mr. Harvey said. "It might be well to call attention to the fact that its charter as granted by King James not only expressively stipulated that 'the true word and service of God be preached, planted and used according to the rites and doctrines of the Church of England', but that 'all persons should kindly treat the savage and heathen people in these parts and use all proper means to draw them to the true service and knowledge of God.'

"Strange as it may seem," the speaker said, "one of the first laws of these settlers was a liquor law." The minister said fines were meted out on persons found guilty of public intoxication. However, the settlers also had a law which punished liquor distillers who made bad whiskey.

The Rev. Mr. Harvey said that while every one is familiar with the Mayflower, ship of the Pilgrims which sailed to the coast of New England after the Virginia expedition, scarcely any one knows the three ships of the Southern settlers, the "Susan Constant," "Godspeed" and "Discovery."

True religious freedom was first practiced in Virginia, the speaker said. Persecutions which blotted the otherwise honorable history of New England, where persons were burned at the stake for alleged belief in witchcraft, never saw light in Virginia.

The speaker said the first representative body of lawmakers to meet in America, the House of Burgesses, assembled there in July, 1619, and the first laws passed in this country by a legislative body were enacted for the government of both Church and State. The meetings in each case were held in the church, the first building erected by the settlers.

The Rev. Mr. Harvey told of the history of Williamsburg, Va., and also how John D. Rockefeller, Jr., is now engaged in rebuilding a section of the town in order to have it as it appeared in Revolutionary days.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Memorials.

A new altar, erected to the memory of the late Rev. Thomas L. Hines, first rector of the Church of the Good Shepherd, East Chicago, Indiana, was blessed by the Bishop of the Diocese on Sunday, December 22, at the time of his annual visitation to East Orange. The altar is of beautiful light oak, matching the rest of the sanctuary furnishings and its beauty is enhanced by the richness of a red velvet dossal, a gift of the Woman's Guild.

The Bishop also blessed the new choir stalls placed in the church as a memorial to the late Mrs. Jennie Meade, who was for years one of the strongest workers in the parish and diocese, her last service to the diocese being the completion and over-subscription of the Corporate Gift, of which she was chairman. The new choir stalls are given by her son, Mr. William Meade, in conjunction with the Vestry, and are a fitting memorial to her. The work on the altar and choir stalls was done by the Wisconsin Lumber and Mill Company.

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

Bishop Abbott Conducts Preaching Mission.

The Rt. Rev. Almon Abbott, D. D., Bishop of Lexington, conducted a preaching mission in Christ Church, Lexington, January 5-12, inclusive. The program included three services on each of the two Sundays and two services daily during the rest of the week, except on Saturday, which was a "rest day."

There was an Intercession Box inside the front doors of the church, and intercessions were offered at every service.

There was also a Question Box inside the front doors. The questions were answered on Thursday evening at the mission service.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

A Beautiful Memorial.

"Christ Blessing the Children" is the subject of the very beautiful memorial window that has been placed in Otey Memorial Church, Sewanee, Tennessee, to Miss Alice V. Claiborne by her parents, the Venerable William S. Claiborne and Mrs. Claiborne.

The window is near the font in which Miss Claiborne was baptized when an infant by her father, who was then rector of Otey Memorial.

The inscription over the window reads, "Suffer the little children to come unto me," and below are the words, "To the glory of God and the blessed memory of Alice V. Claiborne." The window is the artistic work of William Glazeby, of London, England.

The memorial was blessed on Sunday, September 22, by the Rt. Rev. Thomas F. Gailor, Bishop of the Diocese of Tennessee.

Bishop Gailor in his impressive service and address said, "The dedication of this window to the memory of one of our fellow-servants in the Kingdom of God is testimony to our eternal fellowship in Christ. She has passed from our sight; but we and she are still members of His really undivided Family:

'No adamant between us uprears its rocky screen;
A veil before us only; she in the light serene;
That veil 'twixt earth and Heaven a prayer may waft aside;
We breathe one air, Beloved; We follow One Dear Guide;
Passed into the open vision, out of the mist and rain,
She sees how sorrow blossoms, how peace is won through pain.'

Almighty God, Heavenly Father, Who hath set eternity in the heart of the world and hath made everything beautiful in his time; Accept, we beseech Thee, the dedication of this window to Thy honor and glory, and to the dear and sacred memory of Thy servant, Alice V. Claiborne. And grant that her good example of faith and courage and steadfastness in Thy service may inspire and strengthen us by Thy Holy Spirit; Until for us the shad-

(Continued on page 22.)

Family Department

JANUARY.

1. Wednesday. Circumcision. New Year's Day.
5. Second Sunday after Christmas.
6. Monday. Epiphany.
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Saturday. Conversion of S. Paul.
26. Third Sunday after Epiphany.
31. Friday.

COLLECT FOR SECOND SUNDAY AFTER EPIPHANY.

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant as Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

LET ME BE WITH THEE.

Let me be with Thee where Thou art,
My Saviour, my eternal rest;
Then only shall this longing heart
Be fully and forever blest.

Let me be with Thee where Thou art
Thy unveil'd glory to behold;
Then only shall this wandering heart
Cease to be false to Thee, and cold.

Let me be with Thee where Thou art
Where none can die, where none remove;
There neither death nor life shall part
Me from Thy presence and Thy love."

—Selected.

The Ceaseless Call.

"The Master is come; and calleth for thee."

"There is a secret shrine in each man's heart and in it dwells an eternal witness to Him. When the Voice sings of Him all other voices are heard but as part of its Song; and to hear that Voice is Faith."

This quotation is from a story which appeared in a magazine, and told the tale of a man who longed for a religious belief which he could not gain. He could not arrive at faith. He became very distinguished intellectually; in the height of his fame he lost his sight, and his career was closed. A friend who went to see him found him in great joy and contentment; for a Light had risen in his soul, and, as he said, he "remembered the Land of his Birth." Let us think awhile upon the words of that quotation; and pass thence to consider the Call of the Master as it rings through the world and through the souls of men century after century. I think we might translate the words thus. In every soul howsoever stained with sin and blinded by ignorance, there is a little spiritual spot, a Seed of Holiness, where God dwells by His Spirit to keep the soul in being; for no creature could exist if it were not sustained by the Giver of Life. The Spirit is an eternal Witness to the omnipresence of God and the spiritual nature of man. And man dimly feels this witness; it is a continual pressure from within; and he goes out hither and thither in the world, working, sinning, fighting his brethren, and killing his little fellow creatures, the beasts and birds; and he does great works and is very clever; but peace and rest to his soul he finds not. At last he hears the Witness as a Voice in his soul: "Come unto Me," it says. When he hears this he knows that all the voices which have called him forth to act and struggle are a part of the great Song of Life which he now hears within his soul. Therefore he turns to that Voice, and listens to that Song in his soul; and this is Faith, the knowledge of the awakened soul and spirit which none can take away.

But this is not enough. He must learn to see that Voice embodied in a Human Form which can reveal God He must see the Lord Jesus Christ. Then the outgoing powers of the Soul—symbolized by Martha—go forth to meet the Lord; for she and Mary (the spiritual powers) alike are mourning their brother lying dead. That is to say the wakened soul mourns for those who are asleep in spiritual death Martha, the active power, acts first; that is always so: she goes forth to meet the Master; but she does not quite understand. "Lord, if thou hadst been here my brother had not died." "Thy brother shall rise again." Then comes the puzzled reply: "I know he shall rise again in the resurrection at the last Day." The Voice of God incarnate replies: "Not at the last Day, but **now**; I am the life. Believest thou this?" Again comes the puzzled but sincere reply; and she calls her sister: "The Master is come and calleth for thee."

The outer powers cannot toil aright in the Master's service without the inner vision; and the inner vision cannot sit at home, but must go forth and meet the Incarnate Voice. Mary arose and went forth quickly and fell at His feet in worship, which Martha had not done for all her zeal. And the Master leads the twain to a grave, and raises the dead before their eyes.

Today the Master's Call rings through the earth; it calls for Martha and for Mary, the friends who know His Love, to go forth to raise the dead; to go forth with Him in His Power. Then shall the graves of the House of Death be opened; and mortality shall be clothed upon with the celestial garment, and drunk down by Life.—Healing Church.

Robert E. Lee's Domestic Life.

General Lee was unusually happy in his domestic life, and it is indeed an inspiration to read of his tender devotion to his wife and children. One of his biographers wrote: "Should we seek through all the annals of time for an illustration of the best that exists in family life, we need not go further to find the perfection and refinement of elegance and of purity than that stately mansion, the home of Lee, which from the wooded heights of Arlington, looks down upon the city of Washington."

One thing alone interrupted the joys of his home life—absence from home, which the service of his country demanded. "Oh, what pleasure I lose in being separated from my children," he exclaims in one letter. "Nothing can compensate me for that; still I must remain here, ready to perform what little service I can, and hope for the best."

It is touching to read that this devoted father was kept from home so long that he did not know his own child when he returned from Mexico—picking up his neighbor's child, he exclaimed, "Here's my little man."

In a letter to Mrs. Lee, written from Mexico, on Christmas Day, 1846, he says: "We have had many happy Christmases together. It is the first time we have been entirely separated at this holy time since our marriage. I hope it does not interfere with your happiness, surrounded as you are by father, mother, children, and dear friends. I therefore trust that you are well and happy, and that this is the last time I shall be absent from you during my life. May God preserve and bless you till then and forever after is my constant prayer."

It is to his credit as a husband and father that a writer has noted "how little of war and how much of Christian feeling and domestic affection his home letters contain."

He wrote such charming letters to his wife and children that we must quote a few extracts from them for therein is revealed the husband and father that he was. These extracts are taken from that interesting volume, "Recollections and Letters of General Lee," by R. E. Lee, Jr.

In a letter to his wife, he writes: "You do not know how much I have missed you and the children, my dear Mary. To be alone in a crowd is very solitary. In the woods, I feel sympathy with the trees and birds, in whose company I take delight, but experience no pleasure in a strange crowd. I hope you are all well and will continue so, and, therefore, must again urge you to be very prudent and careful of those dear children. If I could only get a squeeze at that little fellow, turning up his mouth to 'Keese baba!' You must not let him run wild in my absence, and will have to exercise firm authority over all of them. This will not require severity or even strictness, but constant attention and an unswerving course. Mildness and forbearance will strengthen their affection for you, while it will maintain your control over them."

His concern for the moral and spiritual welfare of his children breathes through all his letters. Writing to his son, W. H. F. Lee, he says: "When I think of your youth, impulsiveness and many temptations, your distance from me, and the ease (and even innocence), with which you might commence an erroneous course, my heart quails within me, and my whole frame and being trembles at the possible result. May Almighty God have you in His Holy keeping.'

Writing again to his son he expresses gratification at hearing of his soldiership, zeal and devotion to duty, and adds: "But I was more pleased at the report of your conduct. That went nearer my heart and was infinite comfort to me. Hold on to your purity and virtue. They will proudly sustain you in all trials and difficulties, and cheer you in every calamity."

He might have been excused for not writing to his children during a pressing military campaign, but somehow he always found time to pen a few lines to those dear to him. Writing to his daughter, Mildred, from Camp Fredericksburg, on Christmas Day, 1862, only a few days after that awful battle, he says: "I can not tell you how I long to see you. When a little quiet occurs, my thoughts revert to you, your sisters, and your mother; my heart aches for our reunion. . . . You must study hard, gain knowledge, and learn your duty to God and your neighbor. That is the great object of life."

Fitzhugh Lee, writing of General Lee's Mexican campaign, says: "It seems on the even of active operations

Captain Lee's thoughts were ever turning to his family and his home. In a letter to his two eldest sons (one thirteen and the other nine years of age), written at Camp Saltillo, December 24, 1846, he says: 'I hope good Santa Claus will fill my Rob's stocking tonight; that Mildred's, Agnes' and Anna's may break down with good things. I do not know what he may have for you and Mary (his daughter), but if he only leaves for you one-half of what I wish, you will want for nothing. I have frequently thought if I had one of you on each side of me riding ponies such as I could get you, I would be comparatively happy'."

Writing again from Mexico, he says: "I thought of you, my dear Custis, on the 18th, and wondered, when the musket balls and grape were whistling over my head in a perfect shower, where I could put you if with me to be safe."

Christmas always brought him fond memories of domestic happiness around the family fireside. Writing from Texas to his family at Arlington, in December, 1856, he says: "The time is approaching when I trust many of you will be assembled around the family hearth at dear Arlington another Christmas. Though absent, my heart will be in the midst of you, and I shall enjoy in imagination and memory all that is going on. May nothing occur to mar or cloud the family fireside, and may each be able to look back with pride and pleasure at their deeds of the past year, and with confidence and hope to that in prospect. I can do nothing but hope and pray for you all."

What parental affection breathes through his letters to his children! To his daughter he wrote, on her sixteenth birthday: "And are you really sweet sixteen? That is charming, and I want to see you more than ever. But when that will be, my darling child, I have no idea. I hope after the war is over we may again all be united, and I may have some pleasant years with my children, that they may cheer the remnant of my days . . . I have grown so old, and become so changed, that you would not know me. But I love you just as much as ever and you know how great a love that is. . . . I pray day and night for you. May Almighty God guide, guard and protect you."

Another letter reads: "My precious Annie: I long to see you through the dilatory nights. At dawn when I rise, and all day, my thoughts revert to you in expressions that you can not hear or I repeat. I hope you will always appear to me as you are now painted on my heart, and that you will endeavor to improve and so conduct yourself as to make you happy and me joyful all our lives," etc.

How sharply he felt the pain of separation from his children is seen in these lines: "My Precious Daughter: I wish I could see you, be with you, and never again part from you. God only can give me that happiness. I pray for it night and day."

The death of his daughter, Annie, was a severe blow. On hearing of her death he wrote Mrs. Lee: "I can not express the anguish I feel at the death of our sweet Annie. To know that I shall never see her again on earth, that her place in our circle, which I always hoped one day to enjoy, is forever vacant, is agonizing in the extreme. But God in this, as in all things, has mingled mercy with the blow in selecting that one best prepared to leave us. May you be able to join me in saying, 'His will be done'!"

Fitzhugh Lee, General Lee's nephew, says: "Children always held the key which would unlock the heart of Lee." Another biographer argues that this is an evidence of character, and puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character." One of his officers who served with him in Texas, said: "The little children always hailed his approach with glee—his sincerity, kindness of nature, and cordial manners attracting their unreserved confidence."

During the last years of his life at Lexington, many were impressed with his devotion to children. "He knew all of the children in Lexington, and along the roads and by-paths of his daily rides, and it was pleasing to witness their delight when they met him. He could be seen at any time stopping on the street to kiss some bright-eyed little girl or pass a joke with some sprightly boy . . . To the day of his death the entrance of a child was a signal for the dignified soldier to unbend, and among his most cherished companions in his retirement, when he was, perhaps, the most noted captain in the world, were little sunbonneted daughters of the professors of the college of which he was president."—Dr. H. H. Smith, in Christian Index.

An Illustration.

It is reported that during the Titanic disaster a vessel equipped with the Marconi system of wireless telegraphy passed within a few miles of the ill-fated ship. It was near enough to have rescued every passenger aboard but passed on all unmindful of the lives going down within easy reach. We ask, and rightly so, why was it? The answer comes that the passing vessel's instrument for receiving messages was so keyed as to receive only calls from distances of one hundred miles or more. I am not posted on wireless telegraphy, and this may be only a newspaper report, but it is a pathetic illustration of what is taking place with us every day in the Lord's work. How many of us are there who really feel that we are interested in world-wide missions, but whose hearts are so keyed as to receive only calls from afar while hundreds and thousands of our fellow beings within the limits of our own State are pasing through the bitter experience of life-wreck and soul-disaster without response or seeming care from us, though we are so near?"—Selected.

For the Southern Churchman.

A CHRISTMAS CAROL.

Elizabeth Thompson Reynolds.

Rejoice, rejoice, this happy morn,
Because the Christ our Lord is born!
With lips and hearts let us repeat
The angels' song so glad and sweet.

Rejoice, rejoice, this happy morn,
Because the Christ our Lord is born!
Glory to God! Lift up your voice,
And let the whole wide world rejoice!

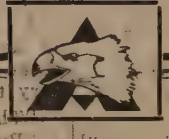
The angels' song is sounding still:
"Peace on the earth, to men, good will."
Rejoice, rejoice, this happy morn,
Because the Christ our Lord is born!

His people He has come to save
From sin and death and from the grave.
Our darkness soon will turn to light,
His dawn shall follow earth's dark night.

Earth's tears no longer dim the eyes
Of our loved ones in Paradise:
Their fight is fought, their race is run,
Today, in Christ we all are one.

They, too, rejoice this happy morn
Because the Christ our Lord is born.
A little while, a few more years,
"And God shall wipe away all tears."

Then, fainting hearts, be glad, rejoice,
And with the angels lift your voice!
Rejoice, rejoice, this happy morn,
Because the Christ our Lord is born!



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For the Young People

THE BEAUTIFUL WORLD.

Here's a song of praise for a beautiful world,
For the banner of blue that's above it unfurled,
For the streams that sparkle and sing to the sea,
For the bloom in the glade and the leaf on the tree;
Here's a song of praise for a beautiful world.

Here's a song of praise for the mountain peak,
Where the wind and the lightning meet and speak,
For the golden star on the night's soft breast,
And the silvery moonlight's path to rest;
Here's a song of praise for a beautiful world.

Here's a song of praise for the rippling notes
That come from a thousand sweet bird throats,
For the ocean wave and the sunset glow,
And the waving fields where the reapers go;
Here's a song of praise for a beautiful world.

Here's a song of praise for the ones so true,
And the kindly deeds they have done for you,
For the great earth's heart, when it's understood,
Is struggling still toward the pure and good;
Here's a song of praise for a beautiful world.

Here's a song of praise for the One who guides,
For He holds the ships and He holds the tides,
And underneath and around and above
The world is lapped in the light of His love;
Here's a song of praise for a beautiful world.

—W. L. Childress.

Wisdom of the Wise Men.

Plodding through the desert, wise-men from afar; not a soul to guide them, nothing but a star; many folk to mock them for their silly care: "What are stars to follow through the empty air?" Plodding through the desert, seeking for a king, fools of comomn legend, fancies all a-wing; there are mighty monarchs in the eastern lands: why pursue another, toiling o'er the sands? Plodding through the desert, scorning gain and ease, what is this you carry in your treasuries? What of royal favor do you hope to gain with your barren presents and your plodding pain? Gold is fi donation for a mighty throne, but the myrrh and incense who would care to own?—myrrh, a stern reminder man is for the sod: incense, for the worship of the holy God? Plodding through the desert with this royal gold, know you not of Herod, jealous, crafty, bold? Herod holds the scepter in a mighty town. His a cruel temper; he will strike you down. Plodding through the desert those sagacious men, glimpsing King and kingdom past our mortal ken—glory, glory, glory hid from common eyes—'mid the mob of mockers they alone were wise!—Amos R. Wells, in Sunday School Times.

Sito and the Little Missionary.

In a far-away country across the waters they travel in rickshas, a sort of light buggy on two wheels with shafts like a buggy has, and a man gets in between the shafts and takes people around. He gets very little pay for this, and it is such hard work that a man cannot stand it more than about ten years; his ankles swell up and his muscles stand out in bad shape like twisted cords.

This story is about a ricksha man, whose name was Sito, and the young missionary wanted him to take his little girl to school. He put his head out of the window and clapped his hands for Sito. Sito drew near with his ricksha and the missionary said, "Ohio, Sito," which means, "Good morning." Sito bowed low two or three times, calling back, "Ohio, Ohio." Then the missionary told him, "Sito, I want you to come tomorrow and every morning at eight o'clock and take my little girl to school on such a street. Do you know where that is?" Sito said he did. "Then at three o'clock you are to go and bring her home. Will you do that?" "Yes, I come."

So the next morning Sito was there with his "buggy" and the little girl took her seat and Sito took up the shafts. It was a light burden for Sito this time, not like some of the big fat men he had to carry, and there was plenty of time, so he did not need to hurry. The little girl was only nine and she wanted to talk, so she asked, "Do you like to play horse like this all the time, Sito?"

Now that hurt Sito; it was hard work and he didn't like her to talk that way, so he said, "Now, little missie, don't make fun of poor Sito like that. I get very tired doing this."

"Then why do you do it?"

"Because I have five stomachs to fill with rice, little missie, and I must work this way."

"But if you get sick or old, what then, Sito?" That made the man very sorrowful. "I don't know, missie. I went to the priest this morning and then to my god to ask him to help me, so I could buy more rice to fill the five stomachs and not get so tired."

"Did it do you any good? What did the priest do?"

"Why, the priest wrote me a little prayer on some paper and I took it to my god."

"How did that help you?"

"Then I chewed it all up in my mouth, but it didn't stick."

"Didn't stick? What do you mean?"

Then Sito told her that when he threw the wet paper-prayer at his god, if it stuck he would get help, but it didn't.

"Oh, Sito, if you'd go to our God I know you'd get help."

But poor Sito answered her, "How could I go away off to your God's shrine? It took me so long this morning to go to my god, and I can't lose so much time, for I must earn the money to buy rice to fill the five stomachs."

Then the happy-hearted little girl smiled. "Oh, Sito, you don't have to go way off to our God; it's the other way. He says, 'Come.' I learned some words that would help you, but I can't think of them just now; maybe when you come to take me home they will come to me."

Sure enough, when Sito came at three o'clock she cried, "Now, I know them; our God Jesus says: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Wait till we get home and Daddy will tell you all about it."

When Sito stopped at the gate, the little girl hurried in calling, "Daddy, Daddy, come quick, Sito's ready, Sito's ready." It took some time for her daddy to understand what it was all about, then he took Sito into his room and told him about the real, true God who would help all of us if we would only trust His love and care. He told him how God's own Son, Jesus, died for our sins to save us, and that He knows all about our sorrows and burdens. Then they knelt to pray to this dear Jesus. When Sito rose from his knees his face was all shining. He said, "I know now. He's here with me," putting his hand on his heart. "I go no more and give priest my money. I'll tell your God and Jesus, they will help poor Sito."

The years went by. The mission work grew, and a neat little church was built, and an old man was hired as sexton, He took great pains in keeping it clean and tidy. But he would often grow very tired, when he would sit down in one of the pews to rest a bit. While he rested he would take a little red book out of his pocket (he always carried it) and open at a certain place and look at it so lovingly. He couldn't read, but his little girl who went to the mission read it to him, and she had marked the place so he could find it, and he said the words over and over to himself: "Come unto me, . . . I will give you rest." They meant so much to him, for this is Sito, and he still loves to come in thought and prayer to this true God, who pitied him in his hard labor, and gave him heart rest. This is a really true story, and wasn't the little girl a real missionary?—Dorrice Pressly, in Sunday School Times.

When John Had to Decide.

"Mother," said John Roberts one Friday morning as he started off to school, "I've never asked Billy Dobson out here to spend a Saturday, and he wants to come so bad. May I ask him?"

"What sort of a boy is he?" asked the mother.

"Well, he seems to be a good-hearted chap," answered John a little nervously, remembering some of the things he didn't like about Billy; "but he looks kind of neglected, and I know he wants to come the worst kind."

John's mother smiled. She knew he was to be trusted, so she said: "Certainly, dear; bring him out, if his mother is willing."

"His mother is dead," said John, choking over the words as he thought of their meaning.

And then John's mother stooped and kissed his hair as she said: "Be sure and bring Billy with you tonight, if they will let him come."

That was how Billy came to be at Oak Ridge, for that was the name of John's home. Friday night John's father played games with them, and then his mother read them a story. When she went up to show Billy his room, she had made everything ready for him as carefully as if he had been her own boy.

Saturday morning the boys were raking the leaves in the yard, when they broke the rake, and John's mother said they could go to the store and get another one.

John telephoned to the store, and the man told them that the rake would cost thirty-five cents; but his mother didn't have the change, so she gave him a dollar to get the rake.

When they got to the store the man found that he had made a mistake and the price of the rake was twenty-five cents instead of thirty-five cents.

"What are you going to do with that other ten cents?" Billy asked eagerly, and John replied shortly:

"Take it home. What do you think?"

"I wouldn't," said Billy; "you bet I wouldn't. Your mother thinks the rake costs thirty-five cents, and she wouldn't care, and besides, she won't ask anything about it."

For answer John laughed good-naturedly in order to keep from saying anything rude to Billy and then turned to go home.

"Aw, come on, kid; I want some candy," said Billy, beginning to whine.

But John kept on his way.

Then Billy tried a new game. He went up to the storekeeper and said:

"Give me ten cents worth of stick candy."

The storekeeper gave it to him, and when Billy got the bag he stuck a piece of the candy into his mouth at once and said:

"John's got the money to pay for it."

John looked up and heard what Billy had said and saw what he had done. He knew that if he asked his mother for ten cents she would gladly give it to him, and he also knew that she would not ask about it, anyway; but John was honorable to the very core of his being. He knew that Billy was his guest and that he was partly responsible for Billy's doings on that account, and he didn't want the storekeeper to take the candy back and so lose what Billy had eaten. Just for a minute he didn't know what was right to do, and then he remembered that, no matter how kind his mother might be about the matter, the money he carried was not his own, so he said to the merchant:

"I am sorry that Billy ordered the candy, Mr. White, for I have no money of my own with me; but if you will charge it to me I will pay you out of my next week's allowance."

"Certainly, John," said the merchant; "I am very glad to do it for you."

Billy was listening and thinking all of this time, and when they were safely outside of the store, he said:

"John, I'm ashamed of myself, and I'll bring you that money to school on Monday," and he did.

Billy wanted to be as trustworthy as John was, and that is one way that a friend can help a friend.—Boys and Girls.

The Fairy Child.

Ella Marie was a pretty little girl and everybody loved her. She had pretty clothes, lovely toys and a dear little house to live in.

Her parents were very good to her, but she was not happy.

One day as she was walking in the garden she noticed a queer little man strolling beside her. Somehow or other she felt as though she did not want to know him. He seemed out of place among the flowers.

"What are you doing in my garden?" she asked at last.

"You ought to know," the little man answered. "You brought me here yourself."

"No, I didn't," declared Ella Marie.

"You did," said he, stoutly. "If you do not want me here why do you let me in?"

"I did not," she said. "I noticed that when you were walking beside me the flowers do not look nearly so bright and lovely. Even the sun seems to grow dim."

The little man sighed.

"That is always the way," he said sadly. "Folks encourage my presence and yet they claim not to like me."

Suddenly Ella Marie stopped and clapped her hands.

"Oh! look," she cried, pointing to the foot of the garden, where the sun was shining very brightly, "there is a little girl I should love to play with."

"That," said the little man, "is a Fairy Child."

The little girl was shaking her bright head in the sunlight and laughing with glee as she tried to catch the glittering sunbeams.

Ella Marie started to run toward her.

"O little girl," she called, "I want to play with you."

The Fairy Child paused.

"I want to play with you, too, and I have tried hard to do so," she said. "But you haven't seemed to want me around lately. You much prefer your present condition."

Ella Marie looked back at the strange little man, who still stood in the shadow of a tree.

"Oh! I am so unhappy," she almost sobbed.

As she spoke she tried to grasp the hand of the Fairy Child. But she slipped away and ran out of the garden.

Ella Marie sped after her.

Down the road they went until finally the Fairy Child slipped through a broken fence.

Ella Marie squeezed through also. There was a very small house on the other side of the fence. The garden consisted of only a few plants which had been carefully tended.

On the lawn in front of the house the Fairy Child was playing and romping happily with a little girl in a very clean gingham dress.

Ella Marie looked down at her own dainty dress with its lace-edged ruffles, at her shiny shoes and silk socks, and wondered why the Fairy Child had run away from her to play with the little girl in the old dress and shabby shoes. They were having a good time together.

As Ella Marie stood watching them, she suddenly began to feel differently.

"How happy I am," she said, "to think I have such a lovely house to live in and such a beautiful garden in which to play. I wonder if they will both come back with me to my garden."

As Ella Marie spoke the little gingham girl rose to her feet.

"I have often wanted to play in your garden," she said. "Haven't you ever seen me standing before your gate, watching you?"

So they started down the road. The Fairy Child skipped along by their side.

When they reached the garden the strange little man was no longer there.

"Discontent has gone," laughed the Fairy Child, "and now all is well among the flowers."

"And who are you?" asked Ella Marie.

"I am Happiness," the Fairy Child answered. "Whenever you want me, I will come to you. But I cannot remain when Discontent is here also."

"But," said Ella Marie in wonder, "I do not understand why you ran away from my beautiful home to play in such a poor little garden."

The gingham girl was a bit ahead of them, so she did not hear their conversation.

"Happiness," replied the Fairy Child, slowly, "is everywhere, among the rich and among the poor. All over the world I go, nor do I care whether one wears a gingham dress or one of finest silk. It is what is in the heart that matters."

As she spoke the sunbeams danced merrily in the garden, the birds sang gaily, the flowers bloomed more gloriously. For Happiness was there.—The Christian Index.

Clinging to Christ.

U. Bor. Sing, heir of the Rajah of Cherry, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would forfeit his right to the throne of Cherry after the then ruling Prince. After the death of Rham Sing, the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant, and they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside." Since then he has been impoverished, but is a Christian still.—The Wesleyan.

"Not Too Much."

It is said that an American Indian once came to Bishop Whipple and asked him to give him two one dollar bills for a two dollar note.

"Why do you want the two bills?" asked the Bishop.

The Indian replied, "One dollar for me to give to Jesus, and one dollar for my wife to give."

The Bishop asked him if it was the only money he had. He said, "Yes."

The Bishop was about to tell him, "It is too much," when an Indian pastor standing nearby whispered, "It might be too much for the white man to give, but not too much for an Indian who has this year heard, for the first time, of the love of Christ."—Exchange.

Living in harmony with one's fellows is a most difficult art. The human being who has learned to feel and express quick sorrow at another's hurt without regard to whose was the actual fault, has solved one of the most difficult problems of social adjustment.—H. W. M.

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If you could have gone into one of the homes made bright and happy and brimming over with Christmas cheer by childish voices and gleeful shouts as the presents were distributed and the lights were turned on the tree—one of those homes where last year there was no child—but this year there is a child, who last year had no Christmas—There are 1161 wards of our Society placed in free foster homes—

And if you could have gone into some of the places our workers went in the days before Christmas and seen the conditions under which some children are trying to grow up—If you could go with our social workers during the days of the coming months and watch them so gently and carefully transplant little homeless children from conditions of want, neglect and worse—through the juvenile court into a receiving or a boarding home with its special diet, medical care, love and sympathetic understanding, and then into a home where—next year there will be a Christmas—

You would then know how we are using the gift you so generously sent in response to our Christmas letter for which we are enclosing our official numbered receipt in the form prescribed by the auditors. We want to thank you, again and on behalf of the Society and the children in our care, to wish you a healthy and prosperous New Year.

Sincerely yours,

FRANK D. PRESTON,

General Secretary.

Hand this to some friend and ask him to share in this work.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

PRINCE: Entered into rest, January 6, 1930, ROBERT WATSON PRINCE and his wife, ALICE WAYLES, daughter of the Rev. William H. Meade.

They were lovely and pleasant in their lives, and in their death they were not divided.

LOUISE FOSTER CUTTER McCLURE.

LOUISE FOSTER CUTTER, McCLURE, wife of the Rev. Alfred J. P. McClure, died January 2, 1930, at her residence in Ventnor, N. J. The interment was in the family plot in the cemetery at Princeton, N. J.

Mrs. McClure was a sufferer for a great many years with a very agonizing facial ailment, but she lived to celebrate the fiftieth anniversary of her wedding.

She was a woman of great sweetness of character and beloved by many friends who admired her courage and fortitude in the midst of much pain.

She was born in Calais, Maine, in 1850, and, therefore, was eighty years of age when she died.

She left two sons, a daughter, six grandchildren and her husband, who was formerly well known and beloved throughout the Church for his work as Secretary and Treasurer of the old General Clergy Relief Fund.

MRS. PHILLIPS LEE GOLDSBOROUGH.

A letter and flowers from President Herbert Hoover were among those received as the funeral services for MRS. PHILLIPS LEE GOLDSBOROUGH, wife of United States Senator Goldsborough, were held from the home at 839 West University Parkway.

Following the services conducted by the Rev. Dr. Arthur B. Kinsolving, rector of Old St. Paul's Church, the body was taken to Cambridge for burial in the Christ Protestant Episcopal Church yard. City police escorted the funeral cortege to the city line, where States police took their place for the trip to the Eastern Shore.

The final rites were held in Cambridge. Dr. Kinsolving was assisted at this service by the Rev. Dunbar Gould, of Christ's Church.

A letter of condolence also was received from a Senate delegation and a number of Senators sent flowers. Several were present at the services.

The pallbearers were: Dr. Thomas S. Cullin, Albert G. Towers, John P. Baer, C. L. T. Gould, Jr., of Baltimore; Eugene DeReves, of Washington; S. Wilson Heaten, of Philadelphia; Col. Albanus Phillips and Judge W. Laird Henry, of Cambridge, Md., and Capt. Charles F. Macklin, of Annapolis.

CHURCH INTELLIGENCE.

(Continued from page 15.)

ows lengthen, and the evening comes, and this busy world is hushed, and the fervor of our life is over, and our work is done; and then, in Thy mercy, grant us, with all our loved ones, a safe Home and Holy Rest, and peace with Thee forever; Through Jesus Christ our Lord: Amen."

BETHLEHEM.

Rt. Rev. Frank W. Sterrett, D. D., Bishop.

New House, Father and Mother.

On December 10, 1929, Mr. and Mrs. Samuel J. Davis were installed as the House-Father and Mother of the Church Home for Children in the diocese. The Davises have a long experience in this the George Junior Republic at Freeville, N. Y. They founded a similar institution at Litchfield, Conn. They come to the diocese very highly recommended, and have already shown their ability to do this kind of work in a remarkable way.

The Church Home lost its herd of good pedigreed cows last autumn, having been infected with an incurable disease. The children of our Church Schools have decided to make the purchasing of cows for the Home their diocesan work in the Five Fields. Epiphany is the chosen time and the diocese hopes they will succeed, for cows are badly needed.

Kiwanis Club.

The Kiwanis Club of Bangor, Penn., has instituted the custom of having a religious topic presented to them once a year. For the last two years the Archdeacon was invited to make the address on the subject, which they choose. This year it was the Bible.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

To Disburse Funds.

The Rev. S. B. McGlohon, rector of St. Paul's Church, was made chairman of a committee of seven to disburse funds raised by the Savannah Press and contributed by the citizens for Christmas relief work in the city.

Savannah: **Morton Wright**, who was so badly injured in an automobile accident two weeks ago, while riding with Mrs. Angus Crawford and Mrs. Hugh Worthington, near Lynchburg, Va., has developed pneumonia. Hospital authorities state that while critically ill, he is holding his own. Morton is the young son of the Rev. and Mrs. David Cady Wright, his father being rector of Christ Church, this city.

St. John's Church, the Rev. C. C. J. Carpenter, rector, will continue to broadcast Vespers every Sunday during the winter at six o'clock, Eastern Standard time, over Station WTOC.

Augusta: **The Church of the Atonement**, the Rev. Jackson H. Harris, rector, has just concluded a most helpful and successful Mission, the Rev. Julius A. Schaad, rector of St. Paul's Church (Augusta), being the Missioner.

J. StC. M.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Christmas in the Diocese.

New gifts to Trinity Church, Marshall, the Rev. M. B. Williams, Ph. D., Vicar, were presented and dedicated on Christmas Eve, namely, a processional cross, silver offertory plates and a ciborium. The interior of this church recently has been redecorated. In Christmas week the pageant, "The Nativity of Christ", was performed by the young people of the parish under the direction of Miss Mary Fisher.

A Christmas Eve service was held in the chapel and corridors of St. Luke's Hospital, Kansas City, by the Rev. Robert Nelson Spencer and the vested boy choir of Grace and Holy Trinity Church. A new altar dossal and new sanctuary chair were dedicated. The choir sang Christmas carols in procession on each of the six floors of the hospitals.

The choir of St. Paul's Church, Kansas City, sang at Christmas Eve observance in the Hotel Muehlebach and the Baltimore Hotel. Lights were dimmed and the choristers carried candles.

Midnight celebrations of the Holy Communion were held in all the Kansas City parish churches and were attended by large and devout congregations. The new rector-elect, the Rev. Richard M. Trelease, celebrated at St. Paul's Church, assisted by the Rev. Guy D. Christian, and administered to three hundred communicants.

H. N. H.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

City Mission Chapels Observe Coming of New Year.

The New Year in the Chapels of the New York Protestant Episcopal City Mission Society were ushered in with Watch Night Services on New Year's Day.

On Monday evening, December 30, holiday parties and distribution of gifts for the Church Schools were held at St. Cyprian's Chapel, and at St. Martin's. The Christmas tree festival and pageant at the Church of San Salvatore occurred on December 27 at 8 P. M.

At St. Cyprian's Church, on January 8, at 3:30 P. M., under the auspices of the Churchwomen's League for Patriotic Service, there occurred a New Year's party for the Young Married Women's Society.

Lectures in Trinity Chapel.

The Book of Genesis is the subject of six lectures to be given by the Rev. Henry Scott Miller of Trinity Chapel, New York City, on Sunday afternoons, beginning January 19, in Trinity Chapel. The lectures follow Evening Prayer and begin at quarter to five. Subjects of the individual lectures are the origin

and nature of the Book of Genesis, Creation and the Fall, the folk-lore of the Hebrews, the Father of a People, Isaac and Jacob, the Story of Joseph.

G. W. B.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

The Rev. Dennis Whittle Leaves the Diocese.

The Rev. Dennis Whittle, who, since September, 1927, has served as rector of Emmanuel Church at Covington, Virginia, has resigned to accept a call to the rectorship of St. Peter's Church at Delaware, in the Diocese of Southern Ohio, and expects to take up his new work early in January.

Mr. Whittle came to Covington from the Diocese of Virginia, where he had charge of some very interesting mountain mission work. At Covington he had the usual, normal parish activities. A feature that especially appeals to him in going to Delaware, Ohio, is the location there of Ohio Wesleyan University, and the possibility of doing effective work among the Episcopal students attending that institution.

Mr. and Mrs. Whittle will take with them to their new home the good wishes of many friends in the Diocese of Southwestern Virginia.

T. A. S.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

The Annual Synod or Convention of the Diocese of Springfield has been appointed by the Bishop to be held at St. John's Church, Centralia, on Wednesday, May 21, with the Annual Church Club Dinner to be held on the evening before—Tuesday, May 20.

J. C. W.

QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

Grace Church, Galesburg, Illinois.

At the Christmas Eve midnight service of the Holy Communion in Grace Church, of which the Rev. R. Y. Barber is rector, a very beautiful Missal was blessed and used for the first time. It was the gift of seven men, who were a choir class in the Church School in 1896, and who had given the previous Missal. On the Sunday night after Christmas a Guild, the St. Barnabas for Nurses, was organized in connection with the Cottage Hospital—every student nurse and graduate member of the staff joined the Guild, and all the rest of the staff have applied for membership as associates. It is the hope of the Guild that they may be able to organize other branches in nearby hospitals. The parish has been saddened by the sudden death of its faithful treasurer, H. M. Chase, who was a descendant of the great missionary bishop, Philander Chase.

A naval officer, who was not an avowed Christian man, determined to try to pray the "Lord's Prayer," the prayer of his childhood, in absolute sincerity. He knelt down in his cabin and uttered the petitions, one by one, to God, carefully pondering over the meaning of each. For two hours that man was on his knees before God. He found Christ as his Saviour, God as his Father, and rose from his knees a new man, having dedicated his life to God. Today he is a missionary overseas.—Exchange.

Personal Notes

The Rev. C. Leslie Glenn, Secretary for College Work, was elected rector of St. John's Church, New Haven, Connecticut, on December 29, 1929, but he has not yet reached any decision.

The Rev. James T. Bovill has accepted the rectorship of St. Mark's Church, Hope, and St. Barnabas, Foreman, Arkansas, and took up the work on January 1, with residence at 305 South Elm Street, Hope, Arkansas.

The Rev. Arthur Chilton Powell, D. D., resigned as rector of St. Mary's Church, Hampden, Maryland, on January 1, 1930, and will retire from active duty. Dr. Powell came to Maryland from York, Pennsylvania, in 1888 to become rector of Grace Church, Baltimore, which later on became part of Grace and St. Peter's Church. He is still rector-emeritus of that church. He has been very active in the life of this diocese—a member of the Standing Committee, Committee on Canons and Other Business, Trustee of the Cathedral Foundation and Trustee of the Church Home and Infirmary.

The Rev. S. Atmore Caine has resigned St. Timothy's, Roxborough, Pennsylvania, where he has been rector ten years, to take effect February 1. Being on leave of absence from December 1, he has become assistant to the Rev. Julian D. Hamlin, the new rector of the Advent, Boston.

The Rev. George B. Krantz, on December 1, became minister-in-charge of All Saints, Darby, Pennsylvania, succeeding to the vacancy caused by the death of the Rev. Charles A. Ricksecker.

The Rev. Frederick M. Barton, on December 1, became rector of St. Stephen's Church, Wissahickon, Pennsylvania, succeeding the Rev. George S. McKinley, who resigned to take charge of St. Mark's, Honeybrook, Pennsylvania.

The Rev. Arthur F. Gibson on November 10, accepted the rectorship of Christ Church, Eddington, Pennsylvania, succeeding the late Rev. Joseph A. Stewart. He was formerly curate of St. James' Church, Drifton, and in charge of St. James' Chapel, Freeland, Pennsylvania.

The Rev. Geoffrey M. Horsfield resigned as curate at St. Mark's, Philadelphia, to accept appointment as curate of Nativity Chapel of St. Luke's, Germantown, Pennsylvania, succeeding at Nativity Chapel the Rev. Loren M. Gavitt, who goes to Canada.

The Rev. Wallace F. Thompson, for five years past rector of St. John's Church, Mt. Morris, New York, has resigned to take effect January 1.

The Rev. James C. Gairdner, formerly rector of St. James' Church, Rochester, New York, now retired, has removed with his family to Hamilton, Ontario, where for the present they will make their residence.

The Rev. Norman B. Godfrey, of the Staff of the Genesee-Wyoming Co. Associate Mission, who has been located at Attica, New York, and serving points adjacent, has accepted a call to succeed the Rev. Alfred Brittain as rector of St. James, Batavia, New York. He began his ministry there Christmas Eve.

The Rev. G. Napier Smith was formally welcomed as rector of Grace Church, Buffalo, New York, by Bishop Ferris on the second Sunday in Advent. He succeeds the Rev. John N. Barton, now rector of St. Mark's Church, Newark, New Jersey.

ORDINATIONS.

The Rev. Albert M. Holloway and the **Rev. Edward G. McCance** on St. Thomas' Day, 1929, in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., were advanced to the Priesthood by the Bishop of the Diocese, the Rt. Rev. Frank W. Sterrett, D. D.

Dean E. G. N. Holmes, of Leonard Hall, read Morning Prayer and the Litany. The Rev. Royden K. Yerkes, D. D., a member of the faculty of the Philadelphia Divinity School, preached the sermon.

Mr. Holloway was presented by his father, the Rev. W. R. Holloway, rector of St. Andrew's Church, Alden, Pa. Mr. McCance was presented by Dean Gateson, of the Pro-Cathedral, the candidate having been a life-long member of this church.

Both men entered Leonard Hall in the same year, were graduated from Lehigh University four years later, entered the Philadelphia Divinity School together and were graduated from this institution in the same year.

Mr. Holloway is curate at St. Mark's Church, Frankfort, Diocese of Pennsylvania.

Mr. McCance is the missionary at St. Paul's Church, Minersville, and St. Stephen's Church, Forestville.

The Rev. Orrin Francis Judd, B. A., was ordained priest on Friday, December 20, 1929, in St. Paul's Church, Harrisburg, Pennsylvania, by the Rt. Rev. James Henry Darlington, Ph. D., D. D., LL. D., D. C. T., Bishop of Harrisburg. The candidate was presented by his father, the Rev. Archibald M. Judd. The Rev. Harry D. Viets, of Carlisle, preached the ordination sermon. The Epistle was read by the Ven. A. A. Hughes, and the Gospel by the Rev. Hollis W. Colwell. The Rev. Alan H. Tongue read the Litany. Other priests joining in the laying on of hands were the Rev. Oscar F. R. Treder, D. D., the Rev. E. W. Foulkes, the Rev. Herbert Cannon, the Rev. Charles S. Sedgewick, and the Rev. Squire Schofield. The newly-ordained priest will continue as curate at the Chapel of the Mediator, Fifty-first and Spruce Streets, Philadelphia.

Mr. Elliott D. Marston was ordained deacon on December 21, St. Thomas' Day, at St. Paul's Church, St. Paul, Minnesota, by the Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota. The candidate was presented by the Rev. E. H. Eckel, Jr., rector of St. Paul's, who also preached the sermon.

John Craig Roak, of Texas, was ordained deacon by Bishop Coadjutor Taitt, acting for the Bishop of Pennsylvania, at the request of the Bishop of Texas, on December 30, in Old Christ Church, Philadelphia.

The Rev. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, preached the sermon.

Mr. Roak is a student at the Philadelphia Divinity School, and has been serving as Lay Reader at Resurrection Mission, Mayfair.

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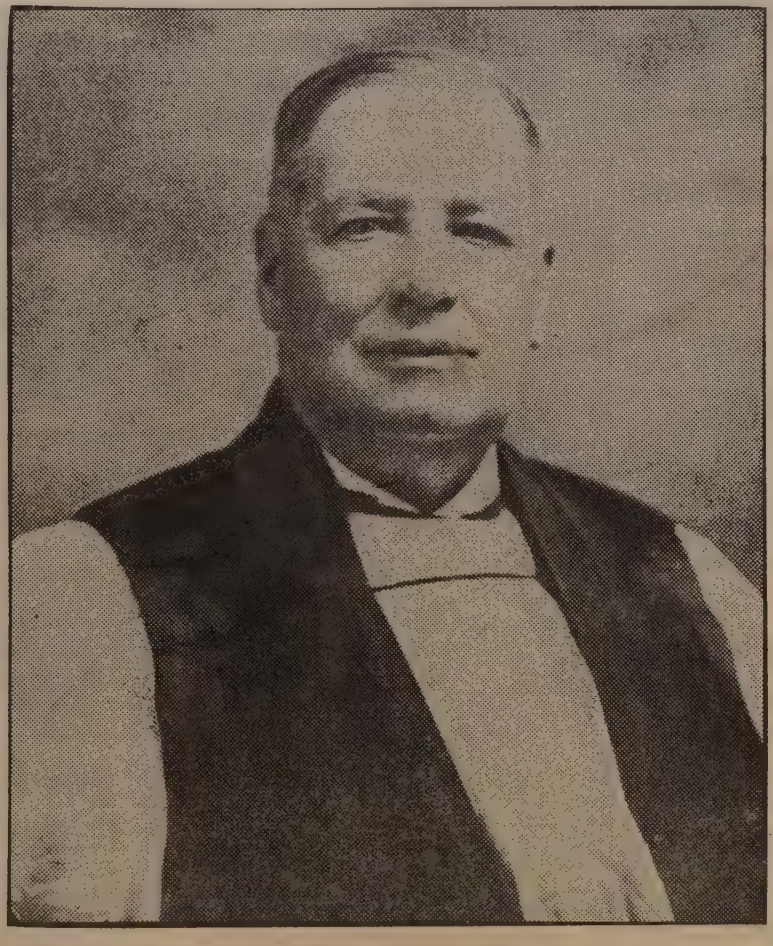
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The root virtue from which all other virtues spring is sincerity.

Saints and heroes are never made in easy places.

"God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place."

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—Ruskin.

There is no outward sign of true courtesy that does not rest on a deep moral foundation.—Goethe.

Trust men and they will be true to you; treat them gently and they will show themselves great.—Emerson.

Bow down Thine ear and hear,
Open Thine eyes and see—
Our very love is shame
And we must come to Thee
To make it of Thy grace
What Thou wouldst have it be.

"One Day!" None of us is equal to it. "One hour!" The pendulum of suffering swings slowly, and an hour's pain tarries. "One minute!" Nay, our God strengthens us "moment by moment."

Every true and living minister of Christ knows that he can only carry on his work in the power of the Holy Ghost and that he actually does so; and this is not in any way confined to the ordained ministry—though we are sure that this power is pledged to these—it is equally available for every true-hearted follower of the Lord in his or her sphere of service, in telling the Old Story of Jesus and His Love and seeking souls for the Kingdom.

A Mohammedan bought a Gospel for four eggs because, as he said, he had no money. The next day he returned with the money, making the remark, "Your book is very good, but the eggs I gave you were not fresh; I should like to pay the price of the Book." That is how the Gospel works—it touches the conscience.



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EDITORIALS

Vol. 95. RICHMOND, VA., JANUARY 25, 1930. No. 4.

GET THE GREEK HORSES OUT OF TROY AND THE JESUITS OUT OF THE PROTESTANT EPISCOPAL CHURCH OF AMERICA

Langbourne Meade Williams

"MAKE US ETERNAL TRUTHS RECEIVE, AND PRACTICE ALL THAT WE BELIEVE."

I am indebted to an anonymous friend for sending me a pamphlet written by the Rev. Frederick Lynch, D. D., and reprinted from the "Living Church" and entitled, "Is the Episcopal Church Protestant?"

Evidently this is part of a definite campaign to remove the word "Protestant" from the name which has designated the Protestant Episcopal Church in the United States of America continuously from its very beginning one hundred and forty years ago.

Mr. Lynch's argument makes me think of the oft-quoted man who failed to see the woods because he had concentrated his vision upon a small number of the trees composing it. Nevertheless the woods persisted. And so will the word "Protestant" be continued in the title of our Church, unless its character, derived from its English Mother which sprung from the Protestantism of Wycliffe and his followers some six hundred years ago shall be destroyed by those who have vowed to uphold it. Wycliffe and his followers felt constrained to oppose certain doctrines of the Great Roman Catholic Church. The Roman Catholic Church believed and believes, for example, in transubstantiation, purgatory, the worshipping and adoration of images and relics and invoking of saints; and auricular confession; and that there are more sacraments than those of baptism and the Supper of the Lord. But the Church of England in its Articles of Religion and the Protestant Episcopal Church in the United States of America in its similar Articles of Religion, set forth, respectively, the basis of Orthodoxy in each of those two Churches, and each has constantly protested against the above stated beliefs of the Roman Catholic Church. The Bishops of the Protestant Episcopal Church in the United States of America have solemnly sworn to maintain its constitution of which the Articles of Religion are a delimiting part, our Presbyters and Deacons have also vowed to follow the constitutional administration of that Church, and every baptized member of that Church, including, of course, the Bishops, Presbyters and Deacons have in person or by proxy undertaken in virtue of such membership to maintain its principles.

The name "Protestant" is instinct with those principles. It was in the year 1526 that there was granted by the Diet of Speyer the right to Worship God through Church forms which set forth the same basic principles that I have indicated by the English and by the American Articles of Religion, notably Articles 22, 25, 28, 31, 34 and 35. Power to permit such form of worship was granted to the rulers of those sections of Germany in which the Reformation movement had been brought vigorously to the front by Martin Luther. But at a second Diet of Speyer, held in 1529, that right was set aside by Charles V. Emperor of Germany, who dreaded the freedom implied and also wished to have restored to the Roman Catholic Church the widespread possessions which had been taken from that Church and made into hereditary Lutheran lands in which "Protestant" Church worship was vouchsafed to the people as I have indicated. Then and therefore it was that the leaders of the vast preponderance of the population which inhabited the large portion of Germany involved protested in April, 1529, against this unwarranted attack upon the individual rights granted in 1526. There and then began the technical adoption of the word, "Protestant" which has since been used continuously to indicate opposition to the various doctrines of the Great Roman Catholic Church which are opposed in our Articles of Religion 22, 25, 28, 31, 34 and 35, etc., and likewise to the similar English Articles of Religion. Surely it cannot be that the majority of the 1,877,813 members of our Church desire to destroy its basic character as defined by its Thirty-nine Articles of Religion.

It seems to me that Mr. Lynch's pamphlet concerns itself with the comparatively small number of that membership which is trying to change the very character of the "Protestant Episcopal Church in the United States of America" by substituting the belief and practices which were rejected when the "Protestant" movement began six hundred years ago, was definitely named "Protestant" four hundred years ago, and persists today in the form of a constitution which must be binding upon every one of its members until that constitution is openly and technically changed. Let me say to Dr. Lynch, in all good spirit, that it seems to me that he has concentrated his attention upon the comparatively small proportion of members of the Protestant Episcopal Church in the United States of America who are in mutiny against its established laws, and has thus lost vision of the total great membership just as did the man to whom I referred in the beginning of this Article; he who was so intent upon viewing a small number of trees that he lost sight of the extensive woods of which they constituted only a small part.

I hope and pray that every individual Church member will belong to whatever denomination best enables him to bring into his life the truths that Christ came to teach on Earth. But what is the justification for any member of any organization who has pledged to maintain the principles of such organization and yet persists in violating them and in retaining his membership? I do protest that there is no such justification.

DeCourcy W. Thom.

A SHINING SON OF VIRGINIA

John Stewart Bryan

THE death of the Rt. Rev. Beverley Dandridge Tucker, Bishop of Southern Virginia, ends a life of amazing interest and vitality. Rooted in Virginia from the foundations of the commonwealth, Bishop Tucker summed up in his own personality that largeness of view and that generosity of approach which Virginians like to think were a uniform mark of all their great men. These attributes were a rare combination of inheritance and environment. It would be difficult to imagine any one who could have had a richer life than that of Bishop Tucker. Born in 1846, in the early part of his life he was educated in England and later went to Switzerland to Vevey, where he and his brothers formed associations which were of the utmost interest and value to them in after life. It was here that Bishop Tucker acquired a complete mastery of the French language, which he used with signal effect for the benefit of the Confederacy, when he was fighting under the banner of Lee.

Returning from Switzerland to America, he stopped in Paris and saw Napoleon III. hold a great review of the military forces of the French empire, and with that picture still fresh in his mind he came home and took up arms for the Confederacy, and saw the tragic surrender at Appomattox. His great-grandfather, St. George Tucker, who served at Yorktown some three generations before, witnessed a like spectacle, when the British troops laid down their arms in 1781.

But it was not the pomp and panoply of glorious war that colored Bishop Tucker's life. His whole spirit was the working out of a life that had been dedicated without reserve to the service of God and the preaching of the Gospel. Here was a man with astounding social gifts; of remarkable intellect, with a personal charm that could and would have gained him almost any position he desired in the financial world, and yet he laid them all aside to take up the simple routine of a country preacher. To the day of his death he affirmed, and all who saw him knew that his statement was true, that if he had his life to live over again, he would not change the decision he had made for any other decision he could imagine. And this must have been because he was aware of the sense of peace and well-being which his whole life manifested, without perhaps understanding how that supremely desirable end had been attained. He went about his daily work with wisdom and affection, and there grew up in him a character which all who came within the radiant scope of his personality felt and admired.

In 1925, when the General Convention met in New Orleans, Bishop Tucker received an ovation that was as overwhelming as it was spontaneous. At his appearance to speak the entire convention rose, cheered and applauded as it had not done in the memory of man for any other person. It was not because Bishop Tucker had raised a great sum; it was not because he had carried through any great plan of ecclesiastical statesmanship; it was not for any financial or intellectual debt which the convention owed him. Rather it was because the convention was trying by outward and visible sign to convey to the bishop that sense of obligation which all felt who saw in him the realization of that ideal of lovable, benign, peaceful, courageous, Christian manhood completed and glorified which his life showed forth.

In this day of divorce and marital unhappiness the life of Bishop Tucker and his wife, Maria Washington, was a standing and unanswerable proof of the truth of that ideal of perfect marriage which animates the heart of every true lover. The community of purpose, the mutual love and confidence between those two, the oneness of background and the unity of aim gave to their joint lives a stability from which many weak and distraught souls drew strength and hope, and to the bishop and his wife this union gave in large part that depth and sweetness of character for which they both were beloved.

Here, at the end of a life of eighty-three years, the father of thirteen children lays down his earthly vesture. The head of a diocese transmits the rule and obligation to his successor. The head of two great schools for the Negroes puts aside the responsibility of that office, and gives into other hands the direction of that activity. But the one fact is of transcending importance is that out of this change and decay here emerges something over which time and death have no control; that is, the imperishable spirit of sweet reasonableness, the undying interest and enthusiasm for all that was best and worthiest, the culture of age and experience blended with the abounding hopefulness of youth. This is the rare and unbelievable miracle which the life of such a personality as Bishop Tucker has made evident. It did not need the summons of death for him to hear those words he had so often read at the funerals of others, "Enter thou into the joy of thy Lord," for Bishop Tucker had heard and accepted that invitation in his early manhood; his whole life had been one unfolding pilgrimage to that great goal and his entrance into that joy was long since seen and known of all.

ADMIRAL BYRD'S RETURN.

Admiral Byrd to Start for Home January 29, 1930.

The sailing of the City of New York from New Zealand on Sunday will be welcome news to Admiral Byrd and his companions at Little America. Professor Gould and his geological party may arrive there in another fortnight, or in less time if storms do not keep them in camp. January is the best traveling month in the Antarctic, though thick and sometimes bitter cold weather may have to be reckoned with. Professor Gould need be in no hurry to get in from his half-way camp. No one can be sure when the City of New York and the steam freighter, Eleanor Bolling, will reach the Barrier, or in what condition they will find the ice in the Bay of Whales.

The Byrd expedition has necessarily made its comparisons with the Amundsen expedition of 1911-1912. On January 8, 1912, the Fram returned from Buenos Aires to the Barrier. At the time Amundsen and his party were still on the trail back from King Haakon VII Plateau, and did not gain their base until near the end of the month. It was not until January 27 that the Fram could break into the Bay of Whales. Only three days were spent in getting everybody, together with the camp material and the specimens collected, on board. "At 9:30 A. M., on January 30, 1912, in a thick fog," wrote Amundsen, "we took our moorings up and waved a last farewell to the mighty Barrier."

On her voyage from Dunedin in December, 1928, the time of the City of New York was a little over three weeks. She was at Discovery Inlet by Christmas Day. On December 11, the Eleanor Bolling had parted company with her, after tying up to the sister ship and unloading coal. Shackleton's Nimrod was twenty-two days in making the voyage from Lyttleton to Barrier Inlet. He stayed there only long enough to name the Bay of Whales, into which he could not get because miles of the Barrier "had calved away." Later he made his base in McMurdo Sound. Admiral Byrd's ships should put in an appearance about January 26. Something like two months and a half should be allowed for his home-coming to the United States.—New York Times.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 17.—"Who is the Antichrist referred to in Scripture and when is he to appear?"—E. C. T.

Answer.—There are already many antichrists (see 1 John 2:18). Only recently we read of an airship in Russia which bears the name "Antichrist," while throughout the world generally are manifestations which appear to be in preparation for the leading world character to finally assume this role and who will be a man whom Satan will fill to such an extent that he will be Satan incarnate, and in whom all the forces of evil shall head up.

The date of the appearance of the antichrist, who is to be Satan incarnate, is unknown, but he will just precede the return of our Lord Jesus Christ to set up His Kingdom of righteousness and peace and who will destroy the Antichrist with the brightness of His coming (see 2 Thess. 2: 3-10; Rev. 13:11-17).

Question No. 18.—"Are all parts of the Bible equally inspired of God?"—A. B. J.

Answer.—Yes, "All scripture is given by inspiration of God" (see 2 Tim. 3:16). This is proved to the satisfaction of every true believer who follows the instruction given in 2 Timothy 2:15 to "rightly divide the word of truth," etc. (1 Cor. 2:13; Heb. 1:1; 2 Peter 1:21).

THE SILVER SPLINTER

By John Wallace Suter, Jr.

AN imaginary conversation between a Missionary Enthusiast and a Member of the National Council. (Note: By reason of his membership in the National Council, the latter is one of the co-authors of the General Church Budget.)

M. E.: I'm tired of all this overhead over-development at "281." Let's get rid of a lot of those Secretaries and get back to an organization that will devote itself exclusively to Missions.

M. N. C.: Missions?

M. E.: Yes, what we always used to mean by the word: building hospitals in Japan or schools in Liberia; sending out missionaries; winning converts to Christendom.

M. N. C.: Would getting rid of Secretaries help?

M. E.: Why not? Isn't every dollar spent on a Secretary's salary a dollar that might have been spent on a missionary's? Besides, why should we pay fat stipends to wealthy childless bachelors who never leave their swivel-chairs at "281", except to go to their homes on Park Avenue for dinner, and then to the theatre?

M. N. C.: What a picture! It should be hung beside the portrait representing the foreign missionary as a thin married man in a long black coat who lives on caraway seed and is finally eaten by cannibals who spit out his bones on the beach. But let's be serious. Let's get down to cases.

M. E.: Good! Here is a case: the National Department of Religious Education.

M. N. C.: Well, what about it?

M. E.: It's a waste of money. Abolish it. Then we'll have $112,000 more to spend on missionary work every year.

M. N. C.: All right. Let's see. I have that Department's budget in my hand. Here's an item called Adult Missionary Education.

M. E.: In that budget?

M. N. C.: In the budget of the Department of Religious Education.

M. E.: What is it for?

M. N. C.: To provide a study-course each year for some particular missionary project of the Church; to issue, and recommend, mission-study helps, materials, etc., for men and women; to collect, organize, and distribute missionary facts for adult readers; to promote mission-study classes for vestrymen, men's clubs, parish societies, and all sorts of adult groups of both sexes.

M. E.: Does anybody ever read or study these things?

M. N. C.: In 1929 over thirty thousand pieces were distributed on order.

M. E.: So this expenditure really helps to uphold the Church's missionary endeavor?

M. N. C.: The Department of Missions thinks so. It would not willingly forego this help.

M. E.: Well, then, that's an exception. I suggest that you leave in the Budget that one item under the Department of Religious Education.

M. N. C.: All right, I'll mark it "To be retained."

M. E.: Thanks. Good-bye!

M. N. C.: Wait a minute. I just happened to notice in the budget of the Department of Religious Education an item for work with the Isolated.

M. E.: Who are they?

M. N. C.: People who live too far away from churches or schools to go to services or meetings; the shut-ins; the aged; the sick. Any one, old or young, who for any reason has to do all his studying and all his worshipping alone.

M. E.: What is done for them?

M. N. C.: Letters, correspondence courses, printed prayers and readings keep them in touch with the Church and enable them to enjoy normal religious growth.

M. E.: Sounds like Church Extension to me.

M. N. C.: It is: individual by individual instead of congregation by congregation.

M. E.: Better mark it "To be retained."

M. N. C.: And here's an item for College Work. Do you want that abolished?

M. E.: Naturally. What have universities to do with missions?

M. N. C.: But the work supported by the National Council is that of paying temporary subsidies to clergymen in order to make it possible for them to minister to college students who are away from home.

M. E.: How do you mean, minister to them? Have Sunday-school classes for them?

M. N. C.: No. I mean much the same things that are done for the unchurched in China: giving them a Church Home, pastoral care, the sacraments, personal interviews, friendship, spiritual help. Most of all, I mean representing Christianity; for the college campus, you know, is perhaps the hottest battle-ground in the world where the forces of Christendom and the forces of unbelief come to grips.

M. E.: I have a son and a daughter at college, and I must say that I am thankful that our Church is ably represented at those colleges. By the way, who pays the salaries of those two rectors?

M. N. C.: The local parish pays part, and the National Council pays the other part temporarily.

M. E.: Why?

M. N. C.: To make sure that there will be strong men in crucial places.

M. E.: Well, leave that item in. And, by the way, how much does the National Council spend per year on this work?

M. N. C.: $23,000.

M. E.: And how many Episcopalians are there at college?

M. N. C.: 28,000.

M. E.: I see. Not a very extravagant enterprise when you come to think of it.

M. N. C.: Especially when you consider that we look to the colleges for our future priests, including those who will serve as missionaries; not to mention teachers, doctors and nurses.

M. E.: Of course. Well, good-bye!

M. N. C.: Just a minute! Here are a few items that I want to ask you about. They are grouped together because each of them represents a piece of work which earns money for the National Council: the Bookstore, Lantern Slides, Daily Bible Readings, and **Findings in Religious Education.** Some of them break even, and some of them almost do.

M. E.: Yes; but doesn't that show on the **income** side of the Budget? What we are talking about are the **expenditures.**

M. N. C.: No, the income is never shown. Every department lists its expenditures, and the sum of all these expenditures is the National Council's Budget. The fact that certain of the expenditures "wipe themselves out," so to speak, is not shown.

M. E.: So the total budget of the Department of Religious Education and the net cost of that Department to the National Council are two different figures?

M. N. C.: Always.

M. E.: And of these two, the second is the smaller?

M. N. C.: Always.

M. E.: Well, good-bye!

M. N. C.: What's your hurry?

M. E.: I've got to catch a train. I am going to give a missionary talk to the Sunday School of St. John's Church. I have a good story to tell them—one I got at the Church Missions House in New York.

M. N. C.: Have you it with you?

M. E.: Yes, here!

M. N. C.: I see. (Reads.) **Friends Around the World; Friends on Far Trails,** published by the Department of Religious Education, 281 Fourth Avenue, New York, N. Y.

M. E.: Well, good-bye!

M. N. C.: Wait a minute. About this budget which we are abolishing. I see another item here called "Administration of National Offerings." Shall I cut it out?

M. E.: What does it mean?

M. N. C.: The Lenten Offering, the Birthday Thank Offering, and the Little Helpers Offering. Also the Christmas Boxes which are sent every year to mission stations by half the Church Schools in the country.

M. E.: What is the result of these Offerings in money?

M. N. C.: Something over half a million dollars annually added to the treasury of the General Church.

M. E.: Spent on missionary work?

M. N. C.: Spent on the work administered by the National Council, of which seventy-six per cent is spent by the Department of Missions, and the rest by the other Departments. Shall I eliminate the item that maintains these Offerings?

M. E.: And cut off all that income? Don't be absurd! That would be cutting off your nose to spite your face. Or killing the goose . . . Well, good-bye! **What are you doing now?**

M. N. C.: Just drawing a line through another item in the budget of the Department of Religious Education, since you haven't asked me to retain it.

M. E.: Which one?

M. N. C.: The Field Secretary.

M. E.: What does she do?

M. N. C.: Goes to missionary districts and trains teachers, addresses parents and clergy, holds conferences, preaches sometimes, and in general brings encouragement and inspiration to weak and lonely places.

M. E.: Does she travel far?

M. N. C.: To every Missionary District on the Continent, and also to Hawaii, Porto Rico, the Virgin Islands, Cuba.

M. E.: There seems to be sort of a missionary flavor about it. Better leave that item in.

M. N. C.: And abolish all the rest?

M. E.: Yes; except, of course, those that we have agreed to retain.

M. N. C.: Exactly. That means wiping out the items that might be called Religious Education per se; those that have no particular reference to Missions.

M. E.: Yes. (Pauses.) What are they, anyway?

M. N. C.: Child Study; Curriculum-guidance; Help given in Church School Administration; Advice on Church School Architecture, Music, Drama and Art; Help given on Week-day and Vacation Schools; Contacts with Professional Directors of Religious Education; Advice given to Young People's Groups; the National Conference of Diocesan Educational leaders.

M. E.: In other words, helping the home parish to do its regular daily business?

M. N. C.: Yes.

M. E.: Well, that's the stuff I have always wanted abolished. What are you doing with that pencil and paper?

M. N. C.: Drawing a circle.

M. E.: What for?

M. N. C.: It's a picture of a silver dollar.

M. E.: Well?

M. N. C.: The Budget Dollar of the National Council. Watch while I divide it into two sectors. The first sector will be the proportion of the National Council's Budget which you want retained, and what is left will be the part that you want to abolish. (He draws two lines like the two spokes of a wheel: lines which nearly touch each other all the way from the centre to the circumference.)

M. E.: (Pointing to the slim area between the two spokes.) Is that what I want to abolish?

M. N. C.: So you said.

M. E.: It looks more like a splinter than anything else.

M. N. C.: Yes. A Silver Splinter.

M. E.: What proportion of the National Council's whole Budget is it?

M. N. C.: Four-tenths of one per cent. That is to say, it is a piece of work which the average parish in the diocese of Massachusetts pays $4.55 per year to support, and the average Montana parish thirty-eight cents.

M. E.: And what did you say it was for?

M. N. C.: To help the home parish do its educational job better.

M. E.: But if the home parish did its educational job better, the home parish would become more alive to its missionary obligations, wouldn't it?

M. N. C.: Naturally, since a mission-training streak runs through the religious educational parish program promoted by the National Department of Religious Education.

M. E.: Let me look at that Splinter again. It looks like a pin, or a very thin wire nail.

M. N. C.: What's that wooden object sticking out of your coat pocket?

M. E.: That? Oh, that's my hammer. I brought it along to do some knocking with.

M. N. C.: Better hurry up and use it, or you'll miss your train.

M. E.: (Drawing the hammer from his pocket.) I've decided to use it for a different purpose.

M. N. C.: Yes?

M. E.: Give me that nail. I want to drive it home.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. Donald McKinnon, of Buffalo, New York:

"My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one" (St. John 10:27-30).

Who will send one from the far-away places as well as very near us?

Nothing New Under the Sun

Popery in the Church.

(The following is reprinted from the Southern Churchman of Friday, January 8, 1847.)

To the Editor of the Record:

Sir:

Allow me to call your attention to a reprint, in the form of a pamphlet, of three letters addressed to the Editor of the English Churchman by the curate of St. Martin's, Liverpool, in pretended reply to Mr. Marshall's strictures on Mr. Cecil Wray's late attack on the Protestant clergy of our Church.

This traitor has signed the Thirty-nine Articles—belongs to what is notoriously the Protestant Church of England as by law established, and yet dares to use the following language, which really, but for its overdone plainness, would induce one to believe that its author was a Jesuit wolf in our pale.

First, in the prefatory advertisement, he says, that "the true position of our beloved Church, is that of actual schism, though not of ex-communication from the Holy Catholic Church." In page 8 we read, "Mr. Marshall is not only incorrect, but unfair in taking for granted, that the writings or even the intentions of the Reformers, are the standard of belief in the British Church. Still more unfair is he, when he writes as if British Catholics dated the commencement of their Church from the Reformation. He knows, as well as any one, that they regard the Reformation as a great and miserable schism on one side, whichever were the guilty parties," etc.

Again, on the subject of the Reformation, at page 9:

"As in all great convulsions, so in this, the scum rose to the surface—strong statements were made, the canon of Scripture was attempted to be distributed, monstrous doctrines were broached, vile practices tolerated, and even encouraged. A breach had been made in the Church's unity; some one was guilty, and it was to be expected that the enemy would make the most of his opportunity. Bishops Cranmer, Latimer, Jewel, Hooper, Ridley, have just as much weight, as authorities in the British Church, as their agreement with Catholic antiquity gives them, and no more. And, as individuals, they have not as much weight as Archbishop Laud, as Bishops Barrow, Beveridge, Wilson, Ken, Hammond, Andrewes, etc. By the undivided consent of the Church—the one voice of the Spirit—those divines of the Reformation, as well as the Reformation itself, that idol of heretics, are sternly judged by the British Church, and all her true Catholic sons. Far from appropriating all the errors, blasphemies, and rubbish which that terrible convulsion urged up from the depths of stagnant Catholicism, she preferred to run the risk of conceding too wide a latitude to the private judgment of her children," etc.

Again, p. 11:

"What if the actual state of the British Church has been most lamentable? What if the waters, at one time, to all human appearance, had gone over her head, and the antichrist of the Reformation had overcome her? What if her connection with the State has vitiated her inner life, obstructed her discipline, restrained her maternal powers, and interfered even with her dogmatic teaching What if—she still have to shed bitter tears over churches in ruins, sacraments profaned, privileges scorned, spiritual dignities erastianized, an episcopate not free from heretical intrusion, and a priesthood overrun with heresy?"

On the same page:

"Her essence is Catholic. For the last three centuries the course of events in which she has had a part, has disfigured that essence with anti-Catholic accidents" (Thirty-nine Articles, to-wit, which I have declared my full belief in). "A Puritanical dress has been forced upon her. It is inappropriate, repugnant, odious to her—disfiguring anomalous, injurious—a disguise and a hindrance—a livery of antichrist, and a badge of unbelief. She has ever sought to cast it aside: her efforts seem now to bid fair to be successful. God grant they speedily may be! We shall never think of deserting her in her present distress; rather shall we seek to recover her out of the hands of false friends, and clothe her once more in her beautiful garments."

The last sentence is a quotation from Mr. Wray's address, above alluded to, on the occasion of his late curate's apostacy to Rome. Sir, the Christian is to be mild and gentle

like his Master; but as his Master spared not wrath where it was due, viz., in the case of the Pharisees, hypocrites, so indignation becomes a virtue in such cases as the one here alluded to.

One hardly knows which to be most amazed at, the black treason in the heart of this man, or the daring impudence of its expression. He, forsooth, and those who think with him, are the true sons of the Church of England, that congeries "of errors, blasphemies, and rubbish," whose separation from Rome was "a great and miserable schism," which clothed her with "the livery of antichrist and the badge of unbelief": and who never can be loved until the scarlet abominations of idolatry be restored to her again—"her beautiful garments"!

We, on the other hand, are the heretics and "scum which has risen to the surface," against whom anathemas are issued, authorities excited, and every machination preparing.

This pamphlet speaks for itself and needs no further comment. I send a copy by this day's post to the "Heretical and Puritanical" Bishop of Chester, in whose diocese this atrocious man is located. The language of Ward and Oakeley is far surpassed by what I have now quoted; and it remains to be seen whether the force of public opinion cannot accomplish in the case of this Mr. Harper (for that I understand is his name) what, by God's mercy, it did in theirs, Meanwhile

I remain, faithfully yours,

Nov. 2, 1846. **Presbyter.**

THE TRUE STONEWALL JACKSON

By the Reverend J. J. Clopton

JACKSON AT WEST POINT.

THERE was nothing personally in Jackson, nor in his antecedents, as regards heredity or training, that led him to West Point. As far as I have been able to learn from local accounts, it was a mere accident. The earliest step toward his receiving his appointment may possibly be classed an opportune suggestion. I have been informed another youth who at that time had the appointment from the Congressional District in which Jackson lived, for some reason resigned. Mr. Kester, before mentioned as a friend of the youthful Jackson, meeting Cummings Jackson, Tom's uncle, said: "Now is Tom's chance by securing this appointment to West Point." His uncle, I am told, had a familiar expression—"by hevins." He replied to Mr. Kester: "By hevins, we'll look into it." This account I got from two of Mr. Kester's children—one of whom was an honored soldier in the Army of the Confederacy. The Hon. Jonathan M. Bennett secured the appointment from Congressman Hays. I have mentioned the fact that the afterward Judge Matthew Edminston coached him in Higher Mathematics for a few months.

What a measure of energy, perseverance, and courage, must have marked the four years he spent at West Point! His indomitable will and splendid physique must have been great assets. It was the testimony of one of his professors at West Point that four more years, and he would have graduated at the head of his class. It is splendid testimony to his great powers to have evoked such praise. From what I have been able to learn when Jackson left Lewis county for West Point, he may have walked from Jackson's Mill, in Lewis county, his home, to Cumberland. And the same account describes him as unburdened with a large wardrobe, possibly carrying his clothes in a small bundle.

There was a distinguished jurist in Lewis county at the time Jackson entered West Point—Judge Edmund S. Duncan. He lived some distance from Jackson's home, and before Jackson went to West Point he called upon Judge Duncan. In the course of the conversation, Judge Duncan said: "Young man, how are you off for money? Do you think you have enough?" Jackson told him he thought he had, and passed him his money. Judge Duncan examined it, and every dollar of it was counterfeit. In the place of what Jackson gave Judge Duncan, he returned Jackson $50 in good money, with the remark, before passing it, and after his examination of Jackson's money: "This will not pass where you are going." The venerable William C. Carper, for years a member of the Buckhannon, West Virginia, Bar, told me this incident and said he was told by Judge Duncan.

Counterfeit money was in circulation in Lewis county at this time and Jackson by some one had been imposed on.

Jackson at Lexington.

In the early fifties Jackson was elected Professor of Mathematics at the State Military School at Lexington, Va., known as the V. M. I.

The purpose of this chapter is to narrate facts hitherto unrecorded of his uneventful life at the time as a quiet professor. The narrative seeks to give some insight into his life and to mention characteristics which cannot fail to be of interest for their novelty. The source from which I have drawn my information is an honored gentleman, now nearing four score years. In the early fifties he was a law student in Judge Brockenborough's Law Class at Lexington. He boarded in the same house with Major Jackson. From the description he gives of Jackson's personal appearance at this time, less than ten years before the Civil War, Jackson was the picture of physical health and manly beauty. To quote his very words, "His face was ruddy, like an overgrown boy's." His homely, temperate habits and his promptness made a deep impression on my narrator. One characteristic of his physical appearance I have never heard mentioned in any biography of the distinguished soldiers. It was the habit of the quiet professor to rarely sit down, even while visiting. This habit of standing abnormally developed his lower limbs, from knee to ankle. When Jackson was calling on ladies, he sat only for a few moments, then rising, he stood during the rest of the visit. The gentleman from whom I obtained these particulars knew Major Jackson intimately, boarding in the same house with him. Major Jackson lodged at the Institute, but ate outside. His habit of promptness was accentuated even then. Great brevity of speech and plainness of diet were also marked characteristics. Daily a few minutes before meals were served Jackson was in easy hearing of the bell. He promptly took his seat when the meal was announced. One of his characteristics was a fondness for red pepper. At breakfast rye bread and molasses were served. It was Major Jackson's habit to break his bread into pieces, pour a most liberal supply of molasses on the bread, and then, reaching for a common tin pepper box, containing red pepper, to sprinkle thickly his bread. Noting this habit, my friend one day asked him: "Major, did you learn to eat red pepper during the Mexican War?" His prompt reply was in the briefest terms: "In Mexico."

Continuing his reminiscences, my friend said: "I introduced Stonewall Jackson to and helped him to get his first wife."

"How was that?" I inquired.

"Well," he said, "we were in the habit of visiting together. One of our visiting places was the refined and hospitable home of Dr. Junkens. He was a Presbyterian minister and President of Washington College. Major Jackson would call at my room. We would then decide whether we would go out and where. In calling at Dr. Junken's we usually found the family together, composed of the Doctor and his wife and three daughters. When we entered, generally the good Doctor was busy with his paper. I claim the distinction of introducing Stonewall Jackson to his first wife, who was the eldest of the three Misses Junkens. When we called, Major Jackson would seat himself for a few moments. Then he and the eldest Miss Junkens would retire to the piano, and between his occupations of turning the sheets of music and conversation the evening passed. In this manner the great soldier did his wooing. During the whole visit Major Jackson remained standing. Promptly at ten minutes to ten he would say good-bye, giving himself ten minutes to reach the Institute." The above narrative I have no reason to doubt.

The military history of Jackson illustrates the value he placed upon promptness, it being oftentimes one of the facts in his many successes as a soldier.

It was during Jackson's residence at Lexington that he united with the Presbyterian Church. From the start he made his religion a most real thing. He was a regular and devout attendant at Divine Service and an active worker. Because of his habit of abstraction, while in church, the impression has been created that he slept during services. This on the authority of the friend before quoted is a mistake. He is a competent witness, for he told me he sat several months in the same pew with Major Jackson. Jackson would march to his seat and had a peculiar habit, when he took his seat, of dropping his open hands upon his knees, closing his eyes, and keeping them closed during the services. My venerable friend who sat next to him in his pew positively affirms the above. He goes on to say: "It is a great mistake to say that Stonewall Jackson ever went to sleep in church. With eyes closed, he was a most attentive listener. So deep was his attention that you could almost feel him listening." He gave me further information of Jackson's life at Lexington.

When Jackson was elected Professor at Lexington, he came fresh from the army. I am told he was deeply

impressed with the lack of discipline. He remarked to the noble General Francis Smith, Superintendent: "There must be discipline." There was violent opposition from the Corps of Cadets at the new order. Jackson carried his point, though it involved the severe punishment of an upper classman, and strenuous efforts on the part of the Trustees to force Jackson to resign.

It is difficult to recognize the Southern Boanerges in the quiet Professor of those peaceful and uneventful days. The hour had not struck when the latent potentialities for war, slumbering in the great master of arms, should be unchained.

VITAL

Missionary Work of the Church at home and abroad in 1930 is threatened with reductions amounting to $250,000 because estimated revenues, based on promises from the Dioceses, failed to meet actual maintenance needs by that amount. This is the situation which will confront the National Council when it convenes on February twelfth next, unless aggressive measures, now being directed by the Presiding Bishop, succeed in their purpose, secure additional pledges and thus prevent the sacrifice of vital work.

A formal statement, issued by the Presiding Bishop, in the name of the National Council, appears as a full page advertisement in this issue of the Southern Churchman. The statement suggests that this real crisis can be avoided only by generous gifts from individuals over and above their usual contributions to the parish quota and ask that these gifts be sent to the Bishops of the dioceses, and be reported by them to the Council before February twelfth. The Council itself is helpless in the matter because of the action of the General Convention of 1925. ordering the National Council not to spend any more money than its expected income in any one year. To prevent reductions amounting as indicated in the statement to a quarter of a million dollars, the Diocese must give definite assurance within the period named of payments in excess of their present estimates of missionary giving by them for work to be done in 1930.

In an official statement Bishop Anderson says:

"The general missionary work of the Church is splendidly successful. The prayers and offerings of our people and the devoted labors of the missionary Bishops and all their workers have resulted in more candidates for the Ministry in the Mission fields, more children coming to our schools for Christian education, and more encouragement in every direction. But unless we can secure for 1930 about $250,000 more than is at present in sight, we must reduce appropriations made necesary by the success of the work.

"I have just had a talk with Bishop Creighton, of Mexico, who is almost panic-stricken at the very thought of cutting and chilling the work. What it would mean to him, it would mean to thirty-four other Missionary Bishops. I cannot believe that if the devoted, intelligent laymen of the Church knew the situation they would approve of the fatal policy of dealing such a blow to the work."

Dr. Lewis B. Franklin, Treasurer of the National Council, in a statement, stresses the significant fact that the people of the Church are not giving less now than heretofore to the missionary cause, and finds an explanation of current difficulties in the penalty of increased expenditures imposed by our success.

Dr. Franklin says: "The income of our National Council for the last four years, when compared with expected income for 1930, shows little variation. Some loss in payments on General Church quotas from the high record reached in 1926 is made up by increases in other income. The difficulty is that our work has succeeded and therefore has grown. The 1930 Budget, as approved by General Convention, is actually less than that approved for 1923, and yet during this interval there has been constant growth in almost every mission field. As an example the number of native clergy in China has increased from eighty-four to 114, and the native workers in Brazil, clergy and lay, from twenty-one to thirty-four. During this period a Bishop has been consecrated for Haiti, and he now has the assistance of five American missionaries in addition to some twenty native workers. Seven years ago there was only one American missionary in Haiti, an increase which necessarily affects the missionary Budget.

"In school work, including the training of candidates for the Ministry, the record shows the same steady growth here, that is to say success in this field of missionary activity has brought about an increase in the annual appropriations from $19.360 to $31,945. The work of the American Church Institute for Negroes in its nine schools has shown steady enlargement, necessitating an increase in its appropriation from $130,000. allowed by the National Council in 1923, to $195,000 in 1930.

These increased needs have been cared for by a reduction in appropriations for work outside the mission field but there is today no room for further reduction without sacrifice of vital work."

LINES FROM AN OLD MORAVIAN HYMN-BOOK.

"But art Thou come, dear Saviour? Hath Thy love
Thus made Thee stoop, and leave Thy throne above
The lofty heavens, and thus Thyself to dress
In dust, to visit mortals? Could no less
A condescension serve? And after all
The mean reception of a cratch and stall?
Dear Lord, I'll fetch Thee hence! I have a room
('Tis poor, but 'tis my best), if Thou wilt come
Within so small a cell, where I would fain
Mine and the world's Redeemer entertain;
I mean, my heart; 'tis sluttish, I confess,
And will not mend Thy lodging, Lord, unless
Thou send before Thy harbinger; I mean
Thy pure and purging Grace, to make it clean
And sweep its nasty corners; then I'll try
To wash it also with a weeping eye.
And when 'tis swept and wash'd, I then will go
And with Thy leave, I'll fetch some flowers that grow
In Thine own garden, Faith and Love to Thee:
With these I'll dress it up, and these shall be
With rosemary and bays. But when my best
Is done, the room's not fit for such a Guest.
But here's the cure; Thy Presence, Lord, alone
Will make a stall a Court, a cratch a Throne."

"Take my life and let it be
Consecrated Lord to Thee.
"Take my heart, it is Thine own,
It shall be Thy royal throne.
"Take my will and make it Thine,
It shall be no longer mine."

When this is done we can respond to the Church Program and say, in her words:

"Take my silver and my gold,
Not a mite would I withhold."

James R. Winchester,
Bishop of Arkansas.

Book Reviews

JESUS AND THE CHILDREN. By Ethel L. Smither. Price $1.00.

FIRST BIBLE STORIES. By Jessie Eleanor Moore. Price $1.00. Thomas Nelson and Sons. New York.

These two books are in a series called the American Standard Bible Readers Series. The are written by members of the Editorial Staff of Children's Publications of the Methodist Episcopal Church. They help to give one an insight into the reason for the dearth of real Bible knowledge among the young at the present time. They are the old favorites taken from the Bible arranged for children with plentiful illustrations. The illustrations will prove valuable but the stories have been so clothed with a mass of inconsequential details that the chaste beauty of the originals has been entirely obliterated. It is as if one were to stop in the middle of the combat between David and Goliath to discuss the twist of David's curls. The elder Apocryphal Gospels catered to the hankering for the marvelous of the time by adding puerile miracles, these go to the opposite extreme, but neither add anything of value to the simple dignity of the Bible.

Frank Cox.

EXPLORING THE BIBLE: A Study of Background and Principles: By Frank E. Gaebelein, Headmaster of the Stony Brook School. Cloth. Pp. 195, with Appendix of Questions on the Text and Index. Published by Harper & Brothers, New York. Price, $1.50.

The author of this splendid book, as the Headmaster of one of the outstanding college preparatory schools of the country, has had long experience with the problem of making the Bible and its great message really appeal to the mind and heart of the adolescent and become the foundation of character and life work. He seems to us to have come more nearly solving this difficult problem for our

generation than any other writer on the subject we have seen. He has just that open-minded, frank appreciation of the assured results of modern scientific knowledge, together with an undogmatic, reverent conservation of the Scriptures as they have been the inspiration and guide of the ages, that will best fortify the faith of youth against the obscurantist and the rationalist as well.

We appeal to the Headmasters of all our Church Schools to get the book and examine it with a view to its introduction, under the most competent instructor available, into the class room of say the fourth or fifth forms of college preparatory work. We appeal to them to digest personally the Preface, in which the author gives an impressive survey of the present neglect and compelling need of reclaiming the Bible as the foundation of our educational system. We wish that certain passages in his "Confessio fidei" as to the challenge of the educational situation and what can and should be done to meet it, should be, as it were like Luther's Theses, nailed to the doors of every educational institution in the land, and most particularly to those of our own Church Schools:

"The chief sin of American education is a sin of omission. . . . The Bible is practically excluded from our national education. . . . Public educators look askance at a book that is liable to raise the taboo issue of religion within the halls of public education. Independent educators—the heads of private schools and colleges—either fear to offend the various creeds represented by their students or are bound by the even greater terror of being thought old-fashioned and illiberal as still to believe in the Bible. Indeed, modern liberalism is just as stringent in its demands as the old orthodoxy. And what thoughtful observer of our educational and social life can deny that "renaissance paganism" is today a force in school and society. . . . The Bible is the one indispensable study which the individual Christian must by the command of his Lord pursue. Consequently no system of education, more specifically no school or college, that does not accord the Bible adequate representation, can rightly claim the designation of Christian. . . . **The Stony Brook School has courageously given to the study of the English Bible an honored place as a subject required for three recitations a week throughout the entire secondary course.** (Emphasis ours.) Would to God that all of our own Church Schools would rise to the same courage, where now they halt at one recitation, or at two, a week, and the student body often realize that the real stress of education is being devoted to other subjects—required for college entrance. Ed.) . . . Academic standards have not suffered. The School has met the tests of regional accrediting agencies. Graduates have entered college and have proved, by the quality of their work, the calibre of their preparation. So much for the fear, often expressed by cautious schoolmasters, that college requirements will not permit expenditure of time for Bible study! That the Stony Brook School has done much and more and has maintained a Christian atmosphere functioning vitally and reciprocally through faculty and student body is beyond the province of these pages."

E. L. W.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

DIFFICULTIES IN THE WAY OF AN INCREASE OF THE MINISTRY.

Mr. Editor:

At page 14 of your issue of September 21, 1929, there is an interesting account of a resolution adopted by the Commission of the Ministry. Its purpose was to call attention to the pressing necessity that more young men of promise should offer themselves for the ministry of our Church. A portion of the resolution runs thus:

> "That every means of writing and speaking be used by this Commission and others concerned to arouse the entire Church to a sense of its serious shortage of suitable men for meeting its present opportunity."

The writer of this letter is thoroughly persuaded of the existence of such a shortage; he has served on the vestries of two parishes in different states, and has twice been a member of a committee for finding a suitable clergyman for rector of a parish. The experience was enlightening without being inspiring. He is anxious, therefore, to try to indicate how this problem of increasing the number, and improving the quality, of our clergy, appeals to one who is a lawyer and man of business.

Let me come directly to the point: Before we can expect high-minded and spiritual youths to offer themselves for the service of God as clergymen of our Church, it is essential that both the popular and the ecclesiastical conception of the duties, the standing, and the divine call of a clergyman, should be immensely raised. Personally, I do not wonder that earnest lads and young men hesitate to come forward, if they judge the office by the estimate which church members themselves evidently make of it. Let us try to put ourselves in the place of such a youth. He naturally finds his inspiration to enter the ministry from reading of the life and character of Him who was the Alpha and Omega, the First and the Last, our Lord Jesus Christ, the Almighty. He follows up such reading by a study of the lives of the Apostles, particularly of such outstanding and commanding figures as St. Paul, St. Peter and St. John. He reads of our Lord's never-to-be-forgotten mandate to the eleven on the mountain in Galilee, to go into all the world and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, and teaching them to observe all things whatsoever He had said unto them. He reads St. Paul's tremendous assertion, "Woe is unto me if I preach not the Gospel." He reads of the Apostles' glorious company that went forth over land and sea; the very call of God seems to enter his heart.

Then he turns to look at the actual conditions in our Church. What does he see? An unlovely and uninspiring picture, namely: that when he becomes a rector, he will be expected to divide his time and strength between such things as the following: (1) The raising of money, so that his parish may pay its quota and make good its budget, or may build some new and costly church edifice; (2) the attending innumerable meetings of committees and societies and boards and conventions, and gatherings of young people and elderly people, where one of the principal pieces of business is that of eating and drinking, and where it is demanded of the clergyman, above all things, that he be what is known as "a good mixer." Over and above all this, he will see that the actual saving of souls and of inspiring those who are saved to go forward into the greater things of life, is shoved very much into the background. With a very little study of our new Prayer Book, he cannot help perceiving that our General Convention has given every encouragement to spending as little time as possible in the services of the church, in prayer, in listening to God's Holy Word. He will wonder why it is that a clergyman can commence the Sunday service with the words, "I was glad when they said unto me, we will go into the House of the Lord," and will then so reduce the reading of the psalter that it consumes scarcely more than a minute and a quarter. Perhaps he will see that many clergymen seize the opportunity (granted for the first time by the new Prayer Book) to omit the reading of one of the lessons at Evening Prayer, and to read just as few prayers as possible. He will wonder why there is so often a studied attempt to belittle that service which one of our Bishops has called the Church's "Missionary Service," namely: Morning Prayer. This service appeals to all persons, both those already within the church, and those who are without its membership, for it is the service which is meant to reach all sorts and conditions of men. It calls for a larger reading of Scripture than the Communion Office, and it places before the congregation things which the Communion Office, with all its beauty, does not pretend to set forth, such as the psalms, and the Old Testament prophecies and stories, so deep and inspiring and so wonderfully interesting. If it be true, as the psalmist says, "When thy word goeth forth, it giveth light and understanding unto the simple," why does it come to pass that it is becoming increasingly fashionable to shove Morning Prayer aside, especially on notable occasions and great days, such as the First Sunday in Advent, Christmas, Epiphany, Easter, Whitsunday, and Ascension Day, and the like? The Communion Office, glorious as it is, shows by its very composition and its own statements and rubrics, that it is designed for those who are already members of the Church, and who have solemnly accepted the duties and responsibilities of adults that are assumed at confirmation. Morning and Evening Prayer were introduced at the Reformation for the very purpose of laying before the people a greater portion of God's inspiring Word.

No youth who thinks long or deeply can fail to see that something very like a spiritual dry rot has come over our Church within the last twenty-five years or more. Preaching has sunk to a pitiably low ebb, and yet it is second to nothing in importance, if the cause of Jesus Christ is to win a lost world. The things that our Lord

treated as of supreme importance are the things to which the Church at this time is giving relatively little heed. As a Church, we are largely taken up with the cares and riches and pleasures of this life, and are bringing little or no fruit to perfection. We are deeply concerned with questions of organization, with national councils and provinces and committees, with raising money for large and expensive cathedrals, and with supplying fine music. We lay relatively little emphasis on prayer, on the hearing of God's Word, on the preaching of the Gospel; we say little of sin, of righteousness, and of judgment, the three things which our Lord told His Apostles that the Holy Spirit should convince the world of.

If it be asked, why does not a right-minded youth determine to enter the ministry and attack such worldly conditions and practices, and seek to restore the higher life intended by our Lord, the answer is this: First, only a man of unusual and unbending courage is in a hurry to undertake the task of combatting the huge and overwhelming prestige of the clerical organization of our Church, the great mass of Bishops, Priests and Deacons, supported in large part by a worldly and careless laity. Such a man requires the call of a Luther or a Knox, an Elijah or a St. Paul. Few men have the courage for such a task. God grant that the courage and the call may come to many of our youths in the near future. Secondly, the conditions that we have sketched thus hastily, where the really important work of the Lord is moving along upon chariot-wheels that turn so very heavily, are enough to make many a man turn away and try to find his life's work in some side line, or in some other communion, or to say to himself in disgust, "Can these dry bones live?"

There are other serious difficulties, but I must not try to talk of them now. I have consumed more space than I like, as it is. May we all pray for an outpouring of the Spirit upon our beloved Protestant Episcopal Church, so that the arm of the Lord may awaken as in the olden time. I am sure such an outpouring will come some day; let us hasten it by all the power God has given us.

William Allmand Robertson.

East Orange, N. J.

ENCOURAGEMENT.

Mr. Editor:

When I renewed my subscription last week, I was too busy to say how deeply I respect your courage and fearlessness, and how much solid good and comfort our family gets from the Southern Churchman ever since you became editor. You are running it on a level it never before attained, in my life time.

New York City. **Reader.**

Church Intelligence

Dean Ablewhite Elected Bishop.

The Very Rev. Hayward S. Ablewhite, dean of St. Paul's Cathedral, Marquette, Michigan, was elected Bishop of the Diocese of Marquette at a special meeting of the Convention of Marquette held in Grace Church, Ishpening on December 17, 1930. The bishop-elect, whose consecration is expected to take place in Marquette about a month hence, is forty-two years old, and has been dean of St. Paul's Cathedral since 1928. He will be the third bishop of the Diocese of Marquette, succeeding the Rt. Rev. Robert L. Harris, D. D., who resigned recently because of poor health.

St. James, Atlantic City, Has Memorials to Bishop Murray.

Lanterns in memory of Bishop Murray have been hung in the nave of St. James' Church, Atlantic City, N. J., where the Bishop's sudden death occurred on October 3, 1929. A silver cross has been placed on the concrete floor of the chancel, with an inscription reading:

> Here the soul of John Gardner Murray, D. D., Bishop of Maryland, Presiding Bishop of the Church, was quickly called into the nearer presence of God on Thursday, October 3, 1929, and on this spot his body lay before the altar of God and in the midst of his brethren.

A bronze tablet bears the following inscription:

> The Lanterns in the nave are in grateful and loving memory of the Rt. Rev. John Gardner Murray, D. D., Bishop of the Diocese of Maryland, Presiding Bishop of the Church.
>
> On October 3, 1929, at the altar of this church the Presiding Bishop celebrated the Holy Communion for the last time. Three hours later, in the same church, while presiding over a council, of his brethren gathered to choose others for the apostolic office, John Gardner Murray, who walked with God, "was not: for God took him."
>
> Blessed are the dead which die in the Lord from henceforth:
> Yea, saith the spirit, that they may rest from their labours:
> And their works do follow them (Revelation 14:13).

Both inscriptions were written by Bishop Matthews.

Bishop of Southern Virginia Diocese Dies in Norfolk.

The Right Rev. Beverley Dandridge Tucker, D. D., Bishop of Southern Virginia and one of the most prominent Churchmen in this country died at 11:05 P. M. Friday, January 17, in the Sarah Leigh Hospital, Norfolk, Virginia. Bishop Tucker's death was the result of an illness following a fall sustained by him November 1, on the front steps of his home in Norfolk.

Funeral services were held Monday afternoon at old St. Paul's Church, Norfolk, of which Bishop Tucker was for many years the rector. Burial took place at Charlestown, West Virginia, where Bishop Tucker's late wife, Mrs. Maria Washington Tucker, was buried.

The Norfolk "Virginian-Pilot" said:

"Bishop Tucker numbered his personal friends by the thousands, and through his works of kindness and charity, he came to be known as 'the beloved bishop,' by persons of whatever congregation.

"Among his kindly tendencies was a habit, formed when he first entered the ministry, of calling upon households visited by trouble, sickness, or death, no matter what denomination they presented. His gentle presence comforted many a desolate home and during his long years as a rector it was said of him that he was always the first to reach the home of those in sorrow.

"For twelve years, from 1906 to 1918, Bishop Tucker made his home at Lynchburg, where he speedily became as beloved as he was here during his tenure as rector of Old St. Paul's. An example of his unaffected kindliness and hospitality became apparent during his years at Lynchburg when each Sunday, around his family board, would be gathered some of the boys from the Virginia Episcopal School, situated a few miles from the city.

"It did not matter to Bishop Tucker whether he knew the boys. His son, Ellis, now at St. John's, Shanghai, China, and then an instructor of mathmatics at the Virginia Episcopal School, would simply extend a general invitation and all of the youngsters who could get away would take Sunday dinner at the bishop's table. In fact, they would visit the bishopric, or as it was more generally known, "Bishop Tucker's house,' on every occasion that 'town leave' was granted. On Monday, the weekly holiday, the bishop was sure to receive many young visitors.

"His hospitality never failed. He received prelate and preparatory school youngster with the same cordial welcome and the 'stranger within the gates' was no longer a stranger when he passed the portals of Bishop Tucker's home. Much of the charm of the home was due to Mrs. Tucker, as remarkable a woman as he was a man. Many a homesick boy sobbed out his woes to her and her gentle voice and tender fingers tided scores of lads over the doleful period when to leave school and go home seemed all that life was worth living for."

The Norfolk paper also recalled an unique ceremony when Bishop Tucker's youngest son, Francis Bland Tucker, now rector of St. John's, Georgetown, D. C., was ordained. Bishop Tucker conducted the ordination services and in the chancel with him were his other clergymen sons, including the Rt. Rev. H. St. George Tucker.

The Richmond "News Leader" said:

"By all who had the privilege of claiming Bishop Tucker as a relative or a friend, his death was today keenly regretted, as that of a man who was not only a notable Churchman and a rare scholar, but one who in his whole bearing charmingly exemplified the finest traits of the Virginians of an older day.

"By virtue of his years and his attainments Bishop Tucker, at the time of his death, was the ranking member of one of the most distinguished families in the history of the state. Each generation of his family, from the earliest period of the commonwealth, had contributed conspicuous leaders in various fields of service, but none of them was more honored and beloved by Virginia people than this venerable bishop and man of learning who has now fallen asleep.

"Bishop Tucker was a great grandson of St. George Tucker, who was a colonel of Virginia militia in the War of the Revolution and was also professor

of law at the College of William and Mary, and a member of the Court of Appeals. He was a grandson of Judge Henry St. George Tucker, President of the Court of Appeals of Virginia.

"Among the several prominent sons of Judge Henry St. George Tucker and Mrs. Ann Hunter Tucker, was the late Nathaniel Beverley Tucker, who was the father of Bishop Tucker, and who is recalled by many of the older citizens of Richmond as a man of brilliant wit and charming social gifts. Nathanie Beverley Tucker died in Richmond in 1890, after a notable career as an editor and a diplomat in the service of the Confederate States Government.

"Bishop Tucker was a native of Richmond, and this city claimed him as one of her most distinguished sons. His father was the late Nathaniel Beverley Tucker, and his mother was Jane Shelton Ellis, a daughter of Mr. and Mrs. Charles Ellis, of Richmond.

"Bishop Beverley Dandridge Tucker was born here, November 9, 1846, at the old home of his Ellis grandparents, which stood for many years at the southwest corner of Franklin and Second Streets and was one of the notable homes and landmarks of the city during the greater part of the last century. Edgar Allan Poe as a boy had been a frequent guest in this old home and the old garden of Mr. and Mrs. Ellis, on the opposite side of the street, was Poe's 'enchanted garden'.

"Bishop Tucker, as a youth, was educated in England during the period when his father was United States consul at Liverpool, in the fifties, and he also attended a well-known school at Vevey, Switzerland. In the latter institution he acquired a perfect knowledge of the French language, which he continued to speak with beauty and precision all his life. His later education, just after the close of the War Between the States, in which conflict he had taken an honorable part as a member of the Otey Battery, was received at the University of Toronto, Canada."

Bishop Tucker was fifteen years old at the outbreak of the War Between the States. In 1864 the young man enlisted in the Confederate Army and served with distinction in engagements around Richmond, being with General Lee's Army at the surrender of Appomattox. General Lee was a close friend of the family, and took a personal interest in the youthful soldier, who was one day to become one of the most distinguished Churchmen in the State.

"After the close of the war and his return to Virginia from Canada he determined to enter the ministry of the Episcopal Church and with this purpose in view he became a student at the Theological Seminary at Alexandria, from which he graduated in 1873.

"He was married, July 22, 1873, to Miss Anna Maria Washington, a daughter of Colonel John Augustine Washington, C. S. A., of Mount Vernon. Colonel Washington was of the illustrious Washington family of Virginia, and was the last member of that family to own and reside at the noted estate on the Potomac. From him Mount Vernon passed into the reverent custody of the Mount Vernon Association and became the outstanding historical shrine of the American people. Mrs. Maria Washington Tucker, Bishop Tucker's devoted wife, died at her home in Norfolk a few years ago.

"Ordained to the diaconate in 1873, and to the priesthood in 1875, Bishop Tucker's first parish in Virginia was that of Farnham and Lunenburg, in Richmond County, where he continued to serve until 1882, when he went to Norfolk to become the rector of old St. Paul's Church, in that city. He continued in Norfolk, as rector of St. Paul's, until he was consecrated, October 3, 1906, as bishop-coadjutor of the Diocese of Southern Virginia, of which diocese the late Rt. Rev. A. M. Randolph, D. D., was then bishop.

"Upon the death of Bishop Randolph, in the spring of 1918, Bishop Tucker became the bishop of the diocese, which he continued to serve with unremitting zeal until his recent illness, which resulted from the fall sustained by him at his Norfolk home, Stockley Gardens.

"No recital of Bishop Tucker's notable services to his denomination and to the whole cause of religious work would be complete without recalling his vital interest in missionary work; his fatherly devotion to both clergy and people of Virginia of every faith; and his special efforts to further the welfare of the Negro people of his diocese.

"Since the death of Bishop Randolph, Bishop Tucker had served as the President of the Board of Trustees of the Bishop Payne Divinity School which was established some fifty years ago for the purpose of training Negro men for the ministry. Also within the bounds of Bishop Tucker's diocese was the St. Paul's Normal and Industrial School, at Lawrenceville, where a great and constructive work has long been carried on for the benefit of Negro youths.

"In 1919 the Diocese of Southwest Virginia was formed and thus the size of the Diocese of Southern Virginia was lessened to some extent in a geographical sense but the Southern Virginia diocese still contains some fifty organized parishes, together with several separate congregations representing about 13,000 communicants.

"Bishop Tucker was distinguished not only as a forceful preacher of the gospel, but as a gifted poet and writer and as a historian, and many of his addresses delivered on occasions of unusual significance throughout the state are recalled with pleasure by those who heard them delivered by him. No one who ever heard Bishop Tucker speak could readily forget the tones of his charmingly modulated voice that so happily gave expression to the culture and the sympathetic nature of the speaker. In reading the great hymns of the Church at large and the beautiful ritual of his own denomination Bishop Tucker's tone of voice was one of great softness and beauty that added to the effect of the words recited by him.

Bishop Tucker is survived by thirteen children, of whom nine are sons and four are daughters. His sons are: The Rt. Rev. H. St. George Tucker, D. D., Bishop of the Diocese of Virginia; the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's Church, this city; Augustine Washington Tucker, M. D., of Shanghai, China; John Randolph Tucker, attorney at law, Welsh, W. Va.; Richard Blackburn Tucker, of Pittsburgh, Pa.; the Rev. Herbert Nash Tucker, of Suffolk; Lawrence Fontaine Tucker, of Pittsburgh; Ellis Nimmo Tucker, of Shanghai, China and the Rev. Francis Bland Tucker, of Washington, D. C.

"Bishop Tucker's daughters are: Mrs. Winthrop Lee, of Concord, Mass.; Mrs. Luke M. White, of White Plains, N. J.; Miss Lila W. Tucker, of Norfolk, and Mrs. Malcolm Griffin, of Bedford County.

"Bishop Tucker is also survived by a brother, Charles Ellis Tucker, of Memphis, Tenn.

"Two other brothers of Bishop Tucker were the late James Ellis Tucker, of San Francisco, and the late John Randolph Tucker, of Richmond, who were well known here; and a sister was the late Miss Margaret N. Tucker, also affectionately recalled by the Richmond people of the older generations."

Romanists Praying For Us.

Arthur Brisbane says:

"It may comfort Protestants, Hebrews, Mohammedans, Confucians, and Buddhists to know that next (today) Saturday, 2,000,000 good Catholics will pray for their conversion to the Catholic faith.

"Following the recent important statement by the Pope to the effect that Protestants are turning toward the Catholic Church, Cardinal Hayes, of the New York Diocese, has instructed congregations in 444 churches under his control, to begin next Saturday an eight-day period of prayer, fasting and penance for the return of Anglicans and other Protestants, originally a part of the Catholic Church, into the Catholic fold, and that all others of whatever race or religion may embrace Catholicism.

"Increase in the number of converts to Catholicism will enable observers to form valuable estimates of the immediate effect of prayer on a great scale.

"The widespread effort at conversion should offend nobody. Conversions will not occur unless it is God's will that it should occur. And no one can object to that."

Wycliffe College Principal Passes On.

The Toronto "Globe" brings the sad news of the passing of one of Canada's greatest and noblest Churchmen.

The Rev. Thomas Robert O'Meara, D. D., LL. D., Principal of Wycliffe College, Toronto, died suddenly as the result of a heart attack, at his college residence. He was sixty-six years of age.

An editorial in the "Globe" reads:

"In the typical adventure of the last months of Principal O'Meara's life is the key to the whole career of a great teacher and leader in Christian life. At an age when almost every other man would have sought rest and repose, the veteran Principal of Wycliffe set out personally to visit every Wycliffe graduate serving as a missionary. His bodily strength proved unequal to the strain. His death yesterday was no doubt hastened by the pilgrimage.

"Yet it was exactly as that great man Thomas R. O'Meara would have wished. His whole heart was in his life-work, and the missionary spirit was the dynamo which drove a mighty human force.

"The Principal of Wycliffe was a staunch champion of those evangelical principles for which his institution was born. The impress of his touch was felt, not only in Canada, but through the missionaries sent forth to many lands."

On the long journey of the world tour, Dr. O'Meara seemed to overtax his strength and by the time he reached he was unable to carry out his original plan to visit all the stations there, although a reunion was arranged at a central point.

It was with keen disappointment that he returned to Toronto in poor health and unable to continue his duties, either as Principal of Wycliffe or to undertake any work in the interests of the Missionary Society of the Church of England in Canada.

In a Convocation address the Bishop of Mid-Japan made the statement that Wycliffe College was based upon two principles: Evangelicalism and Evangelism. In like manner it is asserted that so far as the human factor is concerned, the measure of growth and success to which the college has attained had been due to a large extent to the two Principals, Drs. Sheraton and O'Meara, who, throughout the fifty and more years of its history, had led in shaping its policies and guiding its destinies.

Dr. O'Meara during his active, conse-

crated life, besides being Principal of Wycliffe, filled many positions of major importance and was connected with numerous Church and other allied Christian organizations. Among them were the Church of England Deaconess and Missionary Training House, Havergal College, Ridley College, Upper Canada Bible Society. He was Canon of St. Alban's Cathedral, Toronto. Owing to ill health he refused the Bishopric of Caledonia in British Columbia.

One of the most interesting facts in relation to Dr. O'Meara's connection with Wycliffe itself, to which he was appointed Principal in 1906, is the fact that from May, 1887, the week after graduation from the college and three months before ordination, up to the time of his death he had been in continuous service with the college in financial, teaching or administrative work, in all, about forty-three years out of the fifty-two or three years of the college's history.

Canon H. J. Cody said: "His passing leaves a great gap in the work of his college, and in the general religious educational work of the Church of England."

Shirley Denison, K. C., member of the Board of Wycliffe, said: "He was the very life of the college. He was one of the best men I ever knew."

New Dean for DuBose.

The Rev. Albert Glenn Richards, D. D., has announced his acceptance of the office of Dean at the DuBose Training School, Monteagle, Tennessee, to which he was elected on November 21. Dr. Richards, a native of Maryland, is a graduate of Hobart and the General Theological Seminary, with a doctor's degree from the University of Georgia. For the past ten years he has been rector of Emmanuel Church, Athens, where the University of Georgia is located, many of whose faculty and students have been on his communicant list.

The Ven. W. F. Claiborne was elected active vice-president, which continues his work as field director and general executive of the school.

There have been a total of twenty-nine students enrolled during the past year, which closed December 19. The new library, a gift of Mrs. Alfred Pell, is under construction, and will probably be opened in June.

Bishop of Capetown Resigns.

An outburst of mingled grief, affection and pride has come from South Africa, caused by the resignation of William Marlborough Carter, Bishop of Capetown and Archbishop of the Province of South Africa. He has spent thirty-eight years in South Africa, loved by English, African and Dutch. Bishop Carey says that to have him go is like moving out from under the shadow of an oak.

Bishop Overs Accepts Rectorship in New York.

The Rt. Rev. Walter Henry Overs, S. T. D., retired Bishop of Liberia, has been elected rector of Grace Church, Hastings on Hudson, Diocese of New York, has accepted and expects to start work there on February 1. For the past year or two he has been assisting Bishop Ferris in Western New York.

Bishop Overs is of English birth. (A misprint in the usually invaluable Stowe's Directory would indicate that he was graduated from college at the age of eight.) He did missionary work in Nigeria before coming to this country. He was ordained deacon and priest in 1910, by Bishop Darlington, and after serving in New York and Pennsylvania for nine years, during which time he was deputy to the General Conventions of 1913, 1916 and 1919, he was consecrated Bishop for Liberia in 1919. Resigning in 1925 on account of ill health, he worked for three years under appointment of the National Council's Field Department. He is a Fellow of the Royal and the American Geographical Societies.

Pray.

At the meeting of the National Council and its Departments to be held in New York February 11-13, reports from the various dioceses of the amounts which may be expected from them on account of the quotas for 1930 will be in hand. If these reports indicate that less than the quotas assigned will be paid, the National Council will be obliged to cut work now in progress in order to balance the budget.

Will you not pray that this catastrophe may be averted.

Charles P. Anderson,
Presiding Bishop and President of the National Council.

Fifteenth Anniversary of Bishop Hulse's Consecration Observed.

The fifteenth anniversary of the consecration of the Rt. Rev. H. R. Hulse, D. D., second missionary bishop to Cuba, who was the first bishop to be consecrated in the Cathedral of Saint John the Divine, New York, was observed by a special service in Holy Trinity Cathedral, Havana, on Sunday, January 12. The Bishop delivered the anniversary sermon, in which he gave the important stages in the development of the work in Cuba. The following Tuesday a parish reception was given to the Bishop and Mrs. Hulse at the Episcopal Residence.

Members of the Cathedral Parish and many other friends came to the reception to extend to Bishop and Mrs. Hulse congratulations and best wishes.

Sale of Priceless Bible Fought by Polish Council.

A special cable to the Globe and the New York Times reports that a Gutenberg Bible, belonging to the Catholic Seminary at Peplin, a former Province of West Prussia, was sold on January 9 for $110,000 to an American. The Bible, which was the only one in Poland printed by Gutenberg, had been kept since the fifteenth century in the library of the Bernardine Monastery in Lubawa, and only recently moved to Peplin. It is said to be one of the only ten known to exist. The Council of Polish Bibliophiles has sent a protest to the Ministry of Education against the Bible's exportation, but it remains to be seen whether the government can cancel the sale.

A Centennial Pentecostal Celebration.

A Centennial Pentecostal Celebration of the nineteen hundredth anniversary of the Church is being held in Columbus, Ohio, January 19-26. It has been arranged under the auspices of the Ohio Council of Churches, which includes members of many denominations.

Four conventions are included in the celebration.

The Eleventh Annual Ohio Pastors' Convention, January 20-24.

The Third Annual Ohio Conference of Church Women, January 21-24.

The Second Annual Ohio Laymen's Convention, January 21-24.

The Ohio Young People's Convention, January 24-26.

"Christian Unity" is the central theme for all four conventions. In the addresses by world-famous religious leaders and in the various commissions or sectional meetings, present-day movements for organic union of denominations and for consolidation of local churches, together with other phases of Christian unity, will be effectively presented and thoroughly discussed.

Dr. Littell to be Consecrated in February.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Samuel Harrington Littell, S. T. D., as Bishop-elect of the Missionary District of Honolulu, on Thursday, February 27, 1930, in St. Andrew's Cathedral, Honolulu, T. H. The Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota will be the consecrator, assisted by the Rt. Rev. John McKim, D. D., Bishop of North Tokyo, and the Rt. Rev. Henry Bond Restarick, D. D., Bishop.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Woman's Auxiliary.

Mrs. Louis D. Simonds, of Charleston, was reelected president of the South Carolina Woman's Auxiliary to the National Council of the Protestant Episcopal Church at the close of the very successful and fruitful tenth annual convention, at Florence, January 7-8. Other officers reelected were: Mrs. W. S. Poyner, of Florence, secretary; Mrs. Marie Heyward, Charlestown, treasurer; Mrs. H. D. Bull, Georgetown, educational secretary. Mrs. J. H. Rast, of Charleston, was chosen secretary of supplies and Miss Minnie T. Hazard, Georgetown, Custodian of the United Thank Offering. Bishop Albert S. Thomas officiated at the consecration of the officers. The Right Rev. Edwin Penick, Bishop Coadjutor of North Carolina, made a brief, stirring address on "The Epiphany Story".

The Rev. W. S. Poyner, rector of the Florence Church, and Mrs. H. O. S. Jackson, president of the Florence Branch, made cordial addresses of welcome to the visitors, to which Mrs. Ernest Duval, of Cheraw, responded appropriately and happily. Dr. Homed W. Starr and Bishop Thomas addressed the convention, by invitation, and reports from various departments of the work were presented by Mrs. William Eggleston, Mrs. L. A. Prouty, Mrs. I. G. Ball and Mrs. E. E. Rembert. The report of Miss H. P. Jervey on the Year Book was especially interesting and informing.

Other addresses, on selected subjects, were by The Rev. H. D. Bull, Mrs. Claude Whaley, substituting for Mrs. W. J. Loaring Clark, of Tennessee, unavoidably prevented from attendance, Miss Jervey, Mrs. Schoolfield, the Rev. Conrad H. Goodwin. The convention accepted an invitation to have its next meeting in St. Michael's Church, Charleston.

At the annual meeting of the Chancel Guild, of Grace Church, Charleston, S. C., Mrs. William Gaillard was reelected president; Mrs. William Way, vice-president; Mrs. P. G. Robertson, treasurer; Mrs. Henry O. Strohecvker, secretary.

Good Financial Report.

Encouraging reports on the financial condition and outlook of the Diocese of South Carolina were given by W. A Boykin, chairman of the department, at the first meeting for this year of the Executive Committee, Bishop Thomas presiding. Collections by the Diocese from the parishes in 1929 amounted to $40,000 and it is confidently predicted that this will be substantially increased this year.

Although the Council reduced the amount of the Diocesan Budget for the coming year, the pledge to the National Council of the Church was increased from $8,000 to $10,000. In 1929 the contribution to the national body was $9,600, or $1,600 more than the sum pledged. Therefore the pledge was increased to $10,000 by unanimous vote. Those attending the meeting were: The Right Rev. Albert S. Thomas, the Rev. F. W. Ambler, dean of Charleston Convocation; the Rev. S. Cary Beckwith, chairman publicity; the Rev. H. D. Bull, Georgetown, chairman, department of missions; the Rev. Edgar C. Brunz, Orangeburg; Walter Hazard, Georgetown; E. E. Lengnick, Beaufort; Miss Emma C. McCabe; F. K. Myers, treasurer; Mrs. G. T. Patton, Darlington; the Rev. O. T. Porcher, Bennettsville, dean, Peedee Convocation; the Rev. W. B. Sams, Mt. Pleasant, secretary of the diocese; the Rev. H. W. Starr, Ph. D., chairman, department of Religious Education; W. Ancrum Boykin, chairman, Finance Department, and H. L. Tilghman, Marion; O. T. Waring, chairman, Field Department, and J. D. Lee, Sumter.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop

Preparations for Council and Many Meetings.

The Diocese of Florida is making her preparation for the Eighty-seventh Annual Council and its co-incidental meetings—a Clergy Conference, the twenty-second Annual Assembly of the Daughters of the King and the Fortieth Annual Meeting of the Diocesan Branch of the Woman's Auxiliary to the National Council.

The Clergy Conference will take place in St. John's Parish, the Rev. Newton Middleton, rector, January 22. For this conference Bishop Juhan is most fortunate in having secured the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, and some of his associates. All the Clergy of Florida will be in Jacksonville for this event. Needless to say, the topic to be dwelt upon is Evangelism. The day will be closed by a mass meeting for the clergy and laymen.

On this same day also the Daughters of The King will assemble in their annual session. Their meetings will be held in the Church of the Good Shepherd, the Rev. Charles A. Asby, rector. Mrs. G. Hendree Harrison, of Pensacola, the President of the organization, will be the presiding officer.

January 23, at 10 A. M., in the Church of the Good Shepherd, the Annual Council of the Diocese and the Women's Auxiliary will open their sessions with a celebration of the Holy Communion, the Bishop of the Diocese being the celebrant as well as the preacher. The sessions of these two bodies will continue through the twenty-fourth. The Rev. Mr. Shoemaker wil laddress the two convocations, as well as the churchmen of the city, at a mass meeting on the night of the twenty-third. This meeting will also be held in the Church of the Good Shepherd.

In the absence of Miss Margaret G. Weed, the President of the Florida Branch of the Woman's Auxiliary, Mrs. J. D. Russell, the First Vice-President, will preside over the sessions. Several speakers of note will be present with the Auxiliary gatherings: Mrs. James R. Cain, the President of the Woman's Auxiliary in the Province of Sewanee, as well as the President of the Upper South Carolina Auxiliary, will be the guest of honor. She will make two addresses to the women. One on the Advance Work Program of the National Council and one on the Provincial Auxiliary Program. Accompanying Mrs. Cain will be Mrs. Joseph E. Hart, also of Upper South Carolina, who will speak during the Conference on Life Work. Mrs. Hart has had much experience with this work and is well qualified to present it to the women of Florida. The third speaker will be Miss Florence Drinker, a missionary, serving under the United Thank Offering, in the Black Mountain region of North Carolina. Miss Drinker's work is well known in Florida and many Auxiliary women who have shared her work through sending boxes of clothing and supplies to her mission station, will be most happy to meet her face to face.

Bishop Weller Preaches in Jacksonville.

On Sunday, January 12, St. John's Church, Jacksonville, the Rev. Newton Middleton, rector, was most fortunate in having as its preacher at the 11 o'clock service, the Rt. Rev. Reginald Heber Weller, D. D., LL.D., Bishop of Fond du Lac, Wisconsin. Bishop Weller is a son of St. John's, his father, the Rev. Reginald Heber Weller, having been rector of the Parish from the years 1869 to 1888. It was from this Parish that Bishop Weller entered the ministry and St. John's is very proud to claim him and very grateful when he visits Jacksonville and brings one of his powerful messages to her pulpit.

Bishop Weller preached on the text, "Behold your King". He dwelt on the inherent Kingship of Jesus, a kingship over the moral world, and on the real characteristics of His life among men.

During the holiday season Florida's Candidates and Postulants for Holy Orders, Eldred Simkins and Alfred Matthews, while at home from the University of the South, made themselves useful by taking charge of the services at the Church of our Saviour, Mandarin, and the Chapel of St. Paul's by the Sea, Jacksonville Beach, both points being without a minister in charge at the present time. Recently Mr. O. C. Rauchenberg, a lay reader of the Church of the Good Shepherd, Jacksonville, held the service at Mandarin and Mrs. William P. Cornell, the Executive Secretary of the Diocese, made an address on the Program of the Church.

Due to the indefatigable efforts and enthusiasm of the women of St. Luke's Church, Live Oak, the Rev. Carroll L. Bates, rector, and to the generosity of many interested members of the congregation, the Church and Rectory building have recently been repainted and a splendid recreation hall added to the Church plant. A complete bowling alley has been donated and placed in the hall and this is providing a great source of pleasure to the young people of the congregation.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

The One Hundredth Anniversary of the Consecration of Trinity Church.

On January 10, 1830, this old church was consecrated by the Rt. Rev. Dr. Richard Moore, second Bishop of Virginia, the whole state being one diocese, including West Virginia, in those days. Built in 1762; rebuilt in 1829, and a goodly portion of the original structure remains; consecrated in 1830; enlarged in 1893, are the principle dates. January 12 was chosen, being the Sunday nearest the exact anniversary to commemorate the consecration. Two of the former rectors were in the chancel, Bishop A. C. Thomson of this diocese, and the Rev. Newton Middleton, now at St. John's, Jacksonville, Fla. Regrets were sent by Bishop Reese of Georgia, also a former rector. The present rector, the Rev. Charles H. Holmead, had the Early Celebration of the Holy Communion with Bishop Thomson present in the chancel, and the Bishop delivered the historical sermon at 11 A. M. The day closed with a beautifully rendered Evensong of Thanksgiving at night.

C. H. H.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

The Bishop's Guild.

The Bishop's Guild held their annual Memorial Service on Friday, January 3, in the Bishop's Chapel at the Diocesan House. Bishop Helfenstein celebrated the Holy Communion to about fifty members of the Guild.

This service was especially in memory of Bishop Murray, whom the Guild had loyally supported during his Episcopate.

The object of the Guild is to raise money for the Bishop to use in the education of young men for the ministry. Each year their budget is made up and each year they go "over the top". It was their pleasure to turn over a check for $1,500 to Bishop Helfenstein which accounts materially for their splendid efforts during 1929.

N. E. P.

The Churchman's Club.

"Reciprocity between Christian Religion and Civilization with whom it comes in contact," was the subject of Bishop Anderson's address to the Churchman's Club of the Diocese of Maryland.

The meeting was held at the Emerson Hotel, Baltimore, on Wednesday, January 15, at 6:45 P. M. About four hundred men were present.

Besides Bishop Anderson's address the Club also enjoyed Canon C. E. Riley's talk on the "Problems of the Canadian Church".

Everyone missed the presence of Bishop Murray, but Bishop Helfenstein, accompanied by the President, Mr. Edward Guest Gibson, carried out the usual custom of going from table to table and shaking hands personally with each man present.

This occasion marked Bishop Anderson's first official visit to the Diocese of Maryland since his election as Pre-

(Continued on page 23.)

Family Department

JANUARY.

1. Wednesday. Circumcision. New Year's Day.
5. Second Sunday after Christmas.
6. Monday. Epiphany.
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Saturday. Conversion of S. Paul.
26. Third Sunday after Epiphany.
31. Friday.

COLLECT FOR THIRD SUNDAY AFTER THE EPIPHANY.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

COLLECT FOR ST. PAUL'S DAY.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

PAUL.

William Olney.

He was blinded by tradition,
  Which from childhood he was taught;
And the prejudice he nourished
  A still deeper darkness wrought.
But the journey to Damascus
  Cleared the shadows of the night;
And Christ's glorious revelation
  Put his ignorance to flight.

Then his knowledge of the Scriptures
  Came to help the new-born faith;
And the grace which showed the Saviour
  Was confirmed by what God saith:
So no college training needed,
  With the Word in heart and hand,
He not only preached the Gospel—
  But opposers could withstand.

In the quiet of Arabia
  He found spiritual light,
On the Holy Spirit's teaching
  Made God's saving purpose bright.
Then began the many journeys
  Through the world so far as known
And the preaching of the Gospel—
  The "good seed" amongst men sown.

O thou glorious apostle!
  May thy work and thy success
Teach ambassadors for Jesus
  How they, too, the world may bless!
Not philosophy nor logic,
  But Paul's motto: "Christ is all,"
Will destroy the modern idols
  And cause doubt and self to fall.

The Universal Prayer.

When ye pray, say, "Our Father" (Luke 11:2).

Suppose that we had never heard this bidding, how eagerly we should look for what would follow! For the greatest of spiritual teachers—He of whom plain men in His own time, sent to arrest Him, came back empty-handed, babbling, "Never man spake like this man." He in whom from then till now, and not least now, people of every sort, differing otherwise, have united to recognize the most spiritual and divine of human teachers—He is to speak on the highest and most distinctive, the hardest, yet the most universal, of human utterances; one towards which the stresses of experience, simple and daily, or crucial and tremendous, drive human hearts. He is to speak first to the little company, but sooner or later to an audience of the most varied kind: among them some such as pray best, but know best how hard it is to pray. Some who want to pray but have no notion how to do it; some children perhaps who love to be taught and encouraged to pray, and whose own praying is often so original and plastic; but indeed some of all sorts who, having some little turn or training in an art, know enough of it to appreciate the performance of commanding genius or exquisitely perfect skill. What will they hear? What will He say? How will He teach? For His reply must have a meaning for all sorts. The words that follow give the answer: "Say, Our Father" and the rest. It is not a disquisition, or, as we should say, a lecture, on prayer. A thing of that sort would be easier because it is abstract, and abstract teaching is easier to give because it allows the speaker more room to be vague. The answer of Jesus is of another sort; harder for the Giver, easier for the hearers, because though they understand it very little at first they can begin anywhere and grow with the understanding of it.

This is the method of this masterpiece. I would ask you to notice two things about it. One is the very simple observation that it has answered, or succeeded. Given as a prayer, it has been used as a prayer: not as a manual of teaching, however effective and concise, but as a prayer. It has, indeed, been abundantly commented on, explained and taught, but more by far than these, it has been prayed, and so its prayer-value has passed into the hearts and tempers of those whom it has taught by the best methods, the method of use.

The other observation is a little less obvious. It is that the prayer, though it is—and we may reverently say was meant to be—a prayer for all and always, had when He spoke it a special value and meaning for the moment—although one which it was never to lose. This value was that it was to be the special prayer given by the Master to His disciples. Notice the request as such to which it was the reply: "Master, teach us to pray as John also taught his disciples." That was the precedent in their minds. John gave those disciples of his a prayer, and no doubt they felt it had helped them. May not we, they felt, Thy disciples, have our prayer too, and a better one, since our Master, as John himself tells us, is so much the greater? It was to be the prayer of the "little flock" whom the Good Shepherd was getting about Him: and getting about Him with a purpose other than, and beyond, the good or the feeding of themselves. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom"—the Kingdom which He had announced from the first, when He came saying, "The Kingdom of Heaven is at hand"; the kingdom which He had illustrated and described by every kind of parable and picture; the kingdom to which He was to make claims most plainly when it was most dangerous, standing before Pilate: "My kingdom is not of this world," the kingdom that they vaguely hoped and felt that He was somehow going to set up and head—this kingdom was to be entrusted to them, to serve, to found, to carry forward, and so, of course, to pray for.

The prayer, therefore, is the prayer of the one loyalty, the common allegiance, the corporate body. The individual members will take it into their private use: but it is the prayer of the whole, and for the whole. So at its head, after the salutation of reverence, "Hallowed be Thy Name," comes the great supplication, "Thy Kingdom come." It was a prayer which was to come out of hearts alive with all this loyalty to the common cause. Sometimes, indeed constantly, it was to be the voice of the body speaking audibly in united assembly and worship: sometimes it was to be the prayer of those separated in time and place, yet stirred in their private prayings by the remembrance of each that, as he prayed, so the great company all the world over were praying.—Bishop Talbot (England).

The World's Most Beautiful Story.

Renan called the Gospel of Luke the world's most beautiful book. If Luke is the most beautiful book in the world, then the Christmas story is the most beautiful story among all the beautiful stories in that most beautiful book; and today that story is being read by the children of every land, in every language that has been reduced to writing. There lies on my desk a volume of selected short stories recently published and in the preface it is told that the essay is dead; and that the long involved historical novel is dead but that the short story is now a living reality in literature. That is not new. That has always been true. The children have known that a long time.

The Bible is full of inimitable short stories and of all the stories this is the best. If you wish to give immortality to literature you must give your words wings. If you can wed your history to song or story it will fly out into the world and will not rest until the tale is heard in every language. Here in this story history is wedded to music. Here is theology more thrilling than fiction. Here are facts marvelous, miraculous facts which are set to a melody that thrills and enthralls. Here is a creed that sings, and a creed that sings is the only creed worth while. There is no story like it. Little children love it; old folks listen to it with rapt attention. It is for youth and yet it is for age.

Let us think first of the singers. The singers are the angels. They have come out of the invisible. They are heavenly choristers in God's great cathedral of nature. The clouds are their curtains. The stars are their tapers. We would never have thought of such a story. It is a story not of man's invention or discovery. It is a surprise. We would never have thought of it. It is inconceivable. The angels have come out of the invisible and stand on solid ground beside the shepherds who keep watch over their flocks. What does it mean?

Well, it means that heaven and earth are one. It means that the visible and the invisible, the seen and the unseen, belong to one world. It means that death is not the end but that earth opens out into heaven and the angels and man belong in the family of God.

Scientists are never tired telling us

about the marvelous unity of the physical world. The spectroscope has revealed the fact that the most distant star that no eye has ever seen is the same in substance with the infinitesimal atom that is invisible.

So God would have us think of the larger world, the universe of life. It is one world. It is a house of many mansions—our Father's House, and God is in every minute of it. That is what the presence of the angels meant.

Let us think of the song. There are those who say that the story is a fairy tale, perhaps one of God's fairy tales. They suggest that the shepherds heard no music, that there were no angels and perhaps were no shepherds and no Christ Child. But the wonderful and incredible thing is that here is the song that was sung. We can read it. We can sing it and so strange and wonderful is the song that no singer we have ever known could have penned the words or composed the music. Certainly the shepherds could not have thought it out and in that dead, decadent age there was no one who could have manufactured the meter and invented the thought.

What a song it is! The chorister, or Herald Angel, sings his recitative alone, on the ground beside the shepherds—"Be not afraid for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the City of David a Saviour, which is Christ the Lord." Then the heavenly chorus made up of innumerable angelic choristers take up the refrain which echoes through the night—"Glory to God in the highest, and on earth peace, good will toward men." It is all one song. The Herald Angel gives the theme and the theme contains the Christmas message "Unto you—is born—a Saviour." That is the message which is given. That is the theme—"Unto you—a Saviour." That is not what the world was looking for. That is not what the world wants. It wants an advisor, an orator, a scholar, a philosopher, a scientist, a philanthropist, a big-business man; but what the world needs is a Saviour; for sin is here and fear is here and sometimes the night is dark and there are no stars. This is the most glorious message that was ever sung in song or story, "Unto you is born a Saviour."

Let us think of the shepherds. It was a strange audience to which the angelic host sang their music in the night. We remember the simple Swedish girl in her native simplicity singing before the queen; that fact is interesting and appeals to the imagination. But here the heavenly choristers sing their Christmas carol before nameless obscure peasants that keep watch over their sheep in the night.

I think I could have arranged it differently. I think I could have improved upon the scenery and the background I would have arranged it not out on the plains of Judea in the presence of a few scantily clad shepherds. I would have staged the Christmas pageant amid the glories of Herod's temple on Mt. Sinai in Jerusalem. I would have had the radiant heavenly light illumine the candlesticks and the altar and the golden bowls of the temple and I would have had the angel choir arranged to sing an antiphonal chorus while the high priest and all the priests and the Levites and the great, crowded audience of wondering people bowed in silence while the music echoed from corridor to court and all Jerusalem was thrilled with the song "Glory to God in the highest."

That is the way I would have done it. That is the way we would have arranged it if we had had anything to do with this Christmas pageantry; but that is not God's way. God always works in secret and in obscurity. He gives His revelation under cover of the night. He comes not to priests and to kings but to lowly folks. His voice is not heard in the street.

"How silently, how silently
The wondrous gift is given,
So God imparts to human hearts
The blessings of His heaven."

That is what Christmas means if it means anything. It means that all life is filled with glory and melody and joy; and that fear has forever fled. Jenny Lind summed up the great purpose of her life in four words—"I sing for God." So the shepherds went back to their task, each one holding his secret in his heart and saying to himself—"I keep sheep for God." That is the spirit which has transformed the world. "I do business for God." "I teach school for God." "I keep house for God." "I drive an automobile for God." "I plow fields and gather the harvest for God." "I practice medicine for God." "I nurse the sick for God." "I make money for God." "Glory to God in the highest." Anything I can do or say or sing I lay at His feet. I give Him what I have, whether it be gold or frankincense or myrrh, whether it be my song or my sermon, my scholarship or my sheep over which I keep watch. "Glory to God in the highest."—Dr. Kerr, in Presbyterian Banner.

For the Southern Churchman.

ANSWERS.

Charles Ballard.

Who loves the rose?
I, said the bee,
For the nectar I find among these clinging petals:
I love the rose.

Who loves the rose?
I, said the lover,
For my lady to twine in the shadows of her hair:
I love the rose.

Who loves the rose?
I, said the sleeper,
All summer I lie here with roses on my breast:
I love the rose.

Who loves the rose?
I, said the Lord God.
Last of all flowers I made her—queen of my Garden;
And when the two were exiled the Woman carried one away:
I love the rose.

Christ and the Harvest.

At the opening of His ministry the heart of Jesus was stirred by His conversation with a woman, who was a Samaritan. He went aside to meditate, and His disciples followed Him. Have you not a proverb that says something about there being four months to harvest? "Lift up your eyes and look on the fields; for they are white already to harvest." It is the heart of Jesus opening itself in fellowship with His disciples after what had happened at the well of Sychar.

At a later stage He had made a tour of the villages, preaching the good tidings of the Kingdom and healing the sick. He had found the people to be as sheep without a shepherd: "the hungry sheep look up and are not fed." Again, He had retired to reflect upon His experience, and again He spoke to His disciples. "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the Harvest, that He will send forth laborers into His harvest." He was training His disciples.

It was, as I suppose, still later in His ministry, when the clouds were gathering. The time—the immediate time—before Him was short, and He was straitened until that which He called His baptism was accomplished. He was sitting towards sundown on a hillside, and His disciples were lying on the ground beside Him; they were watching a shepherd on the opposite hill, across the little valley, who was leading his flock into the fold for safety during the night. "I am the Good Shepherd." The door of the fold is closed and the darkness is beginning to cover the land. "Other sheep I have, which are not of this fold. Them also I must bring." He was looking into the future, and foreseeing when He would bring them in through the fellowship of His disciples. —Rev. David Jenks.

THE HYMNS OF CHARLES WESLEY.

What simple strains are these, to live so long,
To move so many in so many lands,
When self-appointed arbiters of song
Are all effaced like scribblings in the sands!

In dens of London, choked with sin and shame,
The beggar and the burglar stop to hear,
And in the night, beneath the street lamp's flame
The ruined woman feels a burning tear.

In mines of Cornwall, underneath the sea,
The brimy laborer hears their martial tread,
Their fervent call from coming wrath to flee;
Above the ocean thunders overhead.

Amid Missouri's forests, dark and lone,
And by the Mississippi's turbid waves,
In nameless churchyards bramble-overgrown,
Their converts fill a thousand thousand graves.

Among the rude huts of the pioneers,
These hymns awoke the wilderness at dark,
Above the cries of wild beast, fraught with fears,
The panther's growling and the gray wolf's bark.

So I remember, when a barefoot boy,
I thrilled to hear thy wondrous trumpet-call
To Zion and its days of deathless joy,
Its crystal river and its jasper wall.

And, led by thee, I saw its clustered palms,
Its shining summits with their diamond skies,
A Beulah-land, with everlasting calms,
And lilies wet with dews of Paradise.

These hymns have raised the peasant from the sod,
Have made the rude, half-savage nature sweet,
Have reared a score of kingdoms unto God,
And laid a million hearts at Jesus' feet.

—Walter Malone.

The greatest possible joy of the human heart is the joy of salvation, but to make such a salvation possible Christ became a man, a man of sorrows and acquainted with grief, who came into the world to save sinners. Christmas would not be Christmas unless there were a Calvary.

For the Young People

For the Southern Churchman.

IN YOUTHFUL DAYS.

E. Elizabeth Bateman.

"Seek ye the Lord in the days of thy youth before the evil days come, when thou shalt say, 'I have no pleasure in them'."

Seek ye the Lord in youthful days,
When hearts are young. Oh, learn to praise
Thy great Creator's wondrous ways.
Learn to adore Him and to bless
His loving kindness, faithfulness,
And with thy life His love confess.

Seek ye the Lord. For wisdom pray
Thy life to guide in every way;
To trust and serve Him and obey.
'Twill fill thy days with peace and joy,
And happiness without alloy,
When thus thy powers thou dost employ.

In Everything Give Thanks.

The gallant and indomitable Paul was writing to the Christians in Thessalonica—our modern Salonika—when he said, "In everything give thanks." Admittedly it is a hard saying.

But Paul was a pretty good practicer of what he preached. Such record of his life as we have, and more particularly the letters from his hand which have come down to us, furnish abundant evidence that this courageous little man, incessantly active, undergoing hardships, facing gravest perils, beset by treacherous foes, meeting innumerable discouragements and disappointments, suffering from physical affliction, maintained a thankful heart whatever happened. Few notes are so characteristic of the music of his life as those of joy and praise. He sang in prison, his feet in the stocks, his wrists in chains. He sang in the storm, when the fierce euroclydon, sweeping down upon the Mediterranean, tossed the little ship on mountainous waves, and every moment threatened disaster. When criticism and contempt were heaped upon him, and the cold shoulder was offered his loving approaches, the spirit of praise and rejoicing did not leave him.

There can be no question that such a spirit as this makes for triumphant living. It is the psychology of the overcomer. It maintains the resilience of the soul. It gives wings which can rise above the low-hanging clouds and glimpse the stars in the darkest night. With such an attitude of mind it is vastly easier to get well if one be physically ill.

The thankful spirit liberates and stimulates the constructive forces of life; the spirit of gloom and grouch and despondency inhibits them.

With Paul every day was a thanksgiving day, and thanksgiving was in fact thanksgiving. Thank and think are related words; they both sprang from the same root. It is the thoughtless who are the thankless; the people to whom life is a matter of sensation rather than of reflection.—Chicago Evening Post.

The Word Teddy Backed Up.

"Huh! You can't do it!"

The voice had a jeering tone that was not pleasant to listen to.

"I can!" Teddy Perkins emphasized the assertion by a stamp of his foot. "Say, mother," he appealed as Mrs. Perkins at that moment appeared upon the scene, "Donald says I can't get V. G. in conduct for a week, and I say I can! I know I can! Don't you believe it, mother?"

"Why, yes; if you know you can, of course you can," mother said with an encouraging smile. "But 'know' is a pretty strong term to use, son, unless you can back it up," she cautioned.

"You'll see whether I can back it up!" the boy declared, straightening himself.

Teddy was mischievous, and apt to be careless about his conduct marks, although he was quick to learn, and in his lessons V. G. appeared quite often upon the cards that he carried home for his parents' signatures.

His brother, Donald, was a little jealous of the readiness with which Teddy mastered his lessons, for Donald was not quite as quick to learn as his wide-awake little brother, although he excelled him in conduct. If Donald's V. G.'s could have been transferred to Teddy's card, or Teddy's to Donald's, the result would have been a card to delight the eye of any fond parent or appreciative teacher.

The next day Teddy started to school with a new light in his eyes. He walked directly to his seat, even before the school was called to order, which was a very unusual thing for Teddy Perkins to do. In vain, Dick Jones stuck pins in him arm and tickled his neck with a feather from his seat behind; Teddy kept his eyes studiously fastened upon his books until his tormentor got tired of his efforts to tease and also went to studying.

Once when Teddy raised his eyes he caught Miss Durkee watching him approvingly, and, thus encouraged, he managed to keep out of mischief for one-half day, at least. The afternoon was easier to get through, because it was shorter, and there was not a prouder boy in Spencer than Teddy Perkins when he rushed into his mother's presence at four o'clock and triumphantly held out his report-card, where V. G. stood at the end of every line.

"Bravo! I am indeed proud of my son!" his mother asserted. A thing that has once been accomplished becomes easier each time it is attempted. And at the end of the third day, Teddy decided that it was quite easy to bottle up his mischief until recess-time and then let it all at once, and be ready for another hour of quiet study, when the bell again called the class to order.

When Friday night came, Teddy could hardly realize that a whole week had actually passed without a single disfiguring mark upon his report-card.

"I said I could, and I did!" Teddy replied, throwing back his shoulders when his teacher questioned him concerning it. And then he went on to explain why he had been led to make so positive a statement.

"What has been done once can always be done again," Miss Durkee encouraged.

Teddy thought it queer that his mother should say the same thing when he held the transformed card before her approving eyes some time later.

But the strangest thing of all to Teddy was when he found himself also repeating to Miss Durkee's words whenever he was tempted to misbehave at school, until, in a very short time, it would have been as difficult for him to have disobeyed the rules as it had before been for him to be good.

"If you know you can, of course you can," is a motto that Teddy is now very fond of using.

When his mother hears him, she usually asserts, with a twinkle in her eyes: "'Can' is a strong term, but my son has proved to me that he can back it up."—Child's Hour.

Lindbergh Says—

I came to the conclusion that if I knew the difference between the right way to do a thing and the wrong way to do it, it was up to me to train myself to do the right thing at all times.

"So I drew up a list of character factors at the left margin of a sheet of paper, and then I numbered the top of the sheet from 1 to 31, ruling the sheet both up and down and sideways.

"One vertical column under a certain number would be my daily chart for that particular day of the month.

"At night I could read off my list of character factors, and those which I had fulfilled satisfactorily during the day I would mark with a red cross, those I had not been called upon to demonstrate that day, would get no mark.

"But those character factors which I had actually violated during the day I would mark with a black cross.

"I began to check myself from day today and to compare my 'blacks and whites' from month to month and year to year. I was glad to notice an improvement as I grew older."

These are the character factors mentioned above:

Altruism, Ambition.
Brevity in speech.
Concentration, calmness in temper, clean body, clean speech, clean thought, clean conduct, cheerfulness, courage.
Decisiveness, Determination.
Economy, Energy, Enthusiasm.
Firmness, Faith.
Gracefulness.
Honesty, hopefulness.
Industry, Initiative.
Justice, Judgment.
Love toward all, loyalty.
Moderateness, Modesty.
Neat appearance. No argument, no sarcasm, no fault finding, no talking about others, no talking too much.
Optimism.
Perseverance, physical exercise, pleasant voice, punctuality, patience, politeness.
Reverence—Divine, parent, home and family, country; respect superiors, respect fellow men, readiness to compromise, recreation—manful.
Self-esteem, self-control, self-confidence, sense of humor, sleep and rest, sympathy, sincerity.
Tact, truthfulness, thoroughness.
Unselfishness.—Exchange.

The Raggedy Dolly.

Amanda was an old raggedy doll with stringy hair and faded cheeks. She sat forlornly on the top of a barrel of rubbish in the cellar. Amanda was the only person left in the house. The family had moved out and gone to the suburbs, where the children would have a garden in which to play.

It was terrible to be left behind. Amanda had been sure that she would go, but when Eloise had grabbed her up hurriedly, and exclaimed, "Muvver, let's not take this old dolly. She's hidjous, Muvver," Amanda's stuffed heart nearly burst with sorrow.

She could remember Eloise's soft, cooing good-nights and wet kisses. Life had been all sunshine and playroom parties and buggy riding. And now—! What a descent, all the way to the cellar.

"Ha, ha, ha!"

Amanda opened her eyes wide in surprise. Who could be laughing in this damp place?

"Ha, ha, ha! Look at the fright!"

Amanda shivered. She glanced over the edge of the barrel.

"Howdy, newcomer!" It was Timothy Mouse.

Amanda ducked back and hid her head behind a pair of old shoes. Timothy gave a leap and landed on the toe of one shoe.

"Your hair will make the nicest sort of lining for my nest," he said. "Martha will be delighted. You battered old thing, at first sight I thought you were good for nothing. Whoever would have believed you were once the pride of Eloise's heart! Dear, dear, how we do fail in life? Hst! What was that?"

Mr. Tom Cat brushed his frowzy tail again the barrel, and looked up at Amanda.

"I do declare!" he exclaimed: "What freak have we here? I have seen funny sights in my life, but none funnier than you." And Tom set up a howl that nearly frightened the wits out of Amanda. "Just look at me," continued Tom. "I was once the pride of the household. But you! Oh, dear me, you dreadful looking thing! I don't blame the family for leaving you behind."

Now Timothy couldn't stand it another minute, because he agreed so heartily with the cat. So he piped up:

"Right, Tom! Isn't she awful?"

"That will do!" Tom sprang up the side of the barrel.

But Timothy was too quick for him. He sprang down as Tom sprang up, and scampered into a hole in the wall.

Amanda felt her head. Her hair was still there, but there was a leak in her arm and sawdust sprinkled over her body. However, the pain in her arm was nothing to the pain in her heart. Not to be loved, not to be wanted by any one. It was too dreadful.

Then something happened. Something inside her whispered to take courage, not to give up, but to struggle on. Amanda fell asleep at last dreaming that she was rescuing a little girl from drowning and that she was a heroine indeed.

When she awoke in the morning her dream was still with her and that made her smiley and happy. In fact, she was so smiley that when the ashman came to haul the barrel of rubbish away he stared at Amanda in surprise. Then he grinned from ear to ear, picked Amanda up and stuffed her, head first, into the pocket of his overalls.

All morning long Amanda doubled up and straightened out in the man's pocket, as he hurried about his duties.

Then, suddenly, he ducked into the basement of a house, stamped through a long, dark hall, threw open a door and called:

"Mother, Mother, come here. See what I have for little Anna's birthday."

He pulled Amanda out of his pocket and held her up to view. A dear lady with a sweet, sad smile took Amanda and examined her carefully.

Such an overhauling as that lady gave her! She was washed and combed and the hole in her arm sewed up. She was dressed in a long, flowing gown that the lady hurriedly sewed together. And then she was placed on a chair beside a bed, where a little girl lay sleeping.

Amanda trembled with excitement. It seemed to her as though her seams would surely burst. The little girl looked so sweet and pale and beautiful and had such pretty yellow curls. Would she love her as Eloise had?

Amanda hadn't long to wait, for little Anna stirred in her sleep, brushed the curls from her forehead with the back of her hand, and yawned. Then she opened two of the bluest eyes Amanda had ever seen. She stared at the smiling dolly, her mouth wide open in surprise.

Amanda's heart flip-flopped. Would she—could she—

The little girl gave a glad cry, leaned out of the bed and grabbed Amanda to her heart.

And there Amanda stayed, snug and warm, loved and petted. As she snuggled down with her cheek pressed close to her newfound friend she thought, "How glad I am I didn't lose my courage!"—S. S. Times.

Not in mine own, but in my neighbor's face,
Must I Thine image trace;
Nor he in his, but in the light of mine,
Behold Thy Face Divine.
—John Banister Tabb.

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?

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Must Schools Refuse Pupils?

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YOUR MAGAZINE ORDERS.

I AM A WHEEL-CHAIR INVALID AND have my medicine, clothes and other things to buy, and have no one to look to for financial help. I would appreciate subscriptions and renewals for any magazine published at publishers rates, or less. EDWARD P. BROXTON, R. F. D., Keysville, Ga.

SITUATION WANTED.

SOUTH CAROLINA GENTLEWOMAN OF forty desires position not requiring specialized training. Address Miss Mary B. Haile, F 5 Washington Apartments, Nashville, Tenn.

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ORGANIST-CHOIRMASTER.

WANTED: ORGANIST-CHOIRMASTER for a small parish, Holy Cross. State experience fully and salary asked. Send references. Box 277, Tryon, North Carolina.

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WANTED—A GOOD, EXPERIENCED white woman to nurse two children three years and fifteen months; do their laundry and help with light housework where other help is employed. Write to Mrs. Llewellyn Potts, Shepherdstown, Jefferson Co., W. Va., giving experience and references.

Deaths

Carter: Entered into eternal life, Saturday morning, January 11, 1930, FRANCES GRINNAN CARTER, beloved wife of Edward Carter, of Gainesville, Va., and daughter of the late Ann C. Minor and the Rev. Andrew G. Grinnan. Service at St. Paul's Church, Haymarket, Va., Sunday afternoon, with interment in the churchyard.

RT. REV. THEODORE N. MORRISON.

Resolution.

A minute, unanimously adopted by the Bishop, clergy and lay officials of the Diocese of Iowa, at a meeting in the Cathedral Parish House, following the burial of the RT. REV. THEODORE NEVIN MORRISON, D. D., LL. D., third Bishop of Iowa, Tuesday, December 31, 1929:

"He went in and out among us for lo, these many years: Thirty! He was become part of our life's landscape; a venerable figure, walking our streets; visiting our homes and our churches; preaching the Word with insight and with power; ministering at our altars. A good neighbor, a friend, a citizen-statesman, a man, priest, preacher, a Bishop in the Church of God. None crossed his path but to remember him and honor him.

"This practical mystic, this spiritualized intelligence, because he believed in God, believed also in men and honored them with his service. He lived as a successor of the poor fishermen of Galilee and walked in the steps of their divine Master and his.

"Nurtured in the bosom of the Church, he knew and loved her ways and was jealous of her good name. And though he came to a place of power, his episcopate was a manifestation of growth in the wisdom of love, and his ministry among us was a symbol visible of direct loyalty to the redemptive Personality of the Incarnate God, whom he apprehended with his mind, adored in his soul and served with intelligence and humility all the days of his earthly ministry.

"Courtly in deportment, in speech gentle; tender of heart and full of forgiving grace, his sympathy was redemptive, his attitude of soul and mind winsome and persuasive. The sweep of his mind was alien to no human interest. The insistence of his kindliness subdued men to his will and his transparent humility won men's affection and lasting devotion.

"Some will think of him as a Bishop in the Church of God; others will see in him the leader of a Diocese full of exacting duties and fatiguing errands. Some will think of him as an able, practical administrator of Diocesan institutions. He was all of these, and more. For us he will remain what at the core of his soul he was, a sensitive, firm, gentle man, full of daring kindliness, who turned not his face from those who needed him.

"Those who were enriched by his fellowship, and were privileged to share the precious gift of his friendship, began to build their little worlds firmly on those foundations. His sudden passing has rudely shaken those worlds and left us a bit desolate. We who knew him in this life know all the better for that experience the significance of Christian character and the implications of faith in God. Full of years, in his tragic death he leaves us poorer on earth, but makes the life to come more attractive and the great adventure a more wistful and exhilirating anticipation.

"As he approaches the nearer presence of God,

'All the way attended
By the vision splendid',

we know he will hear the music of his favorite text:

'Eye hath not seen, ear hath not heard, nor hath it entered the heart of man to conceive what good things the Lord hath prepared for them that love Him.'

"We know that for him faith has become sight, and that his portion is assuredly in heavenly places in Christ Jesus.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

JOHN C. EASLEY.

Resolutions.

The vestry of Grace and Holy Trinity Church, Richmond, Va., in common with the entire community, was profoundly shocked and distressed at the announcement of the death from accidental cause of MR. JOHN C. EASLEY on December 27, 1929. Mr. Easley became a vestryman of Grace Episcopal Church on April 6, 1914, and on the consolidation of that congregation with that of Holy Trinity was elected as the first junior warden of Grace and Holy Trinity Church, and later became her senior warden, which position he occupied at the time of his death. He was also one of the leaders of the adult Bible class of his parish for five years.

As an administrator of the temporal affairs of the church he ever displayed the same ability and energy that marked his successful career in the business world. Courageous and forceful, he was confidently relied upon by our congregation for leadership in all progressive movements and ever proved a veritable tower of strength. He was not only a regular attendant upon the services of his church, but also a lively participant in all her activities, faithfully endeavoring in every way to advance the cause of Christ's kingdom.

Ever walking humbly and reverently in the sight of God, he won and preserved the love of all those connected with this church, and they will always experience a spirit of thankfulness for the privilege of their relationship with him and a sense of deep gratitude as well for the example of his Christian life.

The rectors and vestry wish inscribed in their records this slight tribute to the memory of this faithful follower of Christ who has been gathered unto his fathers "having the testimony of a good conscience; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope."

W. H. BURKHARDT,
Rector-Emeritus;
J. JORDAN LEAKE,
Senior Warden;
W. MEADE ADDISON,
Junior Warden;
For the Vestry and Congregation.

JAMES BRUCE McCLELLAND.

Very early in the morning of December 19, 1929, in the seventy-second year of his life, JAMES BRUCE McCLELLAND, of Clarendon, in the Missionary District of North Texas, entered into the rest that remaineth for the people of God.

For many years he had served St. John's Baptist Mission as warden and then as treasurer. For several of the last years of his life he was the faithful and enthusiastic and successful District Treasurer for the Church's Program Fund. He was a regular attendant upon Convocation as well as upon his local church services, was deputy to the General Convention of 1922 and alternate in 1925. He was a pioneer surveyor in the Panhandle of Texas, and subsequently a leading banker in Clarendon.

He is survived by his wife, Mrs. Kate E. McClelland; his son, Bruce, of Oklahoma City, and his daughter, Mrs. Harry (Lila) Dodge, of Scarsdale, N. Y., all devoted church workers.

Mr. McClelland was a consecrated, courteous, Christian gentleman who in his life and in his death bore witness to the Christ and to the church he loved.

Burial was from the church after a communion service in the home. Bishop Seaman conducted the funeral, assisted by Rev. L. L. Swan, of Clarendon, and Rev. F. A. Foster, of Amarillo.

ROBERT MARION WARD.

Entered into the life eternal suddenly in the early morning of Saturday, December 28, 1929, ROBERT MARION WARD, son of the late George W. and Julia A. Ward, of Winchester, Va.

Robert Ward was a very outstanding figure in the life of the community in which he lived, and by his strong character and delightful personality drew to himself a host of devoted friends.

Prominent as a churchman, a lawyer and a citizen, he was actively identified with the leading interests of his native city, where he held many positions of honor and trust. For some years he represented the counties of Frederick and Shenandoah and the city of Winchester in the Senate of Virginia.

Mr. Ward was a lifelong member of Christ Episcopal Church. For over twenty-five years he was a vestryman, serving also for some years as senior warden. He frequently represented his parish at the meetings of the Church Council.

After attending the Shenandoah Valley Academy at Winchester for some years, Mr. Ward became a student at the University of Virginia, taking both the academic and legal courses. Returning to Winchester, after graduating with honor at the University, he here began the practice of law. His superior mental qualifications, strict integrity and sound judgment won for him a high place in his profession, both in his native city and throughout the State. In 1907 a legal partnership was formed between Robert M. Ward and Herbert S. Larrick, known as the firm of Ward & Larrick, and this partnership continued unbroken until the recent death of the senior member of the firm.

No notice of Mr. Ward would be in any measure complete without mention of the wholesome sense of humor, the ready wit and the courteous, kindly hearing which made him ever a delightwul companion and welcome guest.

Mr. Ward is survived by his widow, who was formerly Emily Ridgman Funsten, daughter of the late Colonel David and Susan Meade Funsten, of Clarke county, and by one brother, Dr. Julian F. Ward, of Winchester.

Funeral services were held on Monday afternoon, December 30, from Christ Episcopal Church, interment being made in Mt. Hebron Cemetery. Here was laid to rest under a wealth of flowers the body of Robert Marion Ward, a Christian gentleman whose death brought sorrow to many hearts.

MISS MARY COLES CARTER.

Died at her home in Baltimore, Md., MISS MARY COLES CARTER. She was one of the founders and for thirty-five years the principal of St. Timothy's School for Girls at Catonsville, Md. She was eighty years old.

Miss Carter's family, one of the oldest and most distinguished in the South, was impoverished by the Civil War. Miss Mary Carter and two of her sisters determined to earn their own living. Miss Mary first taught in a girls' school at Edge Hill, Va., beginning her work soon after the war.

A few years later the three sisters established St. Timothy's, which came to rank among the very best of the private boarding schools for girls in the United States. At a time when sending girls away to school and college was unusual,

fastidious parents were glad to find a place for their daughters at Catonsville. Many women now prominent in New York, Boston, Philadelphia and other Eastern cities are graduates of St. Timothy's.

CHURCH INTELLIGENCE.
(Continued from page 15.)

siding Bishop on November thirteenth last.

Seventy-eighth Anniversary of the Protestant Episcopal Brotherhood.

Nineteen hundred and thirty ends the seventy-eighth year of the Protestant Episcopal Brotherhood in the Diocese of Maryland, and was celebrated on Sunday and Monday, January 12 and 13.

On Sunday evening, January 12, the Anniversary Service was held in St. George's Church, Dundalk, of which the Rev. James McNeal Wheatley is rector, and also chaplain of the Brotherhood. At this service the Rev. Charles E. McAllister, rector of St. Michael and All Angels Church, Baltimore, preached the sermon.

On Monday evening, January 13, a banquet was held in the parish house of St. George's Church, and the speakers at this time were the Rt. Rev. Edward T. Helfenstein, D. D., and Hon. Albert C. Ritchie, Governor of Maryland. Mr. Herbert Grimes was toastmaster.

N. E. P.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Daughters of the King.

The January Local Council of the Daughters of the King of the Diocese of Washington was held January 23 at 8 P. M. in Ascension Church. A special feature was a talk by Mrs. William Channing Johnson on the Episcopal Church Home of the Diocese of Washington.

The Entire Diocese Sympathizes with the Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, in the loss he has sustained in the passing away of his father, the Rt. Rev. Beverley D. Tucker, Bishop of Southern Virginia. Mr. and Mrs. Tucker left Washington on January 14 for Norfolk, arriving before the Bishop's operation and last hours. Bishop Tucker has visited and preached at St John's Church several times during his son's rectorate there, and also supplied for confirmations throughout the Diocese of Washington, during Bishop Harding's last illness, and had, therefore, in Washington and especially Georgetown, many friends and admirers.

Christ Church, Georgetown.

Rev. and Mrs. E. Pinkney Wroth were the honor guests at a delightful reception in the parish hall of Christ Church, Georgetown, on Monday evening, January 13, just two days prior to their leaving for their new work in Warren, Pennsylvania.

Mr. and Mrs. Wroth and presidents of the parish organizations received the large number of friends and parishioners who attended and wives of the vestrymen assisted at the tea tables. In the course of the evening Mr. George A. King, representing the vestry, paid tribute to Mr. Wroth's work in the parish and community and presented him as a gift from the whole vestry a gold watch. Mr. Wroth, just the week before had received from his choir an English Oxford traveling bag. Mr. Wroth and his family have arrived in Warren and established themselves, and word received gives very happy accounts of their findings in their new field.

Until the new rector assumes charge of Christ Church, the Rev. Edwin B. Niver, of Baltimore, and now connected with Washington Cathedral, will have charge of the parish, celebrating communions and preaching at the 11 A. M. services on Sunday. At the evening services, the preacher will be Mr. Albert Stuart, student assistant from Virginia Theological Seminary. Mr. Stuart is also superintendent of the Sunday School.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Spiritual Healing.

Savannah, Ga.—The Society of the Nazarene of St. John's Church, the Rev. C. C. J. Carpenter, rector, was very active in the week of January 5-12, when services were held daily in cooperation with the "Worldwide Spiritual Healing Convention" initiated by the Rev. John Maillard, warden of "The Divine Healing Fellowship," London, England, and editor of "The Healing Church."

A new Guild for intercession and healing was organized at St. Michael and All Angels' Church, the Rev. Joseph Burton, rector, when, following a celebration of the Holy Communion, the rector of St. John's gave a short address on the meaning of Spiritual Healing and the value of such an organization as a Guild for this special work in any parish.

J. St.C. M.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

For Building the Cathedral.

A gift of ten thousand dollars, unsolicited and unexpected, has been presented to Bishop Gray of Northern Indiana, toward the building of the Cathedral in Mishawaka, on a lot which was given some years ago for that purpose. Friends outside of the diocese, who had read a copy of the Field Department issue of the diocesan paper, published in the fall, selected this object for their gift because, they said, viewing the work as a whole, they felt that a cathedral, properly equipped and endowed, as a center not only of devotion and efficient organization but also of missionary work, would be the solution of all the other problems.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Adeste Fideles, a Christmas mystery play by the late Marie E. J. Hobart, was presented by a group of little children at Sewanee, first on Christmas Eve and later a second performance was given for the benefit of the theological students at St. Luke's Chapel on January 13. The children were very young, ranging in age from four years old to twelve, and averaging six or seven years. At the first performance the music was furnished by a volunteer choir who after the play, went around the campus and to the hospital singing the Christmas carols. At the second performance the music was furnished by the University choir. This is the second in the series of mystery plays that is being inaugurated to illustrate the course in the Psychology of Worship given by Professor the Rev. George B. Myers as part of his senior course in the Philosophy of Religion. This year Mrs. Myers, who was before her marriage Margaret Hobart, will lecture to the seniors on religious pageantry and drama.

Personal Notes

The Rev. T. Carter Page, rector of Trinity Church, South Boston, Virginia, since 1925, has resigned and will retire from the ministry. He is planning to live at Berryville, Virginia.

The Rev. John C. Skottowe, for some time minister-in-charge of St. Katherine's Mission, Pensacola, Florida, has accepted a call to the Diocese of Georgia and will leave Florida for his new field about the first of February.

ORDINATIONS.

The Rev. Charles L. Wulf was ordained to the priesthood by Bishop Woodcock of Kentucky on December 18, 1929, in the Church of the Advent, Louisville, Kentucky. The candidate was presented by the rector, the Rev. H. S. Musson, and the sermon was delivered by the Rev. Richard I. Brown, rector of St. Stephen's Church. The Rev. E. J. Kendall, of Eutaw, Alabama, read the Litany, and the Epistle and Gospel were read by Canon Hardy and Dean McCready, respectively. In addition to the Bishop, all of the priests present united in the laying on of hands. Mr. Wulf, who since his ordination to the diaconate in June, has been in charge of St. Mary's Mission, Madisonville, and St. John's, Uniontown, will continue his work at these two places, residing at the rectory in Madisonville.

Charles G. Leavell was ordained deacon by Bishop Woodcock, of Kentucky, in St. Andrew's Church, Louisville, Kentucky, in December. He is now a student in the graduating class at the Virginia Theological Seminary.

Lewis Owen Heck was ordained to the diaconate on Sunday morning, January 5 by Bishop Helfenstein, in the Church of the Messiah, Hamilton, Maryland. The Rev. James Archibald Mitchell, rector of the church, presented the candidate and the Rev. Charles L. Atwater, of Chestertown, Maryland, preached the sermon. Mr. Heck will return to the Virginia Theological Seminary to resume his studies, where he will graduate in June.

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Earlier in the month subscriptions were received from
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AN EXTRACT FROM A GREAT SERMON BY THE LATE REV. ROBERT STUART MACARTHUR

"WHAT THINK YE OF CHRIST?"

"Dr. Geikie, in his life of Christ, calls attention to the fact that the Jews confess great admiration for the character and words of Jesus; that the Mohammedan world gives Him the high title of Messiah; that the myriad-minded Shakespeare paid Him lowly reverence, and that men like Galileo, Kepler, Bacon, Newton and Milton set the name of Christ above every other name. He also reminds us that Jean Paul Richter, whom his countrymen call 'Der Einzige, the unique,' tells us that 'the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.' Spinoza, the great philosopher, son of Portuguese Jews, disciple of Abenezra and Descartes, calls Christ the symbol of divine wisdom. Schelling and Hegel speak of Him as the union of the divine and human. The immortal Goethe, the acknowledged prince of German poets, and one of the most superbly accomplished men of the eighteenth century, says: 'I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth.'

"Permit me to think of this church as a courtroom. I now summon additional witnesses to testify to the character of Jesus the Christ.

"What thinkest thou of the Christ, O Jean Jacques Rousseau, with all the brilliancy of thy intellect, the singularity of thy character and the enthusiasm of thy writings? Give place to the witness Rousseau; hear his testimony. Rousseau speaks: 'How petty are the books of the philosophers compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God.'

"What thinkest thou of the Christ, burly, brusque, brave and heroic Thomas Carlyle, with all thy marvelous reading, thy profound thinking, and thy contempt of cant and love of truth?

"Carlyle steps forward and speaks: 'Jesus of Nazareth, our divinest symbol! Higher has the human thought not yet reached.'

"Let us summon Dr. Channing, the cultured and eloquent preacher and writer, the foremost man among American Unitarians in his day.

"What thinkest thou, O Channing, of Jesus Christ?

"He makes reply: 'The character of Jesus Christ is wholly inexplicable on human principles.'

"What thinkest thou, O Herder, illustrious German thinker, broad scholar and exquisite genius, of Jesus the Christ?

"Superb is his reply: 'Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity.'

"What thinkest thou of the Christ, O Napoleon, mighty son of Mars, striding through the world like a Colossus darkening the brightness of noonday with the smoke, and lighting the darkness of midnight with the fires of battle?

"Hear this man of gigantic intellect, whatever may be said of his ambitious motives: 'I think I understand somewhat of human nature, and I tell you all these (the heroes of antiquity) were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Caesar, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force; Jesus alone founded His empire upon love, and to this very day millions would die for Him.'

"Compared with such witnesses as these, the opponents of Jesus Christ of to-day are pigmies so contemptible in mentality and so questionable in morality as to be ruled out of every court of testimony where intellectual ability and moral worth have weight.

"A true conception of Christ's ideal humanity leads us to the assertion of His real divinity. We shall not, however, at this point spend time in splitting theological hairs. We may be able to pass the examination of a church council on our knowledge of divine sovereignty and human freedom, or on any of the 'isms' of ancient or modern heterodoxy, and yet we may be spiritually dead. We may recite creeds by the yard, and yet be black in heart and vile in life. A dead orthodoxy may be worse than a live heterodoxy. Creeds may be as powerless over our lives as the multiplication table. We must know Jesus Christ as the vicarious sacrifice for sin, and as our personal Lord and Saviour. The atonement is the part of theology. The Cross is the center of the universe. It is the pivot around which all the great events of history revolve. The historian and the philosopher, as truly as the theologian, must build their studios on Calvary.

"I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in his agony of soul: 'I have sinned in that I have betrayed the innocent blood.'

"I summon thee, O Pontius Pilate, with thy immortality of shame in the creeds of the ages.

"The Roman Procurator washes his hands. Strange sight! He speaks: 'I am innocent of the blood of this just person.' He speaks again: 'I find no fault in this man.'

"I summon John, the heroic Baptist. Hear his testimony: 'Behold the Lamb of God, who taketh away the sin of the world.'

"O loving and divine John, the evangelist, what thinkest thou of the Christ?

"The Evangelist John speaks: 'He is the Vine, the Way, the Truth, the Life, the Light and the Word, and the Word was God.'

"I summon thee, O matchless Paul. What is thy testimony? 'He is the image of the invisible God. The blessed and only Potentate, the King of kings, and Lord of lords.'

"I summon thee, apostle Peter, once confessor, then denier, but afterward penitent witness and heroic martyr.

"What is thy testimony? 'He is the Christ, the son of the living God.'

"I summon thee, O once doubting but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, 'My Lord and my God.'

(Continued on page 23)

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The progress of the race depends upon the value that each generation puts upon its children.

What is the wisdom of rejecting that which is revealed because we do not understand what is not revealed?—John Wesley.

A great saint once said, "All things come to him who knows how to trust and be silent."—Selected.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.—Henry Ward Beecher.

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind
Live each day as if thy life were just begun.
—J. W. von Gothe.

The highest of all achievements is likeness to Jesus.—Dr. J. C. Wilkinson.

"Unthanked, unnoticed and unknown,
Blamed sometimes and misunderstood;
Yet if our Lord but sees our work,
And by His grace shall own it good,
It will not matter what men say,
Since God is Judge of all, not they."

There are but two freedoms, the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Independence of thought is the prerogative of every individual and one of the chief glories of man. Strange, therefore, that people should ever quarrel over differences of opinion.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we do not open our hearts to receive them.—Aughey.

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EDITORIALS

Vol. 95. RICHMOND, VA., FEBRUARY 1, 1930. No. 5.

ANSWERED

According to the old newspaper rule, when a dog bites a man the fact is usual and normal and is not news; but when a man bites a dog it is unusual and abnormal and, therefore, news. Likewise, when ministers of the churches behave themselves seemly, do faithfully their appointed work and are trusted, beloved and commended, the conditions are general and usual and, therefore, not news. When a minister misbehaves or the churches are attacked and denounced, the circumstance is unusual and more or less shocking and, consequently, news. And if the assault is by one who has borrowed the livery of Heaven, it is special and unctious news. Presumably in obedience to this instruction, The Associated Press sends from Chicago and the newspapers print a somewhat extended report of an attack on Protestant Churches of the country generally and those of the manufacturing districts of the South especially, by James Myers, "industrial secretary of the Federal Council of Churches of Christ", before the annual meeting of the executive committee of that organization. In the official statement of the Council, Mr. Myers is listed as "Rev.", although the newspaper story, evidently carefully prepared and handed out for publication as a sensation, omits the "Rev." The official description of the individual is "field secretary."

Mr. Myers began with the sneer that "Protestant churches in most cities of the country were likely to be found on the comfortable side of town." With this preliminary declaration of allegiance, he bewailed the probability of trend of industrial workers, especially those of the Southern textile enterprises, away from religion and the churches. Mr. Myers said he had just returned from the Southern cotton mills where strikes have occurred. Everywhere, he indicated, the clergy had proved powerless, or unwilling to help the strikers. In some instances the local preachers, involved in the mill system, had proved the worst enemies of the labor unions, opposing them, "when people in desperation adopted the strike as the last resort to remedy conditions which they felt to be intolerable." This is in exact accord with the address of an Atheist and Communist strike organizer who returned recently from stirring what trouble he could in the Southern mills and reported, despondently, to an atheistic and communist meeting in Washington, that the churches and ministers of the South were the worst opponents his mission of destruction encountered and that there would be little hope for prevalence of his doctrines until they were abolished, as in Russia.

It happens that answers to both these reformers is given from several sources. One is the general return to work of the strikers. Another is conviction in a North Carolina court, after trial scrupulously fair by an impartial jury, of the labor organizers and their followers of riot. Another is the fact that at Gastonia, centre of the agitators' activities, less than a fourth of the mill workers could be induced to join the strike. Yet another is a statement published recently in The Manufacturers Record, taken from The Charlotte, N. C., Observer, which few newspapers, even in the South, saw fit to publish. It is signed by 156 of the 202 men and women employed in the Leaksville, N. C., woolen mills, where a strike was organized by the imported agitators, and sixty-six of the workers walked out. The others say they are church members, loyal American citizens, opposed to bolshevism, communism and disorder, and add:

> "The employees of this mill are perfectly satisfied with the wages they receive and the hours they work. Most of us have bank accounts. With one or two exceptions, every family owns an automobile, and some families have as many as three. The mill owners voluntarily cut the working hours from sixty to forty-eight hours a week, with the same pay. In this period of business recession nobody but a fool or a bolshevik could expect or desire more."

That is a glimpse of the intolerable conditions which the Rev. Mr. Myers reports to the "Federation of Churches"—the rest of the title of the organization includes blasphemy so horrible that it need not be repeated. This Federation is supported by fearful misuses of a $2,000,000 endowment fund left it by Andrew Carnegie. Its officials treat themselves pretty well, as the English say. They have pleasantly equipped offices in handsome buildings in New York, Washington, Chicago, each presumably with its comfortably paid secretaries and manager. Mr. Luzzo, leading official of the American Federation of Labor, the greatest labor organization in the world, in a published letter to President Green, protests against the activities of this Federation of Churches to cripple the Federation of Labor and encourage Communists and Anarchists and outlaw unions, like those that have invaded North and South Carolina, denounced the churches and proclaimed atheism as the only hope of deliverance for workers, along with communism, bolshevism, and miscegenation. Luzzo's accusations are confirmed by the utterances of the Rev. Mr. Myers, so promptly given to the press.

Those who have observed and know the preachers in small Southern communities, especially those of the mill villages and towns, know their patient, self-sacrificing, faithful zeal and devotion. They carry with them comfort, hope, help, for soul, mind and body, toil ceaselessly for small pay, are useful beyond all calculation in training the young, reclaiming to righteousness and usefulness and good citizenship those tending to be dissolute and drifting toward degradation and vice. Remembering these, we must be moved to indignation and contempt unutterable toward

those who pervert a dead man's bounty and, living on it in idle ease, seek maliciously to destroy the religion beneath the cloak of which they try to hide, to tear down the industries built by the labor and pioneer enterprises of honest and public-spirited men, to lead multitudes of trusting people to poverty and lawlessness, to spread wreck and riot and ruin where through all these years have been peace and prosperity and contentment; where God fearing people have corrected what wrongs might develop by lawful, orderly methods.

Alfred B. Williams.

THE PERIL OF SUNDAY SCHOOLS

(A Talk to Teachers)—

By the Reverend S. S. Drury, D. D.

THE Sunday-school teacher's problem is the dilemma of St. Francis. You may remember how that humble expert in the spiritual life debated at Assisi between praying and preaching. "Of a truth," he says, "I that am wrought more simple and awkward in speech have received more grace of prayer than of speaking." But as we know, his perceptive companions urged him to let praying merge into preaching, to the enrichment of all Europe. Thus a conscientious parochial Christian might say: "Had I not better humbly pray, perhaps visit a poor home or two, diligently improve my own character; but as for taking a Sunday-school class and leading a group of romping boys and wriggling girls, that is not for me." Let us be plain about it, and at the outset honestly declare: Sunday-school teaching is a full-sized job, requiring piety, tact, a light hand, a taming eye, consecutive study and a personal experience of God. No wonder a man or woman thinks a dozen times before answering the rector's bidding: Won't you take a class?

Yet, if the conscientious decline, the Church School will become a greater peril than ever, undermanned as it will be, by, oh, so fragile leaders, and fed by such pallid pabulum. It is a risky thing to play with souls, as we all know. There is peril in preaching, a weekly menace of pulpit peril, bound up in one man's essay to lead another God-ward. If this be true of trained specialists, where a chance sentence or oblique reference may deviate a pilgrim soul, how much truer in the huddled parish hall, where a young Miss of twenty is trying to explain the miracles to ten boys of ten; or a college student is sophomorically enumerating the things he does not believe.

A devoted ministry of lay folk is a challenging desirability as well as crying need. We must laicize the Church, purging it from dependence on priestliness; for religion is not the secret of priests, but the common property of all pilgrims. The best lay folk, therefore, should magnify their office by volunteering for the Sunday School. It is an expected part of the Christian profession for the strong to carry forward the weak, while weak. Needed, too, is this lay ministry. In our Church the priest has a thousand souls to tend, a thousand sheep to shelter. Can he do it alone? Impossible. The disciple of Christ must be forever becoming an apostle of Christ; and our able but egocentric parishioner, above mentioned, will be scanting his duty, unless in some capacity he places his powers at the disposal of the shepherd in the care of a scattered flock.

On your precise weekly preparation as teachers of the leaflet or the book I cannot help you, save to say that the good teacher spends always hour for hour. Your scholars, like Dr. Arnold's, must drink of a running stream. It is unworthy of souls to get up your Sunday's lesson in a hurried ten minutes beforehand. The cause of God demands the deepest kind of preparation. But what, speaking more generally but no less definitely, shall we call the teacher's autumn ideals, lasting from October to June? You may be imparting Old Testament law or Christian ethics or the journeys of St. Paul. Well and good. Master the lesson, but master more. What are the predispositions, all the prolegomena to specific Christian teaching? For there must be in the ardent teacher's heart a sense of woe-is-me, a truly salvational element, as who should say: Tommy this or Mary that—with me now, perhaps remaining for half a year. In our nomadic scene, Tom or Mary may never see a Christian School again. What indelible durabilities can I transmit to Mary and to Tom that will never pass away? It is that pulsating question that should accompany the teacher every Sunday to class, and set the tone.

I begin by telling my boys of two courses which divide the world. The one says: "Love God." The other says: "Forget God." The one motto reads: "Love God and do as you please." The other by changing one word changes every thought towards heaven and earth. It is: "Forget God and do as you please." The center of every Sunday-school lesson is God. For if we know Him, we shall love Him, and if we love Him, all conduct is glowingly consecrated.

You will say that I am turning ordinary friendly lay teachers into theologians. Yea, verily. The teacher in the Church School must be primarily a God-imparter. The personal transmission of awaredness of spiritual values of belief in the Divine Father is your first privilege. Of the essential profundity of your task Professor Whitehead writes: "We can be content with no less than the old summary of educational ideal which has been current at any time from the dawn of our civilization. The essence of education is that it be religious. Pray, what is religious education? A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time which is Eternity."

The resolution of the Sunday-school teacher is thus dipped and seasoned in reality. While it is well to explain the meaning of altar candles and the symbolism of the season's colors, it is not essential food. Your hungry sheep will look up, interested no doubt, but scarcely satisfied. Every Church School lesson must dwell on the beauty and reasonableness of believing in God.

Intelligence, personal consecrated acumen, must bear on the next ideal of the Christian teacher. Because he is a Christian, he feels impelled, and quite naturally, to further the interests of Christ. Clearly, you can't be a Christian and leave out Christ. My fear is that Sunday Schools often prove their peril by a wrong presentation of Our Lord. We must not be more Christian than Christ. Nor is it loyalty to press His claims more vociferously than He Himself presented them. If we let Him alone, all men will come to Him. Can the loyal disciple sufficiently let Him alone?

A Polish girl in New York, when recently asked the difference between an educated man and an intelligent man replied: "An educated man knows what other people think. An intelligent man works his own thinks." Just here the teacher must work his own thinks, and in persuading scholars to be disciples of Christ, must adjust the message to the child and not attempt to pour the whole of Nicene thought into an adolescent mind.

Canon Raven in his recent book on Christ and Modern Education persuades us that Our Lord trusted to an evolutionary belief in Himself. Like all sound teachers He worked from the known to the unknown, from the familiar to the ineffable. He presented Himself as a serviceable friend, a foremost companion. It is so hard for the ardent Church School teacher to adopt the patience of Christ in furthering Christ's claim. Now, the second dominant ambition of the Sunday-school teacher should be, in my judgment, not to convince every child that Jesus is the Son of God, but to produce an increasing, loyal admiration for the Hero of the Gospel and the World. Shall we not thereby build up a more durable foundation of Catholic theology, which would be my avowed goal, than to superpose on an inexperienced and unbuilt mind an apex of conviction? We should not seek to stifle inquiry or natural admiration by a mysterious assertion that this Hero is divine, and that, being divine, every miracle is natural, and that the religion of Jesus imports us into the exotic realm of magic. That will not wear. The poorest teaching is the sort which later requires unteaching, and thereby begets a sense of unreliability in the thing taught.

Youth is in a ferment of practicality. It is dangerous to fill the mind with ideals, unless we offer to the hand moral opportunities. While we grant that youth is dreamy and even metaphysical, often desirous of a solitude which should not be denied, our instructions must not end in the air. They must be embodied. There must be scope for action, where creed can precipitate into conduct.

The bridge from creed to church, from what we think-

is-so to what we ought-to-do must be an active nexus. Faith without works is dead; the faith without practice is ghostly. Teachers, therefore, frankly aim to encourage youth to loving the Church and to participate in its services. Sunday Schools are perilous, when they become ends in themselves. If choice must be made between attending Sunday School or attending Church, who would doubt the rightness of choosing the latter? Just when the final transfer from tutelage to free membership should come is doubtful. In general it is well to keep the young people vitally connected with the Church School as helpers in some form, since there is a common leakage between regular appointments at 9:30 and free choice. Confirmation should not spell freedom from the ideals begot by routine.

A Christian lives a life. That makes him a Christian. The nearest definition of Christ's will for us was and is the way. It is a thoroughfare of thinking and of doing. The Christian way is the creed lived.

Emphasizing the truth that religion must ever be an embodiment (if no more, as Our Lord said, than giving a cup of cold water with a friendly hand), we shall avoid the menace of "inert ideas." An inert idea is a truth which is not applied, and, not being released, never achieves its full free life. Teaching which does not lead its votaries to the broad highway of living and there dismiss them with "and therefore since you know, do" merely clogs the mind with inert ideas. And this becomes a moral peril. To put the mind under an obligation of vital thought and then to expect or to provide no activity therefrom is to violate a law of thought, which is embodiment, and to vitiate the mind's welfare. It is like placing brimming measures of germinated seeds on the edge of fertile acres and then preventing all sowers to approach.

Learning the lesson prepares us for church attendance. We are promoted. The idea gathered in the parish hall is released from inertia by the activity of worship and Communion. But it is a peril of Church as well as of Sunday School, though not so great. The idea formed or enriched in church can become inert, unless again released into practical embodiment at home, school or office. A good Sunday-school teacher can never admit that getting the lesson successfully through with is the end of his or her responsibility, any more than that getting the pupil regularly to church is the end of the privilege. No, Christian life is a continual impregnation of daily environment by the nourished convictions of the heart. If either church attendance or successful Sunday-school routine become satisfied ends in themselves, they are perils.

Shall we not return to those resolutions, which can enhalo all our work. They will be personal, they will concern not books or courses, but the technique of the heart. It is a truism that we teach, not the Bible, but persons about the Bible. Our goal is the pupil's mind. It is but lost labor, unless we have won or are winning the scholar. Impartation is but inspiration. All education is a glorious game of follow the leader. Though there be slave drivers in many schoolhouses, who win our exasperated regard, they are not the men of light and leading who carry us up the heights. What shall the Sunday-school teacher do to himself or herself, what new inner conspiracy of frank reform shall he adopt, in order to win his girls or boys?

(a) I think our first improvement should be the use of **imagination.** Put yourself in his place is the basis of all sympathy, and sympathy is as needed in days of routine progress as in hours of sorrow. If I approach my class full of my own hobbies, thinking about myself and dominated by my own ego, I may be temporarily impressive, but I shall not win my flock. I must employ the perceptive eye, which sees the home background of the pupils, the richness or futility of it, the inevitable ambitions of youth, however they be camouflaged by an assumed indifference. The good teacher like His Master must know what is in men, before he essays to add to or change that content. Only by active imagination can he proceed from the known to the unknown, from the familiar to the strange, which is the basis of all teaching. Take a minute, yes, a reflective ten minutes, before your class to meditate on the personalities you are set to feed. They are all different; they emerge from varied backgrounds; they speak different languages.

(b) But not alone by merging ourselves with the flock shall we become leaders. Sympathy is essential, but inadequate. We must win our pupils by what I can only call **fascination.** This does not mean performing high jumps or hand springs. I do not recommend showing off. But I do mean being interesting. There are good people who have the faculty of draping the very stars with common-place-ness. They hang gray cambric over every subject that they teach. Much as we deprecate showing off in teachers, dullness is worse. There be parents and teachers who rely on their position to enforce their admonitions. To me that is all poppycock. The centurion attitude is defensible only when the centurion is just. An unexplained dictum must spring from verity. You will not achieve, and you should not deserve, the attention of your pupils or your children, unless you are telling them the truth. And the truth merits gay and brilliant setting.

That is what I mean by fascination. How many parents bore their children, slumping back into comfortable authority, when they might be tonics and spurs. How many teachers rely on their piety or their regularity, when they should be leading by a vivid, brilliant, up-to-date transfer of Capernaum to the city where we live here and now. Do not trust to your goodness, do not stand on your dignity, do not rely on your authority. Take truth by the hand and let it carry you and your class on its gay and hair-breadth adventures.

(c) Your last and deepest innovation will be partly seen and partly guessed. It is the devotion that all pastors take in the flock and in the great Shepherd. There is nothing so winning as **personal devotion.** Imagination is needed, fascination is an asset, but devotion is essential. Win the pupil by a year of built up companionship. When you have proved that you care for the pupil, that shy being will care for the message. For we believe in people before we believe in what they tell us, and the reception of a message is strangely dependent on the reliability of the messenger.

The other phase of devotion, pulsating and hidden, is the devotion of the teacher to Jesus Christ. Jesus Christ is God. He is God in the World. He is the pilgrim's picture of the divine, active in common life. We pray to Him, for He is God; we commune with Him, for the bread and wine are the life of God; we fit His action to our environment, knowing that it will work. Our pupils will intuitively take knowledge of us whether or not we have been with Jesus. The only way to win pupils to Christ is first to have been won by Him.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 19.—Is there hope for a backslider, and how would you deal with him?"—D. E. P.

Answer.—Yes, an abundant hope, but I would first find out if he really is a backslider; for, if the person in question was truly born into the family of God, he is still a son. This can be tested by his present attitude toward John 3:16; 5:24; and Rom. 10:9.

If still a believer he is doubtless in the position of a wayward son, and if penitent, should have his attention called to 1 John 1:8, 9; and 1 John 2:1. Sin interrupts fellowship with God, while confession restores it. Persistent sinning will result in chastisement and loss of rewards. (See numerous passages of Scripture on the subject.) A full surrender to Christ and not again be enticed by the beggarly elements of the world, is the only safeguard.

Question No. 20.—Is baptism by immersion really essential to salvation?—M. J.

Answer.—Apparently not. See Rom. 10:9, and other precious promises, remembering also our Lord's reply to the penitent thief, "Today shalt thou be with me in paradise."

Baptism by immersion is a beautiful symbol of the new birth however, as well as a strong testimony, and all who are so led may rest assured that in following such ceremony, they have the approval of the Master Himself (Luke 3:21).

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Lydia Hannam, of Chester Heights, Pennsylvania:

> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (St. John 3:16).

Who will send one from the far-away places as well as very near us?

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By the Reverend J. J. Clopton

(Continued from last issue.)

LETTERS OF JACKSON.

THE value of letters in the study of great men cannot be over-valued. In them we find the unguarded utterances of friend to friend, or important statements in history-making and the estimates of contemporaries. A complete file of letters is one of the best biographies of historical personages. The letters I am about to submit marked the most critical moments in the life of the great Southern leader, while at the same time they reveal his intense devotion for the cause he espoused and his unshaken conviction of its righteousness.

Fort Hamilton, Long Island, N. Y.,
February 2, 1849.

Dear Sir:

Having to a great extent recovered my strength, I hope my health, I take pleasure in returning you my most sincere thanks for your repeated kindness towards me; hoping at the same time, that some opportunity may present itself, of discharging my debt of gratitude in some other way: though at present, I must admit, that I can not see very clearly in what way I can ever be serviceable to you; though should that opportunity never present itself, I well know from the interest you have taken in my welfare, that you will consider yourself compensated, if I but turn to the best advantage, the opportunities which your exertions in my behalf, have, and may hereafter give me.

I regret that I could not have had an occasion of conversing a moment with you at our last meeting; you might have given me some information, which I could not otherwise acquire.

I believe that the list of brevets is now being made out, and from what you intimated to me, and from information received since, and the strong grounds on which I have been presented, I have but little or no doubt but that I shall be advanced; provided my claims should be presented to the Secretary of War; but I am afraid that the case may, from forgetfulness, not be brought to his consideration at this time; as the list is being filled up.

I would be glad to converse with you; as I know that my conversation would be directed to **my best friend;** but that pleasure I must forego for the present. My sense of gratitude for the interest which you have taken in my welfare is easier to be appreciated by the heart than to be expressed by words.

I purpose, with the blessings of Providence, to be a hard student, and to make myself not only acquainted with military art and science; but with politics, and of course, must be well versed in history. My historical studies I have arranged in the following order: first, a general history, ancient and modern, and then, special histories of important events, countries, etc.

I have commenced with Rollins Ancient History, and have read about one-fourth of it; reading about forty or fifty pages per day.

You will please answer this, and remember me to your family, those absent, as well as at home.

The gold fever is running quite high here; I have conversed with Mr. Loeser, an officer of the army, from the gold mines, and who brought a quantity of the precious metal with him; the dust consists of scales, of which he brought a vial full, holding the value of a hundred dollars; and its appearance is that of scale, instead of sand, as I had formerly imagined it to be; he also brought a solid piece weighing probably more than an ounce.

This officer stated to me that the average gathering there was about 90 dollars per day, but that everything was extremely high. The climate, he says, is charming, the thermometer ranging from 60 to 70 degrees.

This post is about ten miles below N. Y. City, and on the east bank of the Hudson, or North river, and is a delightful station.

Your sincere friend,

T. J. Jackson.

Col. Samuel L. Hays.

This is a copy of the original. Col. Hays secured "Stonewall" Jackson his appointment to West Point Military Academy, being his congressman. The copy was furnished me by a granddaughter of Col. Hays.

I am indebted to the Hon. Lewis Bennett, of Weston, W. Va., for the following contributions to Jackson's history. They are remnants of a great number, lost in the confusion incident to the fall of Richmond. Jackson is never thought of as having any of the instincts of a politician. The subjoined letter shows his keen interest in local affairs in Lewis County, and his readiness if he had been in a position both to electioneer and to go on the stump. It is a new light on his career, and marks the intensity of his feeling for party success. It was written from the quiet precincts of his professor's chair—but in no sense is academic, but militant:

Lexington, Va., April 17, 1860.

My Dear Friend:

I am anxious to see us possess that influence in our section of the State that will enable us to secure any office there, by merely nominating a suitable person and concentrating our strength upon him, and now in my opinion is the time to test our strength by electing Wm. L. Jackson to the judgship. Of course ——— influence will be vigorously exerted to defeat him, but it appears to me that the united influence of ———, with their relations, connections and friends, ought to prevail over ——— influence, even in Lewis and Braxton, where I suppose it is strongest. I have been told by a member of the old Whig Party that W. L. J. is one of the shrewdest political managers of his party in the State, and I am in hopes that with his influence united to that of his friends we may be able to set up for ourselves. All of us who may be looking forward to advancement may expect to have prospects brightened by Jackson's election and diminished by his defeat. Being a professor my hands are tied so that I can not appear in the canvass—all I can do is to write to my friends. I would like to take an active part in the canvass if it were practicable. You have a strong arm, and I think with it you may carry Lewis and Braxton. I have written with that freedom which I always desire from you to me. Please say nothing about the contents of this, but if you think as I do upon the subject, I hope that you will if possible give Lewis and Braxton to Wm. If I can be of any service, let me know how it can be rendered. I will always be glad to hear from you.

Very truly yours,

T. J. Jackson.

Copy of a letter from T. J. (Stonewall) Jackson to Hon. Jonathan M. Bennett, of Weston, W. Va. This copy was made by Lewis Bennett on March 20, 1907, and the original loaned to Hon. Virgil A. Lewis for use at the Jamestown Exposition:

The following letters are most interesting as giving the several steps by which Co. T. J. Jackson received his commission as commander of the immortal "Stonewall Brigade.' One can see the desire of Jackson to serve as well as command. Possibly no one ever did as much for Jackson as did his life-long friend, Hon. Jonathon M. Bennett. He secured him his appointment as a Cadet to West Point, and he also secured him his commission as Brigadier of Virginia forces in the Army of the Confederacy.

The following letter is in answer to one received by Jackson proposing to secure him a commission as Brigadier. Had Jackson on appointment been sent into West Virginia no one can forecast results:

Headquarters, Va. Forces.

Harper's Ferry, June 5, 1861.

My Dear Colonel:

Your very kind letter—proposing, if I so desire, to make me a Brigadier General and send me to the North West in command of all Troops of that region, has been received, and meets my grateful approbation. The sooner it is done the better. Have me ordered at once. That country is now bleeding at every pore. I feel a deep interest in it and have never appealed to its people in vain, and trust it may not be so now. I agree with you fully respecting the advantages named in your letter. Remember me kindly to Judge Allen and thank him for his kindness. Believe me with lasting gratitude ever yours,

T. J. Jackson.

Copy made October 5, 1909, by Louis Bennett of a letter written by "Stonewall" Jackson to Jonathan M. Bennett, then Auditor of the State of Virginia.

Jackson, fearing some miscarriage might prevent the let-

ter mailed to Hon. J. M. Bennett reaching its destination, followed it by another, sent by personal messenger. It reads as follows:

Harpers Ferry, June 5, 1861.

My Dear Colonel:

Lest the letter mailed this morning, and in which I thankfully accepted the opportunity of being made a Brigadier General and put in command of all the North Western Troops should fail to reach you, I send this by private hands. Please have me ordered forthwith.

Very gratefully yours,

T. J. Jackson.

Copy of a letter written by T. J. Jackson ("Stonewall") to J. M. Bennett, then Auditor of the State of Virginia, made by Lewis Bennett on October 5, 1909.

One more letter bearing on this subject is furnished me by Hon. Lewis Bennett, son of the Hon. M. J. Bennett and one of his executors. In the interval between the last two and this, Hon. J. M. Bennett had not as yet succeeded in getting the commission of Brigadier. Later he secured the commission.

Headquarters 1st Brigade,
Camp Stevens, June 24, 1861.

My Dear Colonel:

At present I am in command of the Va. Vols. organized into the 1st Brigade of the Army of the Shenandoah, and have my Headquarters on the road from Martinsburg to Williamsport, and about four miles distant from the former place. On Saturday last the enemy commenced crossing at Williamsport into Va. and immediately advanced with one Regt. of Infantry and a Battery of Arty., but it mounted to nothing, as the enemy recrossed the river into Maryland. They are evidently afraid to advance.

In your last you stated: "I presume all commissions will issue from the Confederate Government; if so, I have no pledge for any commission, but I shall never cease until I get it. You will hear from me soon again." Knowing your success in carrying your measures, the energy with which you press them, and not having heard from you, the thought struck me that there might be some obstacle in the way which, if made known to me, I might be able to remove. I am in command of a promising Brigade, and I would be greatly gratified if you could secure me a Brigadier Generalcy, and if I cannot be ordered to North Western Virginia, of course I would be continued in my present command, and as I am so far West, an opportunity might soon offer of having me with my command ordered into that region. Providence has greatly blessed me in securing good staff officers in the Quartermaster, Commissary and Ordnance Departments, which are so essential to the efficiency of the troops. All are anxious for active service. I feel deeply for my own section of the State, and would, as a Brigadier General, willingly serve under General Garnett in its defense. I know him well. There are three Brigades under General Johnston, and a few days since Brigadier General Bee was assigned to the command of one of them, and at any time, so far as I know, another may be assigned to the command of mine, unless you can induce President Davis to make the appointment soon by my promotion.

Please let me hear from you when convenient, and ever believe me your grateful friend,

T. J. Jackson.

Please direct your answer to Martinsburg, Berkley County.

(To be continued in an early issue.)

CHURCH UNION IN SOUTH INDIA.

To the Episcopal Recorder we are indebted for the following concise account of the Movement for Church Union in South India:

If the plan of Church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand, and the Methodist, Presbyterian and Congregational groups on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation (in 1908) of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English and Scottish missions. The new plan would provide for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed Scheme of Union," originating at an informal meeting ten years ago, took final form at a meeting of a joint committee, representing all the interested churches, in March, 1929, and is now before the official governing bodies of the respective ecclesiastical groups for their approval or disapproval.

The essential points in the plan are as follows:

1. The Holy Scriptures, the Apostles' Creed and the Nicene Creed constitute the basis of faith.

2. The historical episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intent "to imply, or to express a judgment on, any **theory** concerning episcopacy.

3. It is the "intention and expectation" of the uniting churches that eventually all ministers will be episcopally ordained; but for a period of thirty years all ministers ordained in any one of the churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry, without the unanimous consent of its communicant members.

4. Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies," and expressing a mutual recognition of the equality of the ministry of the several churches.

The union, if ratified, would bring into the one church over 448,000 baptized Christians, with additional adherents bringing the total constiteuncy up to nearly 740,000.

Book Reviews

MARTIN BOOS: By Arno C. Gaebelein, D. D. Cloth. Pp. 77. Published by Our Hope Publishing Company, 456 Fifth Avenue, New York City. Price, 75c.

So accustomed are we to meeting Dr. Gaebelein in the field of Biblical exposition, that this contribution is a pleasurable expression of his capacity for biography.

The story of Martin Boos, born December 25, 1761, is the record of another Luther, persecuted by the ruling Church, of which he was a faithful priest, for preaching the true Gospel of our Lord Jesus as Redeemer and King. So loyal had he been to the rules and habits of his calling that he was wont to afflict himself in order to subdue the flesh and give the spirit triumphant supremacy. Yet captured by the grace of God in his own soul and committed by God to give that experience to others, he willingly subjected himself to the cruelty of the prevailing ecclesiasticism of his day.

No marvel, that while not excommunicating him, seemingly only to torment and to destroy him by slow processes, the Church he loved to served, witnessed in the midst of one of its harrowing examinations the stroke of paralysis by which at the age of fifty-one, this virile man was felled. But to win at last, as it always has, this proud relentless Church, deposed its devoted priest and he became an exile, to gain in the end a truly martyr's grave at the age of sixty-three. But by just such lives and just such passings has the progress of the Gospel been signalized in blood and tears.

Kenneth Mackenzie.

THE NATURAL YEAR: By Frederick Edwards. Cloth. Pp. 71. Published by William Albert Broder, 120 Seventy-fourth, New York City. Price, $1.50.

The author, late Dean of St. Paul's Cathedral, Detroit, Mich., and for several years president of the American Society for Psychical Research, here presents to us a portion of his intended course, covering the twelve months of the year, the present being the number **December.** This, from the pen of a Churchman, would essentially include Advent and Christmas.

As a poet, the author shows the rare capacity to sit still before a fact and translate it into rythmic action. He sees what we miss who are pressed by the crowd into ceaseless activity. We need him therefore as a balance in the great wheel of life.

If every number is as good as this, the entire course will be worth possessing. Here is another voice calling us to dare to meditate. Who of us is the more thoughtful and contemplative because of the stirring and momentous

events which have shaken the world during the past quarter of a century. Of it he writes: "That period was marked by great changes in science, philosophy and church life. It covers the Great War in which I have suffered—I have lived." Surely no man can be a poet who has not endured sorrow and loss; nor yet can any man be a great Christian who is unacquainted with the fires of affliction.

Kenneth Mackenzie.

CALVARY TODAY: By Bishop Charles Fiske, D. D. Cloth. Pp. 105. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.

The prolific pen of this ever active prelate has now given us a strong series of Good Friday Three Hour Addresses He concedes that the chapters herein contained were the sermons he preached to a crowded congregation at Trinity Church, New York; and that they are in print because requested by interested listeners.

We usually find the Three Hour Addresses of a like class and form. But no one can believe that Bishop Fiske could hold himself to any pathway trodden by others. And yet the novelty, if we may call it that, is not other than wholesome and winning.

The book is wisely published in time for thoughtful preachers to secure a fresh stimulant to thought and an inspiring impulse to heart-appeal.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

CORRECTION.

Mr. Editor:

In your issue of December 7, 1929, I find a list of questions under the heading, "How Many Can You Answer?" One question reads, "Who first translated the Bible into Latin?" and the answer given is, "St. Jerome." This is a mistake. At least one Latin version of the Bible existed long before Jerome's time, namely, the Vetus Latina (not vetus Itala, a phrase not used by scholars). The learned Benedictine, Dr. Gasquet, says as follows: "The Latin text of the Sacred Scriptures existed from the earliest times of Christianity. The translator or translators were unknown to St. Augustine and St. Jerome; but the former says that the old Latin version had certainly come 'from the first days of the Faith,' and the latter that it 'had helped to strengthen the faith of the infant Church. St. Jerome revised and corrected the then existing Latin text, re-translating many passages anew, collating the text with 'Greek and other MSS., even at that time considered ancient, which are not now known to exist. He could compare dozens of important texts, and he had Origen's 'Hexapla' and other means of determining the value of his material, which we do not possess'."

(Rev.) R. Alan Russell.

Albany, N. Y.

A TRIBUTE, THE LATE BISHOP BEVERLEY D. TUCKER.

Mr. Editor:

The American Church, in recent days, has lost two of its greatest and ablest Episcopal leaders; and, in the departure of Bishops Murray and Tucker, the Colored work of the country has lost its foremost friends and advocates.

The late Bishop Beverley D. Tucker enjoyed the distinction of having laid his hands in Confirmation, on the heads of more Colored people, and admitted to the sacred ministry, more Colored men, than any other Bishop, living or dead. There was not the least feeling of "prejudice' in him with respect to the Colored members of his Episcopal family. He really loved the Colored people, and this love was innate. Like Bishop Murray, he was absolutely, and firmly, set against any official recognition of the "color-line." The writer of this tribute can never forget him, for he not only examined us for the ministry, and presented us for priest's orders, but under him we served our diaconate. The late Bishop Whittle ever manifested an affectionate interest in the writer, and on the eve of our ordination to the diaconate, addressed a letter to each of the Norfolk rectors on our behalf. In a long letter in reply to Bishop Whittle's epistle, Rev. Dr. Tucker, in part said: "Yours in reference to Mr. Bragg has been received. I promise to pay $100 a year from St. Paul's Church towards his support. I will gladly do anything to help his work here. I am in hopes that Mr. Bragg will do well." Bishop Tucker was a great and good man, and he loved our people with a faithful and true heart, and shepherded them diligently and lovingly with all his powers.

George F. Bragg, Jr.

Baltimore, Md.

IN AN EMERGENCY.

Mr. Editor:

. . . . I think you are splendid! I have noticed that in an emergency you get gifts forwarded more quickly than when sent through our respective churches.

A Friend.

Note:—The above was accompanied by a check for $100 for the deficit in the mission fund. This has been forwarded to Dr. Lewis B. Franklin, Treasurer of the National Council.—Ed. S. C.

CONVENTIONS, COUNCILS, CONVOCATIONS

ARKANSAS.

The fifty-eighth annual convention of the Diocese of Arkansas convened in Trinity Church, Van Buren, at 9:30 on Wednesday morning, January 15.

Bishop James R. Winchester, the Bishop of the Diocese, was not able to attend on account of ill health. The first service was the Holy Communion, in which the Suffragan-Bishop, the Rt. Rev. Edwin M. Saphore, was the celebrant, assisted by the Rev. David Jones, rector of Trinity Church, and the Rev. C. C. Burks, President of the Standing Committee.

Bishop Winchester's address was read by the Rev. C. C. Burke. Four clergymen had left the diocese during the year, and three had been received.

The Bishop requested that Bishop Saphore take his place during the convention, and represent him.

Messages of sympathy and greeting were sent by the convention to Bishop Winchester, and the Rev. J. W. Thompson, who is ill.

Laymen Speak at Luncheon: All of the speakers at luncheon on the first day were laymen. Mr. Sylvester Matteson spoke on the History of the Church. Mr. Grover Owen stressed the importance of business principles in the operation of parishes and dioceses. Mr. Thomas E. Wood emphasized the importance of the personnel in the work. Bishop Edward T. Denby, Negro Suffragan, told of the need of the Negro race for the Church, and of its wonderful effect upon them. He related the wonderful record that was made in the Negro schools. Their religion becomes a reality to them, and arrests for law-violation are unknown.

Afternoon Business: Bishop Saphore made his report of visitation, and they were numerous. He had confirmed 191.

Bishop Saphore has charge of the Pension Fund interests of the diocese. Only two parishes are not affiliated with the pension fund, namely the Good Shepherd, Forest City, and St. Mark's, Jonesboro. All other parishes had paid their assessments to the Fund.

Bishop Denby made a report of his work. He has in his care all the Negro work in the Seventh Province also. He reported twenty confirmed in this diocese and sixty-six in this province. Although no quotas were given to the Negro missions, two-thirds of them had paid in full what would have been a fair quota for the Church Program.

In the business session the second day the treasurer reported that the churches had fallen short on paying their quotas.

The examining chaplains reported Mr. Paul Newell as having been examined and passed for Holy Orders. There was also a postulant.

The Rev. C. C. Burke was appointed trustee to represent this diocese on the Sewanee Board. The University of the South reported the largest attendance in its history.

Another important change was mad in the canons bearing on the election o a vestry. This same matter is discusse every year. The law has been that one third shall be elected annually to serv three years. Last year an exception wa made for parishes having only nine eli gible. Now, another exception is mad in the case of parishes having less tha fifty eligible men. They may reelec whom they please.

An important change was made when the time for the meeting date of future conventions was made the fourth Wednesday in April, instead of the third in January. The reports will be for the year ending December 31.

The meeting place for the convention next year will be Trinity Cathedral, Little Rock.

Elections: Thomas E. Wood, of Little Rock was elected Secretary of the Diocese, and S. A. Pernot, of Van Buren, Treasurer.

Members of Standing Committee: The Rev. H. A. Stowell, Pine Bluff; the Rev. Randolph R. Claiborne, Camden; the Rev. C. C. Burke, Marianna; the Rev. John M. Williamson, Little Rock. Laymen—R. E. Lee, Pine Bluff; J. A. Coates, Jr., Little Rock; Sylvester Matteson, Mena.

Board of Trustees: The Rev. John M. Williamson and the Rev. W. P. Witsell; Messrs. D. L. Phillips, John A. Coates, Jr., Morehead Wright and A. N. Tanner.

Executive Council of the Diocese: The Rt. Rev. James R. Winchester, D. D., the Rt. Rev. Edwin W. Saphore, D. D., the Rev. C. F. Collins, the Rev. W. P. Witsell, D. D., the Rev. S. H. Rainey, the Very Rev. John Williamson, the Rev. H. A. Stowell; Messrs. T. E. Wood, John D. Barlow, H. J. Coomber, the Rev. C. F. Collins, the Rev. David Jones, Grover Owens, W. L. Ford, W. W. Maxwell.

Examining Chaplains: The Rev. W. P. Witsell, D. D., the Very Rev. John Williamson, the Rev. H. A. Stowell, the Rev. C. F. Collins.

Delegates to the Synod of the Seventh Province: The Rev. H. A. Stowell, the Rev. W. P. Witsell, D. D., the Rev. C. C. Burke, the Rev. Elnathan Tartt, the Rev. C. F. Collins, the Very Rev. John Williamson, J. C. Fitzhugh, C. D. James, Thomas E. Wood.

Woman's Auxiliary: The annual meeting of the Woman's Auxiliary was held at the same time as the convention. Much work was done, and there were many entertainments given for the members of each organization. All reports showed that the Auxiliary made its usual fine record. If there be any slacking up, it is not in the members of the Auxiliary.

Mrs. Hanson A. Stowell, of Pine Bluff, was elected President; Mrs. A. N. Tanner, First Vice-President; Mrs. William Gamble, Little Rock; Second Vice-President. The Treasurer is Mrs. Clifton Dancy, of Pine Bluff; Mrs. N. W. Campbell, Little Rock is Secretary. Mrs. F N. Burke, Fayetteville, Custodian United Thank Offering; Mrs. H. C. Saunders Newport, Secretary of Box Supply.

The Auxiliary has been constantly an inspiration to the whole diocese; and i is certain that if the men of the church and the women who are not member did as well as the members of the Woman's Auxiliary, everything would go forward with enthusiasm.

R. R. C.

NORTH TEXAS.

The twentieth annual convocation o the Missionary District of North Texa met in St. Andrew's Church, Amarillo exas, January 19, at 11 A. M., and con nued in session until 4 P. M., Tues ay.

Sunday was devoted to inspirational ervices, in which all of the ministers f the district participated.

Bishop E. Cecil Seaman was the cele rant in the Holy Communion Service, nd the Rev. Carrol M. Davis, LL. D., omestic Secretary of the National ouncil Department of Missions was the onvocation preacher.

The Convocation and the Woman's uxiliary of the District made a pil rimage to the new Little House of Fel owship, which has been recently com leted and is used as a non-denomina tional student center by the students nd faculty of the West Texas State eachers' College.

The night services were a special service by the Young People's Service League; and the twentieth anniversary service of thanksgiving and rededication; with all of the clergy of the district present and vested.

The speakers at this service were: Mr. Thomas R. Smith, "The Laymen of North Texas"; the Rev. Willis P. Gerhart, "The District Clergy"; the Rev. Thomsen, D. D., minister of Central Presbyterian Church, Amarillo, "Other Christians in this District," and the Rev. Carrol M. Davis, D. D., "The National Council and North Texas."

The Monday session began with Holy Communion, followed by the joint meeting of the Convocation and the Woman's Auxiliary. Mrs. J. C. Tolman made a short, inspirational talk at the close of this session.

The Y. P. S. L. of St. Andrew's Church, Amarillo, presented the playlet, "The Color Line", in a very effectice manner at the night meeting.

At the Tuesday sessions the following appointments and elections were made: Chancellor of District of North Texas, Mr. Joseph B. Dooley, Amarillo; Registrar of the District, the Rev. William H. Martin, Big Spring; Treasurer, Mr. C. J. E. Lowndes, Amarillo; Secretary of Convocation, the Rev. William H. Martin; Treasurer of Church Pension Fund, Mr. W. W. Rix, Lubbock; Treasurer of Field Department, Mr. Henry S. Gooch, Amarillo; Treasurer of Bishop Temple Fund, Mr. Will Stith, Abilene.

After receiving the departmental reports, and the report of the Committee on the State of the Church, which shows gratifying growth and healthy interest in all things affecting the spiritual life of the Church, the Convocation and the Woman's Auxiliary adjourned to meet in Emmanuel Church, San Angelo, Sunday, January 25, 1931.

W. H. M.

ALABAMA.

Birmingham, Alabama.—With one of he largest attendance in its history, the inety-ninth annual council of the Dioese of Alabama convened at the Church f the Advent, Birmingham, January 2-23. The Rev. David R. Covell, Field ecretary of the National Council, was he speaker at the opening service. 'God's Great Family" was his theme, nd became the keynote of the council, ounded frequently throughout its ses ion.

Not in vain did the Bishop urge, in is council address that "more heed be iven to the Still Small Voice than to he reading of reports of committees, nd that there should be more search g of hearts than of train schedules"; or signs of the Spirit's presence were ot wanting. Bishop McDowell suggested the perfection of plans for the celebration of the one hunderdth anniversary of the diocese to be held in January, 1931, at Christ Church, Mobile. He called attention to the graduation of the first class from the Bishop Wilmer Training School for Deaconesses, situated in Mobile. Mention was also made of the large number and high order of men seeking Holy Orders in the diocese, several of whom are turning to the Church from the ministries of other denominations. The Council heard with satisfaction that the diocese had not only lived within its income for the past year, but that a large deficit had been so reduced that it could be, and was, provided for before adjournment, and all this in the face of great financial stringency throughout the state.

The Bishop was authorized to appoint a committee on clergy placement, to study the whole matter and report to the next annual council. Meanwhile the Bishop announced that he was already undertaking in a small way the experiment suggested by the Commission on the Ministry, with the assistance of the Diocesan Standing Committee.

A radical change in policy was effected, whereby the department of missions of the diocese was to assume only that part of the salaries of its missionaries supplementary to amounts pledged by the missions themselves, and that each mission treasurer should pay its portion of the salary directly to the missionary himself; and not, as heretofore, through the diocesan department of missions.

Another forward step was noted in the erection of a complete church plant at Auburn, Alabama, by means of pledges made by virtually every congregation throughout the diocese, covering a three year period. At Auburn is located the Alabama Polytechnic Institute, necessitating more elaborate buildings than the local congregation was able to erect. Completing this, the diocese contemplates a similar undertaking at Montevallo, home of the Alabama Woman's College.

In the report on Colored Work, by the Rev. C. W. Brooks, it was noted that every Colored congregation in the diocese had met in full its obligations to the diocese and General Church. The Council listened with deep interest to the address of the Rev. R. C. Fletcher, missionary to the deaf and dumb of the Fourth Province; who, though totally deaf himself, spoke with clear and pleasing intonation, outlining far-seeing plans for work among deaf mutes in the Province.

The work of the Woman's Auxiliary was presented by Mrs. Albert F Wilson, Diocesan President, and Mr. D. E. Wilson, Diocesan Educational Secretary. Miss Ruth Bettner presented the work of the Young People's Service League; Miss Helen McLane told of St. Barnabas' Guild; and Miss Ella Charles discussed the Church Mission of Help, in which she is doing such outstanding service in the Birmingham District, with the Church of the Advent as its centre.

Members of Council were invited to a banquet served in the Parish House of the Advent on the evening of the first day of Council, as guests of the congregation. Addresses were made by the rector, the Rev. Charles Clingman, D. D., who introduced the other speakers: the Bishop of the Diocese, the Rev. R. A. Kirchhoffer of Mobile, and the Rev. Bland Mitchell of Birmingham.

All diocesan officers were reelected. The council rose in honor of Mr. R. H. Cochran, who entered upon his thir-

tieth year of service as treasurer of the diocese.

Deputies to the Provincial Synod were elected as follows: Clerical—the Rev. Charles Clingman, D. D., the Rev. P. N. McDonald, the Rev. V. C. McMaster, the Rev. Bland Mitchell, the Rev. G. W. Ribble, D. D., the Rev. G. C. Tucker. Lay—Messrs. W. T. Archer, Algernon Blair, Farres Coleman, R. R. Randolph, F. E. Feltus, S. E. Thompson.

The day preceding council was marked by an informal conference of the clergy of the diocese, called by the Bishop to consider: (1) Changes in Public Worship under the Revised Prayer Book; (2) Placement of the Clergy; (3) Financial Problems of the Diocese Regarding its Missionary Work. This conference was for discussion only, in order that more intelligent action might be secured by Council in session the following day.

G. W. R.

ATLANTA.

The twenty-third annual council of the Diocese of Atlanta, together with the annual meeting of the Woman's Auxiliary and the semi-annual session of the Daughters of the King was in session in All Saints' Church, Atlanta, Ga., January 22-23.

Preceding the meeting of Council on Tuesday night, the Executive Board of the diocese held its annual meeting, at which the Rev. F. H. Harding, Treasurer of the Nation-Wide Campaign Fund, made his report for the year, which showed every Diocesan obligation had been paid and that a balance was on hand.

The meeting of the Board was concerned chiefly with the pledges and program for the coming year.

At the meeting of the council the following elections were held: The Rev. F. H. Harding was reelected Secretary, and named the Rev. J. D. C. Wilson, Assistant Secretary.

Standing Committee: The Rev. Messrs. S. Alston Wragg, W. W. Memminger, D. D., and the Rev. C. E. Bentley; Messrs. Z. D. Harrison, D. C. L., Judge E. E. Poneroy and Dr. G. H. Noble, Sr.

The membership of the Executive Board of the diocese was named the same as last year with the exception of the addition of the name of Mr. Francis E. Williams.

Delegates to the Provincial Synod: The Rev. W. W. Memminger, D. D., the Rev. Messrs. F. H. Harding, J. D. C. Wilson, C. E. Bentley, S. A. Wragg and N. R. High Moor. Lay Delegates—Messrs. Wm. Parker, Jr., John Glenn, Dr. G. H. Noble, Sr., H. M. Heckman, Francis E. Williams and Walter J. Single. Alternates: Clergy—Dr. G. W. Gasque, Ernest Risley, Charles Holding, George H. Harris, G. G. Rogers and W. W. Silliman. Lay Members—Miss Florence Blair, Robert Quinlan, A. B. Clarke, J. B. Greenleaf, L. N. Robert and Charles De Foor.

Trustees of the University of the South: The Rev. S. A. Wragg, Dr. G. H. Noble, Sr., and David Woodward.

Examining Chaplains: The Rev. Messrs. N. R. High Moor, the Very Rev. Raimundo de Ovies, H. F. Saumenig, and C. E. Bentley.

The Council included in its budget the provision for a $17,500 life insurance policy for the benefit of the wife and daughter of its Bishop.

The diocese, realizing that sufficient provision is not yet made for the dependents of the clergy, is endeavoring in this way to provide for the dependents of its Bishop; and by group insurance to protect its clergy.

The following were reelected officers of the diocese: The Hon. Robert C. Alston, D. C. L., Chancelor; the Rev. Thos. Duck, Registrar; Mac C. Dexter, Treasurer, and the Rev. F. H. Harding, Treasurer of the Nation-Wide Campaign Fund.

The matter of the placement of the clergy was brought to the attention of the council and a special committee was appointed to take the matter under advisement and report to the next Council.

At the night service, the Bishop of the Diocese, the Rt. Rev. H. J. Mikell, D. D., read his annual address, and the Rev. David R. Covell, representing the National Council, who is making his home in Atlanta, was the special speaker.

The Rev. Cary Montague, D. D., of Richmond, Va., was a special speaker at a meeting of the Woman's Auxiliary, and presented the subject of "Christian Social Service."

F. H. H.

TENNESSEE.

Bishop Gailor, in his address at the opening service of the ninety-eighth convention of the Diocese of Tennessee, held in Grace Church, Memphis, the Rev. Charles T. Wright, D. D., rector, January 22 and 23, strongly emphasized and insisted upon the General Church Program as of primary obligation upon diocese and parish, saying in part: "This Mission to all the world is the raison d'etre, the very reason for the existence of the Church. And in order to facilitate this missionary service, to make it more effective, the Church, at a very early date, organized itself into groups, which came to be called dioceses and parishes. But manifestly the dioceses and parishes are nothing more than operating agencies, by which the Church may be enabled to carry on more effectively its world-wide mission in obedience to Our Lord's Command. Therefore, it would be a most unfortunate and mischievous result, if the dioceses and parishes should become so absorbed in their own private affairs, that they were unable to contribute to the work of the Church at large. Imagine the captain of a company in time of war reporting to the colonel, that his company could not fight, because they were busy getting new uniforms and practicing fancy drills. And yet, that seems to be the temptation, yielded to by some dioceses and some parishes. They spend so much upon themselves, their buildings and accessories of worship, that they cannot afford to contribute their quota to the work of the National Church."

Following their diocesan's lead, the delegates in convention again voted, after prolonged debate, to place in the budget the full quota from the National Council of $29,600, despite the experience in 1929 of failing by several thousands dollars to balance the diocesan budget. Definite plans were made for a vigorous campaign to supply all deficiencies in 1930 expectancies as well as to clear up all arrears. On actual quota acceptances by parishes, the 1929 showing was remarkably good, 97.97 per cent being collected. Acceptances for 1930 showed large increases on the part of a number of parishes.

The outstanding piece of legislation by the convention was the ratification of the constitutional amendment proposed last year, restoring the Negro clergy and congregations to their original status, as prior to 1909, of direct representation in Convention.

All officials were reelected, as were the Deputies to the Provincial Synod. New members of the Bishop and Council, succeeding those ineligible for reelection under the canon, are: the Ven. Henry J. Geiger, Archdeacon of East Tennessee; the Rev. Edmund P. Dandridge, D. D., of Nashville; Judge Arthur Crownover, of Nashville, and Mr. George K. Brown, of Chattanooga. An effort to amend the canon so as to allow continuous service beyond the limit of "one full term of three years" was defeated.

MARYLAND.

Bishop Helfenstein made an excellent address in opening the one hundred and forty-sixth annual convention of the Diocese of Maryland, held in the Church of the Prince of Peace, Walbrook, January 22-23. After giving the year's statistics, he dwelt briefly on the Revised Prayer Book, saying: "It is now part of that Doctrine, Discipline and Worship to which we solemnly promised conformity at our Ordination. It should command our loyal acceptance and conscientious use, without forbidden omissions or unlawful additions." He then urged that Maryland give the same support to Bishop Anderson as she had done to Bishop Murray, in the work of the National Church, stating that "it is his due and our obligation." He called attention to Canon 23 of the General Church and to the Canons on "Transfers" and "Marriage and Divorce."

The Canon referring to the Executive Council was amended to drop one member of each order every year, the Council to have the right to determine the method. A new Canon was proposed and carried whereby a Central Register is to be established at the Diocesan House.

The Rev. Dr. Arthur Chilton Powell presented the report on the Cathedral and told of two bequests amounting to nearly $50,000 being turned over to the Cathedral fund in the last few days. Four legacies in the last two years have been turned over to this Fund aggregating $125,000.

When the Budget for 1930 was presented, it was reported that the Executive Council had felt authorized to pledge only $65,000 to the National Council out of the $75,100 apportioned to Maryland for 1930. After increases in pledges had been presented by several parishes from the floor of the convention, the convention unanimously authorized the Bishop to accept the quota in full.

Members of the Standing Committee and the Executive Council were elected, and the following delegates elected to the Provincial Synod: Clerical—the Rev. Messrs. Roger A. Walke, Wm. O. Smith. Jr., D. D., Philip J. Jensen, James A. Mitchell. Lay—Messrs. Herbert Boehm, Adrian H. Onderdonk, John G. Schlipp, Thomas Fell.

FLIPPANCY MISPLACED.

Says The Arkansas Churchman:

"While we read The New York Churchman, we cannot say that we hold it in exceptional high favor. Too frequently it appears to us, it lends to the truly sacred things—the Godly and spiritual—an air of flippancy and abandon. It leans too much to the flare of sensationalism. Too often magnifying the little things and minimizing the really great ones. This is a style of journalism that may popularize the publication, but as to whether it will popularize Christianity and the Church is another question."

Church Intelligence

Dr. Glazebrook Resumes His Missionary Journey.

Dr. Larkin W. Glazebrook, on an evangelistic tour of the Far Western provinces, after a brief rest during the Christmas holidays, is back on the job and writes:

"I am afraid we of the East do not quite understand the great land of the West. There is a real call to 'He-Men' out here. The harvest is ripe. Those here are working whole-heartedly for their Master. Young men, full of vigor and with a vision to serve their Master, will find here a field that they will not soon leave."

The formal report to the Rt. Rev. William Hall Moreland of the Visitation to the Diocese of Sacramento (California), follows:

After two weeks spent in summer home of Bishop Stevens at beautiful Del Mar (it being impractical to make any appointments for the Christmas period), I left January 3, 1930 (Los Angeles), at 8:15 P. M.; arriving the next day at San Francisco; leaving at 4 P. M. for Naya; arriving there on the fourth at 6 P. M.

January 4, 7:30 P. M., addressed the ministerial group of seven clergy.

January 5, 9:30 A. M., spoke to about sixty-five children of the Sunday school; 11 A. M., spoke to congregation of sixty-five; a most cordial reception by the Rev. Mr. Child and his people. It was a rainy day. Took two o'clock bus for Santa Rosa; arrived at 4 P. M., met by the Rev. Mr. Clark; 5 P. M., spoke to a congregation of about 125, splendid reactions; 7 P. M., the rector and his wife invited about twenty to supper; we had a most worthwhile after meeting, continuing until 10:30 P. M.

January 6, Mr. Clark drove me to see the great redwood forest en route to Petulema, where the Rev. Mr. Mainwaring met me and took me to a meeting of his Guild (20); whom I was privileged to address; 8 P. M., spoke in the church to about sixty-five; afterwards three interested men sat until quite late, going over the challenge.

January 7, took 9 A. M. bus for Vallejo; met by the Rev. Mr. MacGovern; 8 P. M., church service, about thirty present; fifteen of them came to the rectory afterwards and we had a most satisfactory afternoon.

January 8, took 9 A. M. bus for Sacramento, arriving 11:30; went to Diocesan House; 12:30 P. M. addressed Bishop and eight of his clergy; 3 P. M. addressed Woman's Auxiliary, about thirty; driven twenty miles to Woodland by the Rev. Mr. Clements; met a group of physicians at their splendid clinic; 8 P. M. spoke to congregation of seventy-five, many men. A group of fifteen men and a few ladies came to the rectory for a splendid after meeting.

January 9 took 6:30 A. M. train for Chico. arriving at 11:50; met by the Rev. Dr. Little; taken to hotel, where I spoke to twenty-five at Lion's Club; most worthwhile; 8 P. M., spoke in his church to about twenty-five.

January 10, took 7:45 train for Marysville; met by the Rev. Mr. Freeland; 3 P. M., spoke to 400 boys and girls; Tuba City High School; 6 P. M., rector and vestry invited to dinner with Mr. and Mrs. Swain; 8 P. M., spoke in church; a splendid congregation of about 130; about thirty of these came from his missions from ten to twenty miles.

January 11, driven by Mr. Freeland to Timbuctoc and other interesting places. Three of his laymen accepted challenge of "Peter, James and John.' Took 3:20 train for Sacramento; met by the Rev. Mr. Hermitage.

January 12, 9:30 A. M., spoke to his Sunday school; rainy, bad, slippery day; 11 A. M., addressed his congregation of about 100; Bishop Moreland present; 4 P. M., the bishop had called a special meeting of the men; there were about ninety men and ten women present; splendid reaction; the Bishop presenting me in a fine appeal. In the evening several clergy and men came to rectory for a conference. Three laymen responded to "Peter, James, John," appeal.

January 13, left 8 A. M., for Grasse Valley; arrived in time to address thirty Rotarians at lunch; enthusiastic responses; there was two feet of snow at this place. At 8 P. M., addressed a group of fifteen in Parish Hall; almost an impossible night for people to be about. In order to keep my appointment at Alturus (200 miles away), I expected to motor twenty-nine miles to the train; but was snowbound; so telegraphed the Rev. J. M. Thomas.

January 14, took 8 A. M. bus and plowed through snow to Aubnrn, twenty-nine miles. Took 1 P. M. train for Reno; arrived at 6 P. M.; spent night there.

January 15, took 6 A. M. train for Lakeview, Oregon, to keep appointment there that night; a wreck on the track ahead delayed us five hours; so I was forced to telegraph the Rev. Mr. Thomas impossible to be there on time; continued on to Klamath Falls January 16; remained in my berth until 8 A. M. Begin my Mission in District of Eastern Oregon.

I am most appreciative to the Bishop, his clergy and their lay people for the great interest they took in my visit to this diocese. Nowhere that I have been have I seen a finer group of men, especially, and more willing to accept responsibility. The Bishop and clergy should be greatly encouraged in their advance work for the Master. Praying God's blessing upon His work in this outstanding vineyard, I am faithfully yours,

L. W. Glazebrook.

Kismath, Oregon,
January 16, 1930.

The lay evangelist writes further:

"You would enjoy the Church as one finds it out here. These people are most loyal to their Christ and His Church, and their clergy are leading them with emphasis on the real essentials.

"God still makes me equal to the opportunities that are given me, and I feel His presence at all times. When one depends absolutely upon Him, all goes well."

Conference on the Ministry.

Over one hundred and thirty undergraduates and graduates of college and universities attended the New Year Conference on the Ministry at St. Paul's School, Concord, New Hampshire. This meant their giving up almost four days of Christmas holiday, January 3-6, and should be an encouraging note for those so frequently lamenting the follies and thoughtlessness of present-day youth.

The Rev. Dr. Samuel S. Drury, Headmaster of St. Paul's School, and the Rev. J. Leslie Glenn, of the Department of Adult Education of the National Council, directed the conference.

The leaders and speakers included: Bishop Dallas, of New Hampshire; the Rev. Dr. Herbert Gray, pastor of the Crouch Hill Church in London; the Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, Mass.; the Rev. A. L. Kinsolving, of Amherst, Mass.; the Rev. Dr. Samuel Tyler, of Worcester, New York; the Rev. Ernest Stires, the Rev. John Crocker, John Bryant, the Very Rev. K. B. Sturges, D. D., Dean of St. Paul's Cathedral, Boston; the Rev. Dr. Frederick Sill, Headmaster of Kent School; Coleman Jennings, prominent layman from Washington, D. C.; the Rev. W. A. Lawrence, of Grace Church, Providence.

The afternoons of the conference were given over to winter sports and interviews between the leaders and the delegates.

A genuine interest in the ministry was shown. It was said that the informality of the conference added much to its effectiveness, and the amount of time allowed for personal interview and conversation was well spent. St. Paul's School was an ideal place for such a gathering, and the entire facilities of the school were placed at the disposal of the conference by Dr. Drury.

A similar conference for high school students is to be held at St. Paul's in June.

Church Colleges and the Church: Memorandum

Minutes of a meeting held by the five Church College Presidents with the Rev. Dr. George Craig Stewart, and the Rev. Leslie Glenn, in Washington, D. C., on Tuesday, January 14, in the New Willard Hotel. Dr. Peirce was in the chair and Dr. Bell was asked to act as Secretary.

1. After considerable discussion the following resolution was adopted:

1. Resolved, That the Commission to be set up by the National Council of the Episcopal Church through its Department of Religious Education on cooperation between the Church and the Church Colleges, is to report to General Convention through the National Council and to recommend such action by General Convention as it may deem desirable.

2. This Commission once appointed shall be independent of the Church colleges and of the Department of Religious Education of the Church.

3. The Commission shall recommend in view of the fact that the Church as such makes no contribution toward the support of the Church Colleges, what in their opinion the Church and Church people ought to do toward supporting and strengthening the five official Church Colleges as contributors to the Church's whole educational enterprise, and to make to the Church Colleges suggestions of how they can strengthen and enrich among their faculty and students Christian faith and character.

It was further agreed that the first paragraph of the above resolution means that the report shall be first given by the Commission to the Department of Religious Education, which may make such recommendations as it desires, but which shall without fail transmit the reports to the National Council exactly as received from the Commission: and, furthermore, that the National Council may take such action upon the report as they see fit, but that they shall forward it in its entirety to General Convention, that it may receive final con-

sideration from General Convention.

It was further agreed that the three men to be appointed on the Commission should be selected from among the following seven, in the order named: President Hullihan, of the University of Delaware; President Sills, of Bowdoin College; the Rev. Dr. Anson P. Stokes, formerly of Yale, and now Canon of the Cathedral in Washington; the Rev. Dr. Niles Carpenter, Professor of Sociology in the University of Buffalo; the Rev. Dr. Thayer, of St. Mark's School, Southboro; Professor Denny, of the Department of Philosophy in Western Reserve University; Professor Chauncey B. Tinker, of the Department of English in Yale University. The actual invitation to these men is to be extended as from the National Council and the Church College Executives by the Rev. Dr. Stewart.

It was agreed that a remuneration of $500 and all expenses should be offered to each of the Commissioners, this money to be paid by the National Council.

It was agreed that each Commissioner should be expected to visit each of the five Church Colleges for not less than forty-eight hours.

Bernard I. Bell,
Secretary of the Meeting.

Church Burned by Union Soldiers Reimbursed by Federal Government.

St. Paul's Church, Selma, Alabama, has just recovered $5,680 from the United States Government for damages incurred sixty-five years ago. At the very end of the War Between the States, April, 1865, St. Paul's was burned by Union soldiers. The people took the loss of their property as only a part of the price that Southern people were required to pay, and started to build a new church as soon as circumstances would permit. In 1903, claim for recovery was filed against the government. After dragging for twenty-seven years the bill has finally been settled by the unanimous approval of the Senate Claims Committee.

The Parish House of St. Paul's has only been recently built. It was constructed of bricks, which were taken from the ruins of the first state capitol building at Cahaba, Alabama. Cahaba, once a thriving center and the seat of the first state government, is now an almost forgotten village.

Conference on Boys' Work.

A regional conference for workers with boys is to be held in Indianapolis on Friday and Saturday, February 7 and 8, under the auspices of the National Brotherhood of St. Andrew. To this conference has been invited a number of representative Church leaders and specialists in boys' work from the second, third, fourth, fifth and sixth provinces, and an intensive program of study and discussion will be carried out during these days. Headquarters will be at the Claypool Hotel.

The Chairman of the Conference will be Irwin C. Johnson of Detroit, Boys' Work Director of the Diocese of Michigan, and among those who are expected on the program or in attendance upon the Conference are Bishop Francis of Indianapolis, Bishop Gray of Northern Indiana, Bishop Abbott of Lexington (if circumstances permit), the Rev. Philips E. Osgood of Indianapolis, the Rev. H. H. Lumpkin of Madison, the Rev. Humphrey Dixon of Louisville, the Rev. Herman R. Page of Dayton, the Rev. Otis Jackson and George C. Kubitz of Chicago. H. Lawrence Choate of Washington, President, and Leon C. Palmer of Philadelphia, General Secretary, of the Brotherhood of St. Andrew in the United States, will be present at the conference.

Among the subjects to be considered are: The Nature and Needs of the Adolescent Boy; What the Church is Doing for the Boy, and what it can do; Organizations for work with Boys in the Local Church; The Place of the Brotherhood in the Life of the Church; and others.

Bishop Anderson in Critical Condition.

The Rt. Rev. Charles Palmerston Anderson, D. D., Bishop of Chicago, our Presiding Bishop, is seriously ill in Chicago as the result of a severe heart attack on Wednesday, January 22. We are happy to be able to inform our readers, however, that a telegram dated 11 P. M., January 27, from the secretary of the Chicago Diocesan Council, reads "slightly improved this evening."

Let us unite in praying the Father of Mercies to give strength and skill to all those who minister to the sick and to prosper the means made use of for his cure; that He will comfort him, preserve him and give him patience under his affliction, and in His good time restore him to health, through Jesus Christ our Lord.

Fire at Nenana.

Fire destroyed the new dormitory building at St. Mark's School for Indian children at Nenana, Alaska, January 23, according to a wireless message received by the Department of Missions on January 24.. The building was occupied by thirty-four children and five American women. They are temporarily quartered in the class-room building and a two-room cabin.

Later information received January 27, indicates that all the food supplies and most of the furnishing, bedding and clothing were saved. Miss Florence Hissey and Miss Anne Thompson lost their personal effects. Probably two thousands dollars will cover all loss not included in the insurance, which amounted to $30,000.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

New Chairman of the Council of the National Church League.

It is much to be hoped that the retirement of Bishop Knox from the chairmanship of the Council of the National Church League does not mean that we shall no longer have the advantage of his great learning and zeal in the defence of the positive truth of the Gospel. He has been so strong a force, especially during the recent Prayer Book controversy that his influence has been felt all over the country. His speeches and especially his pamphlets made a big impression. They were sound in their arguments and sufficiently lucid to be easily "understanded of the people," with the result that they strengthened the great cause he had at heart immensely. Now, however, at a great age and with failing health, he is obliged to seek release from many responsibilities. His chairmanship of the League mentioned was no sinecure He gave most detailed attention to its affairs and as it is an organization which has considerable influence, his resignation is of great importance. In his place Sir Thomas Inskip, who was Attorney General in the last Government and who is so well known in connection with Protestant Evangelical work, and did such noble work in the House of Commons, and indeed, outside, during the time that the Prayer Book Measure was before the Country, has been appointed, and all concerned in the upholding of Protestant Truth can but be thankful. It is too much to hope he can give the same time that Bishop Knox did to the League, but his sound judgment, whole-hearted adherence to Holy Scripture, and strength of character will be a great asset to its operations.

Universal Week of Prayer: The observance of the Universal Week of Prayer organized by the World's Evangelical Alliance is a further encouraging sign of the deepening of the prayer spirit in Christian people. In London the attendances were above the average and the meetings were marked by much fervor. Coming at the commencement of a year which will be marked by such important proceedings in regard to Christian Unity these meetings augur well. The Archbishop of Canterbury in a message to the General Secretary, said it was a "great step forward in the direction in which we all desire to move that so many Christian people sharing many different traditions should be able to join in prayer in this way for the peace and unity of the whole Church of Christ." At the same time an indication of the difficulties through which we are passing is given by the announcement that the Bishop of Winchester has forbidden a united Communion Service with Free Churches, stating, "Such an action has an effect, and carries a responsibility, beyond the borders of parish," whereas the Bishop of Bradford on the other hand has encouraged one of his Incumbents to do this very thing as it is only by such courageous action on part of adventurous spirits that great changes can often be brought about. The Bishop of Bradford has recently put out a very strong plea for a departure from the practice, which so widely prevails of insisting on Fasting Communion. He writes as though, himself one of the offending party in the matter, but of course Evangelicals have always stood out against this practice. No doubt we shall hear more about this.

Prebendary H. W. Hinde.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Mrs. Hoover Breaks Ground for Episcopal Home for Children.

January 25 was an important day in the history of the Episcopal Home for Children, for ground was broken for the new building that day, by Mrs. Herbert Hoover. The Rt. Rev. James E. Freeman pronounced the invocation and benediction and delivered a short address, in which he said: "There is no project closer to the hearts of the people of Washington than the care of little children, and in this home the needy children are cared for, regardless of religious affiliation. Is it any wonder that we are rejoicing in the accomplishment of our purpose to raise sufficient funds to begin work at once upon this new and adequate group of buildings, in which to carry on this work? The old home is totally inadequate. Its equipment is obsolete. We now have in hand one-third of the total amount needed for the new home and we hope to have it ready for occupancy by next fall."

After his remarks, the Bishop handed

(Continued on page 23.)

Family Department

FEBRUARY.

1. Saturday.
2. Purification B. V. M. Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. Monday. S. Matthias.
28. Friday.

COLLECT FOR FOURTH SUNDAY AFTER EPIPHANY.

O Lord, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ Our Lord. Amen.

THE PURIFICATION OF ST. MARY THE VIRGIN.

(February 2.)

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as Thy Only Begotten Son, was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts by the same Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

A GENERAL CONFESSION.

Charles Nevers Holmes.

Almighty Father, we have erred
And from Thy pathways strayed,
Have wandered from Thy Holy Word,
Thy precepts disobeyed.

And we have followed frequently
Our own heart's wayward path,
And grievously offended Thee,
Provoking Thy just wrath.

We leave undone what we should do
And do what we should not;
And to ourselves we are not true,
Our duties are forgot.

Be merciful to us, O Lord,
Forgive what we have done,
Restore the penitent, O God,
Through Jesus Christ Thy Son.

And grant, O Father, that no shame
Will mar our lives again,
That we shall glorify Thy Name
With righteousness. Amen.

God's Plan for Every Life.

What a wondrous truth is this! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outines of His masterpiece? Shall the shipbuilder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and puts "in Christ Jesus?" Surely He has. Yes, for every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dewdrop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more, then, for you who are His own in Christ Jesus, does God have a perfect before-prepared life plan.

"In all the ages of the ages there never has been, and never will be, a man just like me. I am unique, I have no double." That is true. No leaves, no two jewels, no two stars, no two lives alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find and enter into God's purpose for your life there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance, which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be reached and touched by that personality, as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope and some man sees a vision of beauty which before had been all confused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's and some one sees Jesus Christ with a clearness and beauty he would discover nowhere else. What a privilege to have one's own Christ in-dwelt personality, however humble! What a joy to know that God will use it, as He uses no other, for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel—and lo! some man sees the light. In you there is just a trifle of variation in the mingling of the spices—and behold some one becomes conscious of the fragrance of Christ."

You remember the story of the engineer of Brooklyn Bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in his helplessness, intently scanning the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it, in an ecstacy of delight, he cried out, "It's just like the plan, it's just like the plan!"

Some day we shall stand in the glory and, looking up into His face, cry out, "O God, I thank Thee that Thou didst turn me aside from my willful and perverse way, to Thy loving and perfect one. I thank Thee that Thou didst ever lead me to yield my humble life to Thee. I thank Thee that as I, day by day, walked the simple pathway of service, Thou didst let me gather up one by one, the golden threads of Thy great purpose for my life. I thank Thee, as a tiny trail creeping its way up great mountain side, that pathway has gone on in darkness and light, storm and shadow, weakness and tears, failures and falterings, Thou hast at last brought me to its destined end. And now that I see my finished life, no longer through a glass darkly, but in the face to face splendor of Thine own glory, I thank Thee, O God, I thank Thee, that it is just like the plan, it is just like the plan!' "—Selected.

Today I caught a sound
Like children's laughter on the breeze;
I looked without,
But all that met my gaze was bare, gaunt trees.
Yet, even as I looked
There seemed to be a faint, sweet stirring all around;
And lifting up my eyes unto the sky,
I saw a flock of bluebirds northward bound.
And suddenly it came to me:
Forget the Winter's failures, trials and sorrow,
Begin anew with a tomorrow and God's promise of the Spring.

The Hard Task of Thinking.

The Mentor has assembled a number of instances from the experiences of noted authors, and, for the greater encouragement of all who write, we give a number of them:

"Virgil devoted seven years to the building of one of his 'monuments,' his 'Georgics' comprising a little more than two thousand lines. Just words, yet destined to outlive the pyramids.

"Lucretius gave a whole lifetime to a single poem. Then there is Thucydides, father of historical criticism. His masterpiece was twenty years in the making—a work that easily fits between two octacsize covers!

"Jean Jacques Rousseau wrote: 'My manuscripts, blotted, scratched, interlined, and scarcely legible, attest the trouble they cost me. Some of my periods I have turned and returned in my head for five or six nights before they were fit to be put on paper.'

" 'You will read this treatise in a few hours,' Montesquieu, the celebrated jurist, told some friends on completing 'The Spirit of Law,' 'yet the labor expended on it has whitened my hair.' That his time and effort were not altogether ill spent is conjectured from the fact that many of the principles defined in the book had a powerful influence in the framing of the Constitution of the United States.

"Even Carlyle with all his experience found the task of putting together a manuscript extremely arduous. 'Certainly,' he once remarked, 'no one writes with the tremendous difficulty that I do. Shall I ever write with ease?'

" 'He wrote with his heart's blood,' is the way his brother John expressed it. In time he sent his message forth in thirty-four volumes—a prodigious amount of work. Yet 'composition was a torture to him.'

"Rudyard Kipling rewrote his stories many times over, and then often made numerous corrections in the proof. Hal Crain made it a rule to revise every novel he wrote a dozen times. 'The Raven' lay in Edgar Allan Poe's desk for ten years before he considered it fit to be published. Locke's 'Essay on the Human Understanding' was eighteen years in the making. Plato spent weeks over a sentence, Charlotte Bronte hours over a word. Ruskin was never weary of polishing his jewel-like phrases, Izaak Walton's simple, homely diction cost him incredible toil.

"Men of the most brilliant and imposing talents have lived a life of intense and incessant labor. Yet, if any work be markedly good, it is the public's habit to attribute the author's success mainly to 'genius.'

"One definition of genius has been attributed to a dozen wise men: 'Genius is the capacity for taking infinite pains.' "—Presbyterian Standard.

For The Southern Churchman.

A SEQUENCE.

The Parting.

Ruth Bush Lobdell.

When we two part,
Look not upon my lips,
For one pale smile
To hide the pain beneath;
As mourners with their flowers,
Weeping the while,
Cover their dead;
Bend not your head
To catch one broken phrase.
Silence of agony—
Silence and clinging hands
And transfixed gaze.
For, when we part,
Lest all that surging tumult outlet seek
From my full heart,
I shall not speak.

The Return.

When you return,
The living answer to my prayer,
With glory on your brow,
With music bursting on the vibrant air,
And young girls' laughter shrill above it all;
With children leaping in their parents' arms,
Old men and women weeping in the streets
For over-stress of happiness;
With serried rows of rhythmic-footed men
Whose faces, drawn with memory,
Quicken anew with a rebirth of joy;
With silken banners,
Scarlet, white, and blue,
Flung out gold-tasseled and triumphant over you—
When you return like this,
Look not amid the throng for me.
For I shall stand some time apart
With upraised face.
I shall stand by,
Hid in some deep-niched wall.

Your parting was for me—
For me alone—
Your coming is for all.

The Liar.

When I was a little boy, my family considered me an awful liar, and my three older brothers stated the fact both frequently and warmly to me and to others in my presence. But you know, I think they misjudged me. I wasn't an awful liar. I was an exceptionally good one. And why wouldn't I be with three older brothers to learn the technique from? I also learned some of the more subtle forms of deception from my mother and father and their grown up friends.

For example, I remember one day when I had "swiped" a cake of sweet chocolate and shared it with my brothers. Mother inquired about it casually—oh, very casually, if you know what I mean—so that I knew at once that I had been discovered. The inquiry was made in some such roundabout way as this: "Boys, I had a cake of sweet chocolate, which I think I put on the upper shelf of the pantry, but now it isn't there. I wonder if any of you have seen it."

We had not only seen it, but we had eaten it, and Mother knew that, and we knew that she knew it. If she really hadn't known, her manner would have been quite different. We could read her as readily as a book. Most children can read their parents. What she wanted was to give us a chance to "come out courageously and tell the truth." She didn't want to accuse us for fear of frightening us into a lie, and she didn't want to ask a direct question that could be answered by "yes" or "no" because "no," being the shorter word, was likely to be chosen in preference to yes." So she employed a perfectly transparent ruse, and a ruse to the keen, elemental mind of a child is just the same as a lie.

And what did my older brothers do in this crisis? They didn't try to lie out of it. Oh, no! They knew it wouldn't do any good. So they looked first naively surprised and then indignantly accusing at me. "Why, Mother," said they, "we ate it. Russell brought it out to us and said you had given it to him."

The worst of it was, I had said just that. I had said it but they hadn't believed it and I knew they hadn't believed it and they knew that I knew it. In fact the whole proceeding had been fabricated in duplicity. It was a system we had worked before and went like this: My oldest brother would lead us all to some distance from the house and would then say to me, "Russ, there's a cake of sweet chocolate on the top shelf of the pantry. Go ask Mother if we can have it." They knew perfectly well, by experience, that I should take it without asking, thus insuring myself and them against the possibility of refusal, while they were provided with a perfect alibi. And as for me, I knew Mother and Father didn't believe in whipping. The worst that would happen would be that they would talk to me sorrowfully about the pain it gave them to have a son who would lie to them. I knew I was expected to cry after a while and then it would be all over.

There were other times when Mother would pretend to believe me. She would say with great candor and sincerity: "If you say it is true, Russell dear, I know it must be. Remember that I trust you absolutely." But of course I knew she didn't believe me and didn't trust me, but was shaming me. It struck me as an agreeable though rather silly method and I swore with equal candor and sincerity that I was telling the absolute truth.

On the whole I think I deceived my parents more succesfully than they deceived me, and my advice to parents is: Don't lie to your children any more than is absolutely necessary, because you can't deceive them any way and there is always the chance that if you are truthful with them they may be truthful with you. It isn't like that they will, but they may. Children will do almost anything to imitate their parents.

As for the way I treat my own son: Well, I try to be honest. It is very difficult, I admit, but I'm always upheld by the thought that if I try to lie to him he'll surely see through it—and then where has my prestige gone to?—Russell M. Coryell, in National Kindergarten Association Release.

His Likeness.

In the soul of a man God has been revealed to us, "in that pure love that was the spirit of Jesus of Nazareth, in that simple tale of human goodness that was His life and in that poignant spectacle of human self-abnegation that was His death upon the Cross. 'To whom will ye liken God,' a great Hebrew brooder had asked long centuries before 'or what likeness will ye compare unto Him?' And now at last we can answer and, pointing to that Life and that Death can say, 'Here is His likeness. He who hath seen this hath seen the Father.' Now at last we know beyond assail of doubt where it is that the Eternal Over-soul descends into the familiar circuit of our poor human experience, and glorifies it with His most real presence, showing us Himself as He is and ourselves as we ought to be." Wonderful it is that the Almighty God should seek to draw near to man in an intimate friendship which he can understand, and that although no man hath seen God at any time, yet Christ has made Him plain.—Canadian Churchman.

ACROSS THE DARK.

It is a Voice that hails me in the night,
When the way home is dark and lone.
Around,
Pale shadows dance weird orgies on the ground,
And my weak heart is palsied at the sight.

Then, sudden, one who knows her child aright,
Calls him across the dark. Melodious sound!
For in that eerie lane his heart has found
Most valiant purpose, when he favored flight.

Out of the starless way that leads the soul
Beyond the margin of the seen and known,
Where pilgrims fear to walk the dark alone,
A Voice divine assures them of the goal.

For home lies somewhere on that silent way,
And God will suffer not His child to stray.
—Exchange.

Religion's Debt to Science.

Religion (indirectly perhaps) owes something of real value to the scientist which by revealing the unity of nature has established the unity of God, the existence of an unseen world beyond the range, at all events, of our normal faculties. It has consecrated to eternal honor the Christian virtues of hope and faith. For the Scientist lives largely by faith and not by sight. His mind is fixed on things beyond and above and the driving force of his life may be expressed in Wordsworth's oft-quoted words, "Effort, expectation and desire and something ever more about to be." The true scientist again holds up to honor the Christian virtue of a teachable spirit and reverence for Truth in whatever form it may present itself.—Canadian Churchman.

Seek ye the Lord. Oh, serve Him well.
His love for thee no tongue can tell.
He gave His Son that thou might'st dwell
Within the rock's most grateful shade,
Secure and safe and unafraid,
Because, for sin, the debt He paid.

Then seek the Lord in early years
And learn of Him, the truth, that cheers.
To love Him right will dry all tears.
Then seek the Lord. 'Tis ne'er too late.
He will forgive, though sins are great.
He'll be the master of thy fate.

Year by year He sets Himself before us a little Child, in great humility, and bids us become like Him, that when He appears again in His glorious majesty we may again be made like Him. Year by year, through His holy nativity, He calleth us to behold Him, and crieth, by His very speechless infancy, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."—Dr. Pusey.

For the Young People

THE LOST SHEEP.

Far from the peaceful fold,
Over the mountain cold,
The lost sheep is calling
And stumbling and falling,
Helpless and prone
And alone.

Wounded and bleeding he lies
Under the pitiless skies;
Around him the steep
And the chasm so deep
Are yawning in wrath
In his path.

Out of the peaceful fold,
Over the mountain cold,
A footstep is falling,
A voice is now calling,
A voice that is known
By His own.

Leaving the ninety and nine,
For the light of His presence to pine,
He braves the cold blast
And the sky overcast,
And counts not the cost
For the lost.

Over the treacherous ground,
Bearing the sheep He has found,
Safe on His breast
Like an infant at rest,
For lo, the lost sheep
Is asleep.

—Augustus F. Lampkin.

The Sacred Fish.

Kukwera squatted before a large stone sharpening his knife. As he moved it slowly round and round on the top of the rock his mind was also working in circles. As though some one else were there to hear him he began to express the thoughts as they formed in his young bring.

"I think I will eat fish tonight. I am tired of dry rice or a little palm oil on the top of my food."

Carefully he tested the edge of the knife with his thumb. It was not quite sharp enough to satisfy him, so he began rubbing it on the stone again, while he mused.

"Over in Fisibu there are fish as big as my leg just floating around in that creek. I could easily spear one with this long knife."

Kukwera's eyes danced as he thought how much fun it would be to disturb the great lazy fish and really see them move rapidly for once. Then a strange look, almost as of fear, came into his eyes as he sat back to rest for a while. With his knees drawn up and his arms clasped about him, he sat for a long time deep in thought. He was thinking of the fish.

Ever since Kukwera could remember anything he had known those fish. When only a small chap he had loved to stand on the bank and throw bits of rice crust into the water just to see the great things grab and swallow. Often he had wanted to catch one and it would have been so easy. But always his mother had told him that he must not, because they were sacred fish.

He had often seen the people of the town go to the creek with food which they gave to these fish. Once when he had asked his mother why they fed the fish, she had told him that the spirits of their old people lived in the fish and that they must not forget to feed them. Of course Kukwera believed this. He did not want to offend the spirits of his old people. There were quite enough things to make him afraid. So, no matter how hungry he was nor how he wanted the fish, he had never caught one.

Now a change had come to Kukwera. He had spent several years in the Mission. He had learned to read and write. He had learned of Jesus, the great sacrifice.

"My old people taught me that our ancestors lived in those fish and we must not eat them. They taught me to make sacrifice to the fish, the hills, and our medicine tree. They taught me that it was good to put buckets, pots, money, rice and palm wine on the graves of our people who had died. They lay a strong vine clear around the town to keep out evil. Always they are making sacrifice to something. They are never satisfied. They are always fearing something. And the sacrifice does not keep the sickness and evil away.

"Now, the missionaries have come to teach us. They all tell us that Jesus is the only sacrifice. If we believe in Him we need not make all these other sacrifices again."

For a long time Kukwera sat thinking. If Jesus is the great sacrifice and we need no other, then the fish cannot be sacrifice. Just what would happen to him if he caught and ate one?

A little quiver ran through Kukwera as he thought of the superstition which for so many years had bound him. Then rising and taking up his knife he quietly said, "I will eat fish tonight."—Lutheran's Woman's Work.

The Dining-Room Mirror.

Mrs. Butler had been ill a long time, and Ruth and Herbert and John had been left to the care of a housekeeper, who was a good woman, but rather careless, and the three children—well, I don't like to tell it, but it may help some children—had dreadful table manners. Mr. Butler was much distressed about it, but he was a busy man who had to leave home, before the children were up in the morning and often was kept out until after their bedtime, so that Sundays were almost the only days when he had a chance to help them, and then it seemed hopeless.

Finally Aunt Fanny came to stay with them for a while, and Mr. Butler talked very seriously to the children about being nice and showing Aunt Fanny what good children they could be. Of course they all promised, but the very first day they all forgot, and Aunt Fanny was shocked. But being a wise lady she said nothing.

"Why, Aunt Fanny, you've changed the furniture around in the dining room!" cried Ruth when dinner was served next day. "How odd it looks."

"Yes, I rather like to turn things about," said Aunt Fanny. "Ruth, you may sit next to me, though I'll not promise that you'll have the same place always, for it's nice to shift about."

Right in the midst of eating her soup Ruth laid down her spoon and stared. In the mirror opposite was a little girl cramming crackers in her mouth at a great rate, and both her elbows were on the table. At last the little Girl in the mirror took one elbow off and then another, and though it was a cloudy day Ruth saw who the girl was. She turned as red as a poppy and kept looking back often to see if the girl was doing anything wrong.

"Well, how nice and clean your place is at the table, dear!" said Aunt Fanny. "I do love to see well-behaved little girls."

Next day John was allowed to sit by Aunt Fanny, and he saw a small boy with a brushy-looking head and a necktie all awry before Aunt Fanny came in from the kitchen, where she had been called by the housekeeper, "Will you please excuse me a minute?" asked the little boy, slipping down from his place.

When he came back the tie was straight and his hair was brushed. His hands were still wet on the backs and around the wrists, but nobody said anything about it. He kept looking at the boy in the mirror and for the whole meal his elbows were where they ought to be and his mouth was not stuffed full of food, though there was chicken that day.

"It's a pleasure to make good things for nice children," said Aunt Fanny, never looking at Herbert at all. "Now, some children get gravy on the cloth and spill things dreadfully, but John's place is tidy."

"So is mine!" said Ruth, who had twisted around, for glimpses of the little girl several times. "I think if Herbert could have a mirror opposite him he'd soon do better, too, Auntie."

"Is that why you changed the buffet, Aunt Fanny?" asked Herbert with wide open eyes.

"Yes, one reason for it. I wanted you children to see yourselves as others see you. That is what mirrors are for, you know."

"Yesterday I saw myself in the big mirror in the living room when I was angry," said Ruth, "and it was dreadful. But Aunt Fanny, we can't have a mirror before us all the time, can we?"

"Yes, dear, in a way we can," said Aunt Fanny. "The Bible is our mirror, and when we look into it we see the things that are wrong in our lives just as clearly as you see table faults in the dining room mirror. What was your verse, yesterday, dear?"

" 'Little children, love one another.' said Ruth, with downcast face. "And I quarreled with Edith," she added in a low voice. "I guess I was looking away from the mirror when I got angry with Edith."

"Even grown folks are careless, dear," said Aunt Fanny. "And now, do you want the mirror moved back where you cannot see yourselves at the table?"

"No no! no!" cried three small voices. "We want it to help us."

So the mirror is there to this very day, but it never shows any children with shocking table manners any more, only well-behaved, polite boys and a small girl, who are the delight of their father and the comfort of their mother who is back at her old place at the table well and happy.—Sunday School Times.

A Life of Faithful Service.

A merry crowd of young people had run over in a launch that clear August morning to visit the North Island light. They scrambled laughingly up the rocky path and then stood breathless, looking across the desolate pile of rocks, softened only by a few huckleberry bushes and stunted firs. That was not quite all, either; for in a sheltered angle of the house, was a tiny garden of portulaca, marigolds and zennias.

The keeper and his wife and son met the visitors—the two men with courtesy none the less genuine because it was splendid, the little gray-haired woman

with vivid interest. The eagerness in her bright, dark eyes apepaled irresistibly to one of the girls. She dropped behind as the crowd trooped after the men, and turned back to the little woman.

"I've seen lights before," she said "I wonder if you'd let me come in and make you a little call instead?"

She was almost startled at the sudden illumination of the old face.

"Would I let you, dearie? I guess you don't know what it's like to live on a rock. I tell father and William the only time I envy them is when visitors come, and go tagging off after them. Most always they have to hurry right off as soon as they've seen the light, and I scarcely get a look at them."

The girl leaned forward, moved by a sudden impulse.

"How do you endure it?" she asked. "They have the light, of course: but you, off here alone. Oh! I don't see how you endure it!"

The wise old eyes met the young blue ones with quiet humor. "Oh, there's lots of ways of enduring," the keeper's wife said. "I think of farmers' wives to me I could live away from it. Then sight of the sea, and it doesn't seem as far off from folks as I am, with only land all around them. I was born in I belong to the light, too—you have to if you keep one; and if I don't touch the lamp, I cook for the men that do, and that counts. They'd get blue and queer in a hurry, if they had to do for themselves. I guess that's the real secret of it. You don't get very much out of sorts, as long as you've got somebody to do for, and I guess most people have that, if they'd only realize it."

The girl drew a long breath. "Thank you," she said, "it is a real and very helpful lighthouse sermon."—Classmate.

THE TONGUE.

"The boneless tongue, so small, so weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith:
"A lengthy tongue, an early death';
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed";
While Arab sages this impart:
"The tongue's great storehouse is the heart."
From Hebrew writ this saying sprung:
"Tho' feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

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Sunday, Feb. 2nd, 3:30 P. M. "The Unclaimed Possession of Promise." Canon Howitt.

Monday, Feb. 3rd, 4:00 P. M. "The Unclaimed Possession of Peace."

Tuesday, Feb. 4th, 4:00 P. M. "What Use I Make of My Bible." Dr. Howard A. Kelly, famous surgeon of Baltimore, Md. Doctors' meeting; public invited.
8:00 P. M. Address, Dr. Howard A. Kelly.

Wednesday, Feb. 5th, 4:00 P. M. "The Unclaimed Possession of Prayer."
8:00 P. M. "The Rent Side of Christ." Canon Howitt.

Thursday, Feb. 6th, 4:00 P. M. "The Unclaimed Possession of Power."
8:00 P. M. "The Rent Veil of the Temple." Canon Howitt.

Friday, Feb. 7th, 4:00 P. M. "The Unclaimed Possession of Protection."

8:00 P. M. "The Rent Rocks and the Rent Tombs." Canon Howitt.

Sunday, Feb. 9th, 3:30 P. M. "The Unclaimed Possession of Provision." Canon Howitt.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGMENTS.

Deficit in Funds for General Missions.

Mrs. E. C. Harrison, Elmira, N. Y..$100.00

CONTRIBUTION TO LEPER MISSION, NOVEMBER-DECEMBER, 1929.

Miss M. T. Bargamin, Richmond, Va.$	3.00
From Woman's Auxiliary, Diocese of Virginia, Fairfax County, Olivet..	2.00
Millwood—Christ Church.....	50.00
To Leonard Wood Memorial, Philippine Islands.....	25.00
Christmas Fund (viz: $9.00 General Funds, $10.00 Soldiers at Carville, La., $6.00 for 3 Lepers supported by this branch).....	25.00
Grace Church Branch, Alexandria, Va.	3.67
Christ Church, Richmond, Va.....	5.00
Miss Mary Royster, Richmond, Va..	2.00
November meeting.....	7.98
Mrs. J. A. Kratz, Richmond, Va. (Christmas Fund).....	5.00
Mrs. T. W. Meriwether, Miss Evelyn Meriwether, Madison, Conn., (Christmas Fund).....	2.00
Mrs. Fred Grimmel, Richmond, Va. (Pete Bank).....	3.02
Mrs. C. W. Tanner, Atlee, Va. (Christmas Fund).....	4.00
Mrs. H. H. Edmonds, Halifax, Va. (Christmas Fund).....	3.00
Miss Louisa K. Dunn, Baltimore, Md. (Christmas Fund).....	5.00
Quilting Society, Grace Church, Petersburg, Va.....	5.00
Emmanuel Chapel Bible Class, Boyce, Va. (Dr. Wilson's Lepers, Korea)	10.00
Miss Virginia Gibboney, Wytheville, Va. (Pete Bank).....	3.00
Miss Annie S. Nelson, Theological Seminary, Va. (Christmas Fund $3.00, General Fund $5.00).....	8.00
Mrs. Creed Davis, Richmond, Va. (In Memoriam).....	25.00
Miss Barbara Wagner, Richmond, Va. (Christmas Fund).....	3.00
Mrs. H. B. Lee, Culpeper, Va. (Christmas)	1.00
Miss Margaret Atkinson, Staunton, Va. (Chaulmoogra Oil for Lepers)	10.00
Mrs. E. G. Higginbottham, Richmond, Va. (In Memoriam).....	5.00
Mrs. Charles E. Tackett, Fredericksburg, Va. (Christmas).....	5.00
Mrs. George F. Jones, Richmond, Va. (Christmas).....	5.00
Miss Celestine Wingo, Richmond, Va. (Christmas).....	1.00
St. Stephen's, Yancey, Va.....	.55
Miss Byrd Wormley, Richmond, Va. (Christmas)	10.00
Miss E. J. Nolting, Richmond, Va. (Christmas)	5.00
Dr. Margaret Nolting, Richmond, Va. (Christmas).....	5.00
Mrs. Charles W. Warren, Smithfield, Va. (Christmas).....	2.00
Mrs. Wallace Moncure, Richmond, Va. (Christmas).....	6.00
Mrs. Eugene Massie, Richmond, Va. (Christmas)	5.00
Miss Mary R. Lane, Port Haywood, Va.	1.00
Misses Nellie and Tucker Carmichael, Fredericksburg, Va. (Christmas)	5.00
Mrs. George H. Rose, Zanoni, Va...	1.00
Mrs. R. R. Harrison, Richmond, Va. (Pete Banks).....	450.00
Miss Elizabeth Murray, Cumberstone, Md. (Christmas).....	2.50
Diocese of Virginia Woman's Auxiliary:	
St. James' Church, Warrenton, Va.	5.00
St. James' Church, Louisa, Va. (Canal Zone).....	1.00
Mrs. L. F. Anderson, Woman's Auxiliary, All Saints, Richmond, Va. (Christmas)	1.00
Miss Kate Meade, Richmond, Va. (Christmas)	1.00
A Friend, Richmond, Va. (Christmas)	.50
Grace Chapel Sunday School, Haymarket, Va. (2 Pete Banks).....	3.17
A Friend (Christmas), Campbell, Va.	1.00
Mrs. Arthur Eubank, Greenville, S. C. (G. F. $2.00, Christmas $2.00)..	4.00
In His Name, Los Angeles, Cal.....	5.00
Rev. and Mrs. Samuel Wallis, Alexandria, Va. (Christmas).....	10.00
W. M. Danner, New York (Wash Cloths)	1.00
Misses Alice and Lucy Cary, Gloucester, Va. (Christmas).....	2.50
Miss Ann Garnett, Waynesboro, Va. (Baptist and Presbyterian Churches, Pete Banks).....	28.62
North River Circle King's Daughters, Gloucester, Va.....	5.00
Woman's Auxiliary, Diocese of Virginia:	
Christ Church, Winchester, Va. (Christmas)	6.00
Section B (Canal Zone).....	5.00
St. James, Montross (Canal Zone)..	2.50
Trinity Church, Marshall.....	1.00
Miss Ruth Sublett, Richmond, Va. (Christmas)	5.00
Mrs. Benjamin Franklin, Richmond, Va.	1.00
Woman's Auxiliary, Second Presbyterian Church, Richmond, Va....	25.00
Miss Susie C. Scott, Norfolk, Va...	8.00
Miss Mary E. Birckhead, Proffitts, Va.	5.00
Mrs. W. T. Yancey, Woodville, Va..	5.00
Mr. Thomas W. Blackstone, Accomac C. H., Va.....	2.50
Church of the Good Shepherd, Rocky Bar, Va.....	1.00
Total $801.51	

At our January meeting we had the pleasure of a visit from Dr. Robert Wilson, of Korea, who told of faithful service for the Lepers for nineteen years. Mrs. Wilson also is a great help and assistance in the work. He teaches them trades after many are cured and so gives them happiness and hope for the future. Many Lepers become earnest Christians. The Koreans are very grateful and have put up a shaft as a monument to Dr. Wilson, with his name written thereon, so he has the pleasure of reading his own epitaph as he passes by every day! The Japanese Emperor has presented him with a silver medal for his work amongst them. Total for the year 1929.....$2,891.77

Respectfully submitted,
(Miss) EVELYN P. MERIWETHER,
President-Treasurer Richmond Branch Peper Mission
2346 West Grace Street, Richmond, Va.

SPECIAL NOTICES.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine 209 East Franklin Street, Richmond Va

BOARDING—WASHINGTON, D. C.
THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Avenue, The National House of the G. F. S. Open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

YOUR MAGAZINE ORDERS.
I AM A WHEEL-CHAIR INVALID AND have my medicine, clothes and other things to buy, and have no one to look to for financial help. I would appreciate subscriptions and renewals for any magazine published at publishers rates, or less. EDWARD P. BROXTON, R. F. D., Keysville, Ga.

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SITUATION WANTED

SOUTH CAROLINA GENTLEWOMAN OF forty desires position not requiring specialized training. Address Miss Mary B. Haile, F 5 Washington Apartments, Nashville, Tenn.

I KNOW OF A LAYMAN, NOW IN BUSIness, about thirty-five, unmarried, who would consider a position as an executive secretary, or other lay officer, in a Diocesan or parish organization. He must have a salary, but is seeking a Church position mainly because of a desire to serve the Church. Will interested persons kindly communicate with me at the Church Missions House, 281 Fourth Avenue, New York City? Rev. C. Leslie Glenn.

Deaths

IN MEMORIAM.
1847—Mary Hoxton Randolph—1930.

I only knew her as the wife and mother, but if "the child is father of the man", then the girlhood that lay behind the years when I first met her must have been those of one who "endured as seeing Him who is invisible"; a vision that remained with her through life, strengthening her to be the Christian wife and mother she was. Devotion such as is rarely seen nowadays existed between Mrs. Randolph and her husband, and to her children she gave the best guidance of love tempered with wisdom. "Teach them to be unselfish" was her motto, almost an echo of General Lee's words, "Teach your child self-control, for that brings the blessing".

After her husband's death her rectors in Fauquier county found in her their best help and counsellor in their parish work, her sympathy and understanding never failing them. As her character shone more and more with that "light" that glorifies our Father which is in heaven, those who loved her best saw her drawing nearer and nearer to the presence of the King. At last on January 11 the "one clear call" came. Dear mother heart! as on earth you led your children heavenwards, so now in heaven will you draw them ever upwards, for every thought of you will be a call to "lift up your hearts", and lifting them up, they will find it is indeed "unto the Lord", for did He not promise where "I am, there shall also my servant be"? So we leave her in His keeping, and that thought must comfort all who love her.

IN MEMORIAH.
The Rt. Rev. Davis Sessums, D. D.
Fourth Bishop of Louisiana.
Born July 7, 1858.
Consecrated June 24, 1891.
Died December 24, 1929.

MINUTE.

Whereas, it has pleased Almighty God in His infinite wisdom and love to call to a higher sphere of life and service our beloved Bishop, the Rt. Rev. Davis Sessums, D. D., the Standing Committee of the Diocese, which has always enjoyed a close relationship with the Bishop, wishes to place on record its deep and sincere appreciation of his personal gifts and character, and of his faithful, efficient and persistent service rendered to his Diocese and to the Church at large during his thirty-eight years as Bishop.

Being consecrated at the unusually early age of thirty-two, Bishop Sessums brought to the duties of his office the physical strength of young manhood, which made it possible for him to meet the arduous demands and to bear the heavy responsibilities of an unusually long episcopate. He possessed the vigor and alertness of a brilliant mind, which, through constant study, made him one of the strongest preachers and profoundest scholars in the Church. For fitness of speech and gracefulness of expression on special occasions he had no peer in the House of Bishops.

He was endowed with a charming personality that won for him not only the admiration but the love of all those who really knew him. Graciousness and courtesy were terms invariably applied to him by all those who were fortunate enough to come under the sway of his spirit.

His deep loyalty and personal devotion to his Lord and Master were striking marks of his daily life, and nowhere did this deep spirituality manifest itself more clearly, more spontaneously, or more impressively than in his short, informal addresses delivered annually just before the adjournment of Council.

Though conspicuously gentle in his bearing, he was firm and unmovable in all those things where his convictions were concerned.

Our heads are bowed, our hearts are sad, and we feel, indeed, as a flock bereft of its shepherd; but in loving trust we commend his spirit to the God who gave it, and lift up our hearts in grateful recognition of his life and service.

We cannot but feel that God showed him special favor in taking him unto Himself on the eve of the Feast of the Nativity, when the angels were singing in blessed memory of the birth of Christ: for his soul must have been filled with rapture ineffable as he beheld with his own eyes that heavenly host that hovered over the hills of Judea, and heard with his own ears their heavenly song: "Glory to God in the highest, and on earth peace and good-will toward men."

WARREN KEARNY, Secretary;
W. B. MACHADO,
R. P. MEAD.
ROBERT S. COUPLAND, President;
MATTHEW BREWSTER,
S. L. VAIL.

CHURCH INTELLIGENCE.
(Continued from page 15.)

the shovel to Mrs. Hoover, who made no formal speech, but spoke directly to the fifty children from the home who had come to witness the ceremony. She said: "You and I will always remember this day and when the new home is built, I shall come and see you in it." Then, remembering the col dweather, she added, "It's cold, children, turn up your collars, just like this," and she demonstrated by turning up her own collar. Of course, fifty little collars went up at once. Dorothy Robey, representing the girls and George Smith, the boys, assisted Mrs. Hoover as she broke ground. The entire groups of children greeted Mrs. Hoover with a song and flag-waving and then at the last, as a surprise to all present, presented her with a large bouquet of pink roses.

Mrs. David Meade Lea, Chairman of the Board of Lady Managers, was in charge of the ceremonies and greeted Mrs. Hoover.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

Woman's Auxiliary.

A meeting of the Executive Board of the Woman's Auxiliary of this diocese will be held in Hampton, February 6.

The members will be guests of Mrs. Frank Darling, Honorary President, at "Cedar Hall."

A brief memorial service to the Rt. Rev. Beverley D. Tucker, beloved Bishop of the Diocese, will be held, before going to executive session.

The Auxiliary is holding Educational Institutes February 7, at St. Paul's Church, Newport News; February 10, at Grace Church, Petersburg; February 11, at Trinity Church, South Boston. Miss Laura F. Boyer will be the leader. Representation at this meeting is a requirement for standard branches.

Personal Notes

The Rev. Arthur L. B. Ribble, formerlp non-parochial minister of the Diocese of Alabama, has accepted a call to Greenway Court Parish, Clarke County, and St. Stephen's and St. Thomas' Churches, Frederick County, in the Diocese of Virginia, with address at White Post, Virginia.

The Rev. William R. Rush was advanced to the priesthood on Sunday, Dcember 29, 1929, in Christ Church, Austin, Minnesota, by Bishop McElwain. The sermon was preached by the Rev. H. G. Wrinch, and the ordinand was presented by the Rev. G. H. Ten Broeck. The Rev. Mr. Rush will continue his work at St. Mary's Church, Malta, Montana, and associated missions.

WHAT THINK YE OF CHRIST.
(Continued from page 1.)

"I summon thee, O John Bunyan, immortal thinker; thy glorious pilgrim marching through the ages, telling the story of redeeming love, is the testimony to the character of thy Lord.

"I summon thee, O Charles H. Spurgeon, and the testimony of all thy volumes, of thy glorious life and of thy peerless ministry is that 'Jesus Christ is the chiefest among ten thousand and the one altogether lovely.' I summon thee, O De Wette, great Biblical critic of Germany.

"De Wette testifies: 'This only I know, that there is salvation in no other name than in the name of Jesus Christ, the crucified.'

"I might summon thousand who from the Grassmarket in Edinburgh and from many racks and stakes went up to glory and to God, and their testimony would be: 'None but Jesus, none but Jesus."

"I summon thee, Toplady, sublime hymnist, and hear thee sing, 'Rock of ages, cleft for me.'

"I summon thee, Charles Wesley, and with thee sing myself, 'Thou O Christ, art all I want.'

"I summon thee, O Joseph Parker, after thy immortal ministry in London, and hear thee say, as that ministry nears its triumphant close:

" 'I have companied with Him of Nazareth and Calvary, in all holiness and tenderest love, love passing the love of woman, ardent like an altar flame.'

"I summon thee, Joseph Ernest Renan, famous French writer, theologian and Orientalist, and I hear thee say: 'Whatever the surprises of the future, Jesus never will be surpassed. His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.'

"I summon thee, John Stuart Mill, logician and economist. This witness answers: 'Whatever else may be taken away from us by rational critics, Christ is still left—a unique figure. He stands in the very first rank of men the sublimest genius whom our species can boast.'

"I summon thee, David Friedrich Strauss, theological and Biblical critic. "He speaks: 'Jesus remains the highest model of religion within the reach of our thought. No perfect piety is possible without His presence in the heart.'

"I summon thee, Thomas Jefferson, American statesman and President.

"He speaks: 'In the words of Jesus there is found the most sublime and benevolent code of morals which has ever been offered to man.' "

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have ever lasting life."

AN APPEAL.

The main building of St. Andrew's School, St. Andrew's, Tennessee, was entirely destroyed by fire the morning of January 20, 1930. Here were situated the dining-room, the linen-room, with all of the linen for the whole school, all of the reserve stores, the library, one of the best of any preparatory school in the South, the headmaster's office, the business manager's office, the living quarters of the nurse and other women helpers. Besides these, thirty boys and three masters lived in the building. These last lost every thing that they had. The building and contents are a total loss.

The school has no sheets, pillow cases or towels, except what happened to be in the other houses. There are one hundred and twenty people to feed every meal and no dining-room or kitchen.

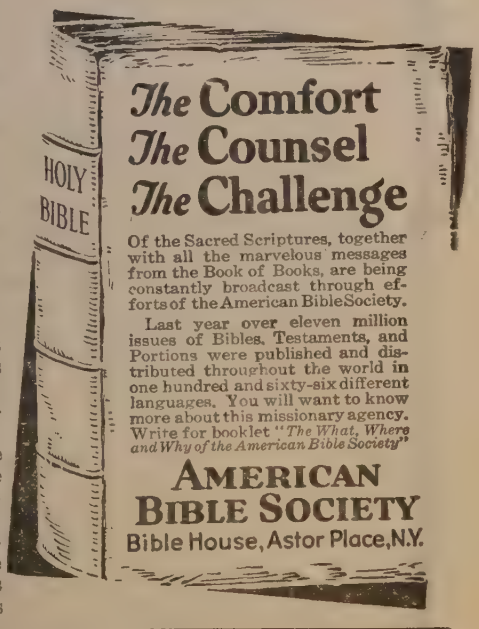
In spite of these obstacles school is going on as usual.

Here is a list of the needs, all of which are imperative:

Sheets, 99 by 63 inches, tare measurement.
Pillow cases, regular size.
Hand Towels.
Dish Towels.
Bath Towels.
Blankets.
Nakins.
Socks, sizes 7 to 11.
Underwear, Union Suits, heavy, sizes 12 to 21.
Union Suits, light weight, sizes 12 to 21.
Shirts, collars attached, sizes 12 to 16 1-2.
Pajamas, flannel, sizes A. B. C.
Pajamas, light weight, sizes A. B. C.
Shoes, all kinds of shoes will be useful.
Overcoats.
Sweaters.
Handkerchiefs.
Hats.
Gloves.
Neckites.

There were two sewing machines which did good work under the skillful hands of our matrons. They are gone, too. Perhaps some of our friends would be glad to send us a new one, but we should be thankful for even second-hand ones.

Roger B. T. Anderson, O. H. C.,
Prior of Saint Andrew's.



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The Counsel
The Challenge

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TRUTH DISCOVERED

New York, December 27, 1929.

My dear Mr. Williams:

I have read "The Tragic Era" and am returning it with this mail.

It is a terrible indictment of the politicians in power in Washington in that era made into maniacs by passions aroused by the tenacious heroism and valor of the Southern armies in defense of their point of view:—that they had a heaven-given right to secede from the Union, when their fundamental interests demanded it, because the rapacity of the Northern Industrialists egged them on to inflict an onerous "tariff" on the Southern people, mainly agricultural, and too quickly and too heavily, on all importations from abroad—so that the South was forced to sell its products in the cheapest market and buy its necessary goods in the dearest market, this in order that the North—which had turned to intensive industrialism—might prosper more rapidly and thus, practically, making the South—up to then the most cultured part of the country—pay **tribute** to the "Industrial Barons" of the North.

The slavery question could have been easily settled, by buying the slaves and freeing them, **without ever giving them the ballot!** But the same fanaticism which has inflicted prohibition, instead of **regulation**, on the country was operative in 1860 and would not let the abolitionists even listen to reason and compromise, which has ever been the very essence of **sound** statesmanship.

In 1863 I was ten years old. My mother had died four years before. My father was chief engineer at the St. Louis arsenal, where bullets were being made to kill "Johnny Rebs." I was forced to join the boys who made those bullets and worked there for **two** years at it. In those days I heard so much about "the damned sesech" that I—a misled boy of ten—of course abhored them. But later, as I became a young man, I moved among a cluster of F. F. V. refugee families living in St. Louis, and there learned the truth about the war. And, after reading a good deal, my sympathies went out to the Southern people and have always remained there.

That accounts for my having done so much monumental work for the South.

Had the Northern politicians followed the policies of Lincoln and Johnson—to bind up the wounds of the Southern people, and to do all they could have done to rehabilitate the South and industrialize it also, and as quick as possible—all would have been as well as possible. But the infernal "lust for power" in the abnormal minds of the leaders of the still young Republican party fanaticized them to such an extent that they concocted the diabolical ("Reconstruction" policy which, as far back as 1873, I felt was ghastly, and at which time—though I was only twenty—I already wrote an essay attacking Grant and his nefarious, vicious, rotten administration, often devilish in its cruelty and corruption.

What fiends were Thad Stevens, Sumner, Morton, Butler, and all the lesser lick-spittle ward-healers in Congress who allowed themselves to be whipped by those four neuropathic, power-hungry, legislative misfits into being the scraggy tails to the bigger dogs and aided and abetted them to inflict on the South the hellish carpet-bag governments, made up mostly of negroes—after they had committed the unpardonable sin of fostering upon the blacks the ballot! It was simply awful! Poor South Carolina! What a nightmare she passed through!

All the South can do now, in its magnanimity, is to forget and, retrospectively, say: "Father, forgive them, for they knew not what they did!"—crazed as they were by a low, filthy lust for power, and believing that, if they committed the crime of giving the priceless ballot to a lot of semi-savage Africans, they would forever dominate the country. Vain, neurotic, dream!

Sincerely,
"ENLIGHTENED NORTHERNER."

GENERAL LEE TO COLONEL CHARLES MARSHALL

In an old letter (of April, 1904, of Captain R. E. Lee, my old comrade of the Rockbridge Battery), I find some comforting words of his father. I had said to Captain Lee that I wondered why our heavenly Father had allowed such a cause as ours, and such a leader as General Lee to fail. Captain Lee wrote: "As to finding out why Providence allowed our cause to fail, I'll send you what my father said in a letter to Colonel Marshall in the darkest hour of his own life, and of the fortunes of the Southern people.

"My experience (he wrote) of men has neither disposed me to think worse of them, nor, in spite of failures, which I lament, of errors which I now see and acknowledge, or of the present aspect of affairs, do I despair of the future. The truth is this. The march of Providence is so slow, and our desires so impatient, the work of progress is so immense, and our means of aiding it so feeble, the life of humanity is so long, and that of the individual so brief, that we often see only the ebb of the advancing wave, and are thus discouraged. It is history that teaches us to hope."

General Lee knew, no doubt, Pope's verses to the same tenor, and not more forcible than his prose:

"Safe in the hands of one dispensing power,
Or in the natal, or the mortal hour,
All nature is but art unknown to thee,
All chance, direction which thou can'st not see,
All discord, harmony not understood,
All partial evil universal good,
And spite of pride and erring reason's spite,
One truth is clear, whatever is, is right."

How calmly and wisely Lee views that "ebb of the advancing wave" which he had so bravely and steadily resisted for four long years of fierce battle, yielding at last to the inevitable, recognizing the hand of Providence in it all, though so disastrous to all he loved best.

I never read Thackeray's "End of the Play" without thinking of General Lee, hardly keeping back the tears.

"Come wealth, come want, come good or ill,
Let young and old accept their part,
And bow before the awful will,
And bear it with an honest heart;
Who misses, or who wins the prize,
Go, lose or conquer as you can;
But if you fail or if you rise,
Be each, pray God, a gentleman!"

BERKELEY MINOR,
Charlottesville, Va.

CHURCH HISTORICAL SOCIETY

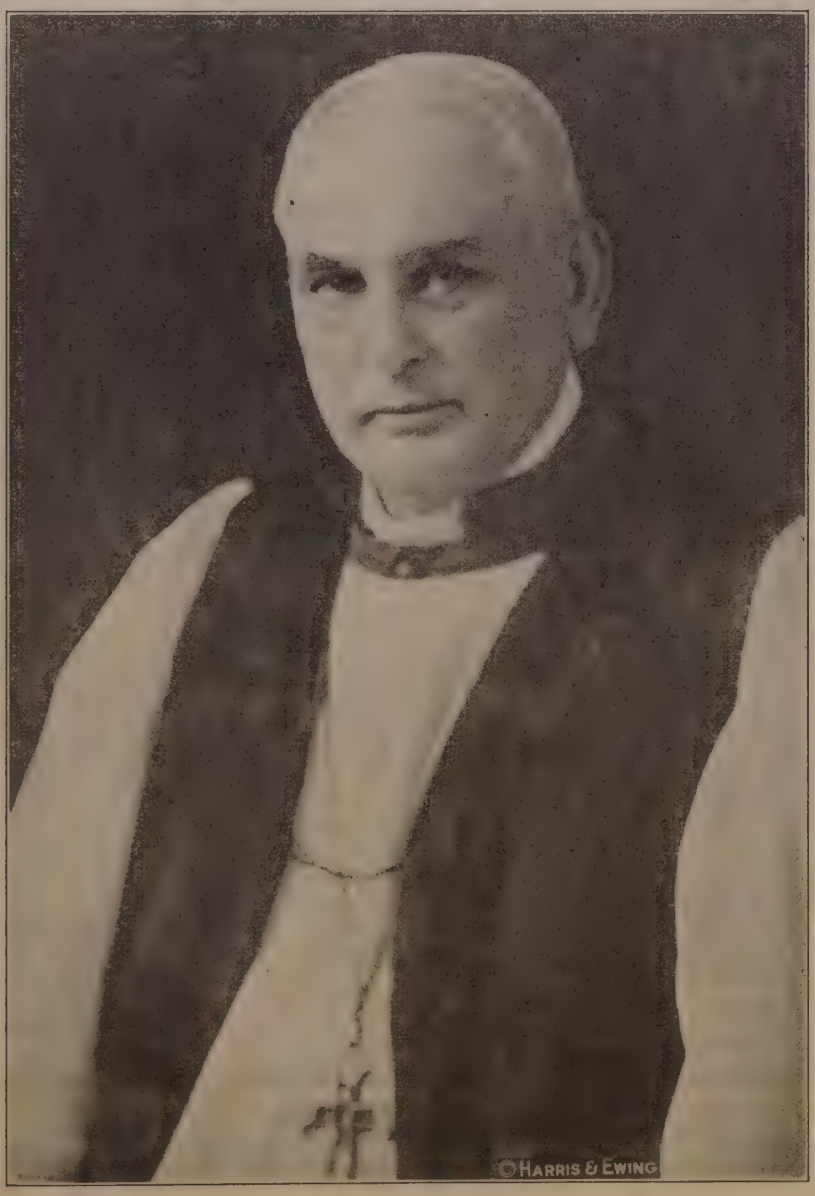
DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 95. RICHMOND, VA., FEBRUARY 8, 1930. No. 6.

26Dec30
Church Club
202 S. 18th St.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."



MOST REV. CHARLES PALMERSTON ANDERSON, D. D.,
September 9, 1865—January 30, 1930.

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Thoughts For the Thoughtful

"The selfish man is always bored."

"No man can love his work who does not work."

We can see God without only when we have God within.

When he calls He endows with power. His sympathy never fails. Like the pillar of fire by night and cloud by day, His Presence ever goes with His servants; and always on their shoulder they may feel the touch of pressure of His right hand.—Canon V. F. Storr.

O'er me spreads the starry sky
Mirror of eternity
Boundless, endless, and sublime
Far above the things of time
Where a purpose deep, supreme
Is the grand eternal scheme,
Faith, and Hope and Reason say,
"God is not a child at play."

"I am an old man decayed from head to foot. My eyes are dim, my right hand shakes much, my mouth is hot and dry every morning. However, blessed be God, I do not slack my labor. I can still preach and write."—John Wesley, at 87.

If prayer was needed to end the last war, prayer is needed to maintain the present peace. National statesmen have not seemed to recognize this. In the desperation and agony of the spring and summer of that dark year 1918 the leaders of the Allies—military, civil, and Church— did indeed recognize their helplessness and peril, and they called upon their peoples to turn to God in confession and entreaty. Are the needs and perils of peace any less? Is there not a call to prayer when the destinies of nations are wrapped up in the possibilities of peace?—S. S. Times.

God is love, and in Him is no fear at all; and because God made man in His own image and likeness, fear is unconstitutional with mankind.—William Farwell.

"Live to do good: but not with thought to win
From man return of any kindness done.
Remember Him who died on cross for sin,
The Merciful, the Meek, rejected One.
When He was slain for crime of doing good,
Can'st thou expect return of gratitude?

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EDITORIALS

Vol. 95. RICHMOND, VA., FEBRUARY 8, 1930. No. 6.

DOES GOD CARE?

If God does not care, this world is the loneliest place in all creation. The light has gone out. There is perpetual shadow. The earth is cold, the heavens are brass, life has lost its wings. A vast vacancy remains, a deep homesickness of soul. It is appalling to lose faith in the care and providence of God. "The Great Companion Is Dead."

Does God Care? Nature is the first to answer—"Yes." The magnitudes of creation—do they seem to lack care? The cluster of the Pleiades, the bands of Orion—who but God is the Caretaker of them all? The infinitesimals of creation—molecules, atoms, electrons—not one of them can fall. Living things—Jesus gave two examples. Sparrow. "Not one of them shall fall on the ground." Men. "The very hairs of your head are all numbered." Eloquently nature proclaims the particular providence of God.

Human instincts and experience unite to say—"He cares." Our knowledge of God as a living and loving Person strengthens this faith. We cannot think of God as not caring. Earthly parents, imperfect, care for their children. Shall not God, the Perfect One, give good things to His children? Beautiful argument of One who knew. If you tell me that my God does not care when I am in trouble, then I must change all my ideas of His character. I must think of Him as far away and unconcerned. His arm is shortened—He cannot reach me. His will is weak—He cannot hold me up. His love is cold—He cannot warm me. If God does not care, everything is changed for me. Men and women do not care; they are far below God. Indifference sits at life's helm. God Himself is changed.

Strange how men—even wicked men—cling to God's care. Sin and unbelief may mar it. Still it shines like a jewel in the dust. A story used to be told in the West of a stranger who came to a mining camp. He was an atheist. The miners listened to him in silence. There came a day when one of them laid away his daughter—his one little ewe lamb. That evening there was serious talk in one of the saloons. The men were trying in their rude way to comfort the father. The atheist interrupted—"There is no God. If there be one He does not care." Then a strange thing occurred. Those godless men arose and thrust out the man who told them that God does not care.

We know God's care by experience. We have felt his everlasting arms beneath us. We have been conscious of a Presence nearer to us than hands and feet, closer than breathing. How many occasions have there been when our loneliness was cured, and our fears scattered, by divine companionship. A single personal experience of God's care lights up the whole of life.

Does God care? In ten thousand places and ways the Bible says—"Yes." It is full to running over with God's care. Three books out of sixty-six describe it in story form—Ruth, Esther, Philemon. Add another life story—Job. The Proverbs is almost a manual on the subject. Precepts, maxims, incidents, teachings, examples—everywhere. Abraham, singled out for his great work; Joseph, guided through peril to power; Moses, who might have died in infancy. Outstanding examples these!

The New Testament magnifies, illuminates, the Old. With what winsomeness the Master speaks of God. "Our Father!" O the eloquence, the far reach, of two such words. "Why are ye fearful, O ye of little faith?" One moving sentence outreaches all the philosophies—**God is love!** Omit God's care and you would not recognize your Bible. It is saturated with providence. Here we see how near and tender our Heavenly Father is, how minute and inexhaustible His love. No, says the Book over and over again—we "cannot drift beyond His love and care."

Greatest of all answers is Christ Himself, beloved Son of His Father and ours. Enter with Him the shadows of Gethsemane. Stand alongside His cross on Calvary. Linger at the open tomb in the garden. Climb to the hill where He ascended. A thousand times, Yes! God cares!

Nature, instinct, faith, life itself, the Bible, prayer, the Christian experience of God, all tell us that God cares. From Bethlehem to Calvary, on to the Resurrection and the Ascension—the gospel proclaims that God cares.

All this is true. But why such bewilderment of sorrow? It is the man who has failed who speaks. It is the invalid on his bed with the world going by. It is another with shattered hopes lying at his feet. It is an agonized multitude who have lost loved ones. Such catastrophes, such "slings and arrows of outrageous fortune." Why? Oh, why?

Simply, lovingly, trustfully, led us believe that the 'ways' of this earth, so difficult for us, are not unanswerable. If we could see and know all that God sees and knows, what revelations would come. The shadowed side of sorrow is toward us. One other side must be—**light!**

More than ever God is a Father to souls in distress. Trust Him! This is the highway to peace. Trust is better than explanation. More than ever Christ is Saviour, Companion, Elder Brother, to burdened hearts. Our sufferings cannot be compared with His. Once even He asked —Why? How close He is to us in our blinding griefs—"touched with the feeling of our infirmities." More than ever to doubting spirits in their painful quests the Holy Spirit is Comforter, Teacher, Friend in the House of Interpreter. How rich toward God are the children of suffering.

Three simple yet wonderful things venture and do by faith. Be quiet and search earnestly for the softened meanings of life's shadows. Rest deeply in "the patience of unanswered prayer." Walk much in company with the Great Sufferer. And a fourth thing—carry life's perplexities bravely to the Bible and the altar of prayer.

Edgar Whitaker Work, D. D.,
American Tract Society Leaflet.

RT. REV. CHARLES PALMERSTON ANDERSON, D. D.

WITHIN the brief period of scarcely four months we mourn again the death of our Presiding Bishop.

The Most Reverend Charles Palmerston Anderson, D. D., was called home to God on Thursday, January 30, at 8:42 A. M.

Nine days previously Bishop Anderson was stricken with a severe heart attack and had to be carried to his residence from St. James' Cathedral, where he was attending a Council meeting of his Diocese of Chicago. Prayers were offered for him in churches throughout the country, and for a while it seemed as if he might recover. As late as Tuesday the report was given out that he was slightly better, in spite of the delirium from which he suffered. At times, when his mind was normal again, he even talked over the affairs of the Church. However, all hope for his recovery was abandoned Wednesday midnight, and the members of his family were summoned.

At his bedside, when he died were his wife, Mrs. Janet Glass Anderson; their four daughters, Mrs. Haven Requa of Lake Forest, Mrs. George Boyer of Toronto, Canada; Mrs. Lester E. Frankenthal of Chicago, and Miss Nancy Anderson; Dr. James B. Herrick, noted heart specialist; Dr. Lester E. Frankenthal, Jr., son-in-law of Bishop Anderson; Dr. Howard Wakefield, who was in constant attendance upon the Bishop for three days, and the Rt. Rev. Sheldon M. Griswold, Suffragan Bishop of Chicago.

Bishop Anderson's only son was killed while serving with the American forces overseas in the World War.

Bishop Anderson was born in Kemptville, Ont., near Ottawa, on September 8, 1864. His education was received at Trinity College School, Port Hope, Ont., and Trinity University, Toronto. At the completion of his divinity course in 1887 he was ordained a deacon in Christ Church, now the Cathedral at Ottawa, by Archbishop John Travers Lewis. He was advanced to the priesthood a year later and put in charge of a church at Beachburg, Ont. Under his leadership the church grew until it required the services of three clergymen.

While at Beachburg, Dr. Anderson was married to Miss Janet Glass of Belleville, Ont., on September 4, 1889.

In May, 1891, he received a call to Grace Church, Oak Park, Chicago. This congregation also grew under his direction, so that it became necessary to construct a new church. Before the new edifice was completed Dr. Anderson was chosen Bishop Coadjutor of Chicago at a special diocesan convention held at the Cathedral on January 9, 1900. He was elected by almost unanimous vote on the first ballot. Upon the death of Bishop William Edward McLaren, on February 19, 1905, Dr. Anderson became Bishop of the Diocese, which office he has held for the last twenty-five years.

As our readers will readily recall, on November 13, 1929, the House of Bishops elected Bishop Anderson Presiding Bishop of the Protestant Episcopal Church of the United States. This took place at a meeting specially called to elect a successor to fill out two years of the unexpired term of Bishop John Gardner Murray, who died suddenly October 3, 1929.

Bishop Anderson, at the time of the election, had been in somewhat bad health, suffering from heart disease from time to time for the last two years. For this reason, he was not even considered in the first ballots at the meeting in Washington Cathedral. It was only when a complete deadlock between two equally popular bishops seemed imminent, that his brother bishops called on him, as a man loved and admired by all who knew him, to assume the additional and heavy responsibility. This Bishop Anderson graciously and cheerfully consented to, even though at that time grave concern was expressed that this might impair his already weak health. He showed that he understood his Master's teaching: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

And he has now been called to his reward to the higher, fuller life in the presence of his Lord.

At the time of his election Bishop Anderson said he had tried to be an "apostle of peace," and in his first public speech outside his own diocese after his election he made a plea for unity in the Protestant Episcopal Church. Ten years earlier, in 1919, as President of the Church's commission on faith and order, he had taken a leading part in the preparations then being made for a world conference of Christian Churches.

Although he once urged all the Churches of Chicago to unite in an effort for civic betterment and the elimination of "rotten politics, bad government and commercialized vice," Bishop Anderson took a firm stand against the intrusion of the Church into partisan politics. Speaking at the General Convention held in Washington during the Presidential campaign of 1928, he declared that "party politics pollute religion, but religion purifies politics."

Bishop Anderson also sought to reconcile the teachings of science and religion. The real conflict, he said, was not so much between science and religion as between the new science and the old science. Religion, he maintained, must not quarrel with demonstrated facts, but interpret these facts in terms of spiritual value.

Within the Protestant Episcopal Church, Bishop Anderson was regarded as a modified Anglo-Catholic, but he was preeminently a broadminded Churchman with a great love for his Saviour and for his fellow men.

In connection with his work in 1919, in preparation for the World Conference on Faith and Order, Bishop Anderson, with two other Bishops and two Episcopal clergymen, had an audience with the late Pope Benedict XV. The Pope, however, declined to comply with their request that the Roman Catholic Church be allowed to take part in the conference.

As Presiding Bishop, Bishop Anderson retained his position as Bishop of the Diocese of Chicago, dividing his time between the national headquarters of the Protestant Episcopal Church in New York and his own headquarters in Chicago. His formal assumption of the duties of Presiding Bishop took place on November 26, 1929, in the Church Missions House, 481 Fourth Avenue. On December 11, Bishop Anderson presided for the first time over a meeting of the National Council of the Church.

The Rt. Rev. William Andrew Leonard, of Cleveland, Bishop of Ohio, becomes the acting head of the Church following the death of Bishop Anderson, and to him falls the duty of calling a meeting of the House of Bishops to select a new Presiding Bishop. Bishop Griswold becomes the acting head of the Chicago diocese.

An election of Coadjutor Bishop of Chicago, who would succeed Bishop Anderson was called just the day before his death, and a meeting of the Diocesan Committee was called the day of his death to reform plans for the diocesan convention and election this week.

Bishop Leonard, Senior Bishop in order of consecration, had sailed for the West Indies, January 29, the day before Bishop Anderson's death. Bishop Burleson, who, as Bishop Anderson's assessor, had been in charge at Church Missions House, sent a radio message to Bishop Leonard, informing him and asking him to appoint an assessor, and authorize the calling of a meeting of the House of Bishops in accordance with the Constitution of the Church, Article I, Section 3, second paragraph.

Bishop Leonard replied, appointing Bishop Burleson as his assessor, and naming either Chicago or St. Louis as the place of meeting. Bishop Burleson and Dr. Lewis B. Franklin went to Chicago for the funeral, and the Bishop was to confer with other bishops in attendance there.

The funeral took place in St. James' Cathedral, Chicago, at ten-thirty, Saturday morning, February 1.

Among those attending the services were the Rt. Rev. James E. Freeman of Washington, D. C.; the Rt. Rev. Herman Page, of Detroit; the Rt. Rev. Benjamin F. P. Ivons, of Milwaukee, and the Rt. Rev. Hugh L. Burleson, Bishop of South Dakota and the assessor to Bishop Anderson.

Pending completion of the new Anderson Chapel of the Western Theological Seminary in Evanston, the body will rest in a vault at Rosehill Cemetery.

Writing just after Bishop Anderson's death on January 30, Bishop Burleson said:

"Twice within four months the Episcopal Church has been called upon to mourn the death of its Presiding Bishop. Charles Palmerston Anderson who, on the morning of January 30, passed into the larger life, was an outstanding figure in our own Communion and in the Christian Church of America. A man of fine physique and splendid presence, his personal qualities of mind and heart endeared him to all who came in contact with him. As a preacher, he ranged among the leading men in the pulpits of America. Called last November to take up the responsibilities of the Presiding Bishop of the whole Church, he had begun his administration with a vigor and wisdom which were already winning the confidence of his fellow workers. That an administration which gave such promise of success should be cut short by his lamented death is a tragic misfortune."

Bishop Anderson was active early and late, "endeavoring to keep the unity of the Spirit in the bond of peace."

"I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so, saith the Spirit: for they rest from their labours; and their works do follow them."

"I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; whosoever liveth and believeth in me, shall never die."

CHRISTIAN UNITY

By John L. Williams

IN the eyes of the general world, the Protestant Episcopal Church is identified with the Book of Common Prayer. As a Church, it avows itself as one of the many households of faith that make up the family of our Lord Jesus Christ: the Universal, the Holy Catholic and Apostolic Church which is His Body—the Mother of us all.

The pious manual of our household proclaims the largeness of heart and all embracing love and honor of the Mother on its title page. It is Common Prayer. It aims to teach and order reverently and decently, praise and prayer, and set in order the "Administration of the Sacraments, and other rites and ceremonies of the Church (the Holy Mother), according to the use of the Protestant Episcopal Church in the United States of America"—which is our special household and family.

Our household acknowledges and honors all Churches which worship our Common Lord and Father in sincerity and truth. It acknowledges the right of all Churches to adopt different forms and usages, "provided only the substance of the Faith be kept entire."

Its spirit and principle is: In essentials unity; in non-essentials liberality; and in all things charity."

The very existence of distinct churches and households of faith, members of one body, contemplates divers governments, forms, usages, tastes, manners, institutions and observances and offices. So the Apostle compares the general Church to our physical system, with its limbs and organs.

The peace of society requires that the individual shall do his duty in that state of life in which God has placed him. And the health of the body requires the effectual working in the measure of each member and organ. The father shall rule well his own household; and each household shall "mind its own business" in the fear of God, and be careful not to regulate others.

No two of us are exactly alike. There are many men of many minds, and every household has its own institutions, and is happy in its own way. Customs and tastes and desires vary infinitely. God only can make men to be of one mind in a house. And we can be one only in the mind of our Lord Jesus Christ, who is Light and Love.

The Church of England is like its Common Law, the growth and perfection of ages of piety and trial. And the Book of Common Prayer is the common growth and embodiment of the devotion, piety and thought of the religious, God-fearing people of all time, tried as by fire, and formed by good and learned men.

Our own Prayer Book is, like the original, our Lord Jesus Christ in miniature: His walk and conversation; following the course and order of the Church year. Its Feasts and Fasts are like altars and stations along the journey of life. The Spirit of our Lord is the light over our tabernacle. Piety and good-breeding pervade the manual. It antagonizes only error and irreverence. It is full of grace and truth—the mind of the Lord and Master. Its fellowship is the Communion of Saints, the spirits of just men made perfect.

The Book of Common Prayer is a casket of crown jewels, and wardrobe of the gentle, wise and loving mother. Its truth and principles, on which it is built, realize the typical precious stones that make the foundations of the New Jerusalem. Its selections from Holy Scriptures are the vesture of pure gold wrought about with divers colors. And its anthems and collects in their beautiful language are as the raiment of finest needlework. Its simple and beautiful robes of office and ceremonials are meant to suggest the grace and purity that should clothe and characterize the worshippers and worship of God—the fine linen of the saints. Its rubrics are proprieties.

The pious care of our beloved mother is lovingly and reverently to magnify her Lord; rightly to distribute the pure milk of the Word, in all things; to make manifest and familiar His truth, meekness and righteousness; to feed His lambs and sheep; and scatter the divine fragrance and influence of His ever-abiding presence. The Testimony of Jesus is the Spirit of Prophecy; the Light and Life of our Prayer Book.

Our mother does not command conformity or obedience; nor is she jealous of her rights or honors. Her loving kindness and gentleness and respect bespeak her high birth and breeding. She only asks that every sincere Christian will regard her manual with a meek, candid and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are: earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner for the sake of our blessed Lord and Saviour.

The Universal Church, with all her families, has but One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in all.

The dying prayer of our Lord and Saviour was that all His followers, His little ones, might be one, as He and the Father are one. In that all diversities of human mind are absorbed and lost. Absolute Unity is realized in absolute love of Him; with all the heart and mind and soul and strength. Our Divine Lord is the Way, the Truth, the Life and by Him we are one with the Father. Our perfection is the measure of the stature of the fulness of Christ.

In the House of God and in His Worship, we are to "keep the faith," and see that all things shall be "done decently and in order." All accept the instructions of the Apostles; all believe in reverence in the worship of Almighty God, in well considered words in our praises and our prayers. In common life there are good manners and ill-manners. There are proprieties and improprieties; and there are standards and conventionalities that measure and bespeak taste, breeding and cultivation, that make and mark good society. The disregard of these offends and antagonizes. And yet in the observance and application of these there are varieties and degrees. Rigid righteousness makes a fool. Too strict attention to social forms and fashion betrays indifferent and uncertain standing. There is such a thing as ecclesiastical snobbery and over-done goodness. And there is such a thing as ignorant and bold assurance. Between the extremes of exactness and vulgarity there are levels and diversities. The true gentleman is one

> "Who vice in all its pomp and power,
> Can treat with just neglects,
> And piety, though clothed in rags,
> Religiously respects."

So devout members of Christ and children of God look to essentials, to sincere piety and fidelity. They love what is pure and right and decent and sensible and proper. They try to do their duty and be kind and considerate to all, the poorest and most unfavored, as well as the richest and most distinguished. They honor all men and regard it as a sin against God and man, and against their own self-respect to make any distinction between poor and rich. But they cannot adapt their ideas of truth or reverence or decency or propriety to popular notions and low ideas. In things of the highest importance the merchantable article will not suit them. They honor all good, but will not take bad for good, bitter for sweet, wrong for right. They do not approve compromises between right and wrong; between Christ and Belial.

The Book of Common Prayer contains matters of order as well as of essense; forms and usages that are variable, as well as great truths and principles that are invariable. Its essentials are the Creed, the Lord's Prayer, and the Ten Commandments, and the Sacraments of Baptism and the Lord's Supper. All Christians agree in the substance of these. But not only churches, but congregations and individuals, differ in the use and administration, and even the exact meaning of these. And yet all are One in worshipping their Crucified Lord.

The Book of Common Prayer, by the Church year, establishes stores of life-giving food at holy stations, and associates all the journey of life with the life of the Saviour; and makes Him our Companion; His inspiring comforts and teachings our vade mecum. Its whole Lectionary, the Lessons—its Gospels and Epistles, its Psalms and anthems and collects are common property of the Universal Church and of all Churches. Only its forms, usages and rubrics, and its Church government are its specialties. Its household ways are special, as every other household with its institutions and manners is special.

The absurdity of the Spartan lawgiver was to abolish families and make all feed at one table; and to abolish money by which only interchange of values can be carried on and honorable self-love preserved.

It would be just as absurd to bring all Christians down to one level, of manners and language and dress (as has been tried), and to wipe out all social differences and conventionalities and proprieties—to abolish all social currency, and personal property.

Birds of a feather flock together, and like tastes make associations. Mere sense of duty will not make people enjoy one another's company. To force uncongenial and different people together makes confusion and trouble.

We come together as we approach true standards. Peace and good will come of devotion to our Lord and Master.

The forty-second and sixty-first chapters of Isaiah are good places to come together in. The Lord's Prayer heartily offered is a good way to perfect Unity. Devout readers of the Gospel of the Beloved Disciple, who leaned on the bosom of his Lord, and felt His loving kindly look and breath, will find themselves very near in Christian Unity. Controversialists and professionals are going to keep apart. Their association is likely to be rather a mechanical mixture than a chemical combination; formal, but not essential.

Only the Spirit of the Saviour can cleanse the bosom of the perilous stuff of ambition, jealousy, envy, hatred, malice, prejudice, and the odium theologicum of varied strength and solution.

Dogmatic theology will never awaken love. Syllogisms are not the wings that lift the soul to God.

THE TRUE STONEWALL JACKSON

By the Reverend J. J. Clopton

(Continued from last issue.)

LETTERS OF JACKSON.

COPY made October 5, 1909, by Louis Bennett, of a letter written by T. J. ("Stonewall") Jackson to Jonathan Bennett, then Auditor of the State of Virginia:

Jackson's committee of Brigadier General was secured, and this First Brigade of Virginia troops a month later was immortalized at First Manassas, and from the lamented Bee's burning words renamed after its leader, the "Stonewall Brigade." With the exception of a few weeks, Jackson commanded it until promoted to a corps commander. No more gallant soldiers ever followed leader than did some of his men recruited from Western Virginia in the gallant 25th Va., some of whose scarred veterans I know.

Through the courtesy of Hon. Lewis Bennett, son of one of the executors of his father, Hon. Jonathan M. Bennett, I am furnished with copies of two other letters. While these letters are of a personal nature, they at the same time not only show Jackson's high deep affection, but high opinion of his civilian friend, Hon. Jonathan M. Bennett, as splendid material for a soldier:

Winchester, Va., Feby. 28th, 1862.

My dear Colonel:

I telegraphed to you last week that Major Jackson had resigned from my staff, and requested you to say whether you would be willing to take his place with the rank of Major, but have not heard from you. You must not understand from my request that I desire you to give up your present position for the sake of coming into the field. But Captain Jackson told me that he would not be surprised should you decline a reelection. And should you do so, the thought struck me that you might desire active service with this army. The position of Adjutant-General is one of great labor and requires much study and an entire ignoring of personal ease. As it is the chief staff position, its head should be an example of military adherence to regulations. Please let me hear from you soon and either accept or decline. My opinion is that you would make an admirable Adjutant General. The letters written to you about Alfred please destroy. As you had been instrumental in getting him the position, it was proper that you should know the objection to him. Apart from the request made by me of you in the letter. Alfred expects to bring his old Company back into service, and I hope that he will secure distinction in the line.

Your most attached friend,

T. J. Jackson.

Copy of a letter to Hon. J. M. Bennett. The above copy was made by Lewis Bennett on March 20, 1907, and the original delivered to Hon. Virgil A. Lewis, as a loan for use at the Jamestown Exposition.

Shortly before the Chickahominy campaign, Jackson wrote the following letter to Hon. Jonathan M. Bennett. who was providing for joining Jackson, should McClellan be successful in his efforts to take Richmond:

Near Mt. Meridian, June 14th, 1862.

My dear Colonel:

Your letter respecting your joining me in the event of the fall of Richmond came safely to hand. I hope and trust that no hostile foot will in the Providence of God ever be permitted to enter our honored capital, but should that calamity befall us, I will be very glad to have you with us in the field. Colonel Jackson is with me, and I hope that he will so continue during the remainder of the war, as his services are very valuable.

Your most attached friend.

T. J. Jackson.

Copy made October 5, 1909, by Lewis Bennett of a letter written by T. J. ("Stonewall") Jackson to Jonathan M. Bennett, who was at that time Auditor of the State of Virginia.

JACKSON, THE SOLDIER.

The military achievements of "Stonewall" Jackson are not only the pride of the people for whose constitutional rights he offered his noble life on his country's bloody altar, but will remain lessons to be studied by soldiers until "war's rude alarms shall cease." His military creed, like his religious, was one of great brevity. It may be comprehended under three heads: first, Boldness of Design; second, Patience of Detail; third, Rapidity of Execution. From that bloody summer day when the fields of his beloved Virginia were bathed in the blood of her noblest sons and of the Southland, to that fateful eventide when he fell at Chancellorsville, these three rules were the rudiments of his stern art. At the opening of his brief career as "Lee's Right Hand," he thrust aside any other plan of a successful war but that of invasion. He was not a Fabian, but a Scipio Africanus. He was boldness personified, and he chafed under restraint. In all his great and uniformly successful campaigns his was the policy which men less bold would have deemed impossible. To double up McClellan's flank in 1862, to wedge himself into the rear of Pope at Second Manassas, with the gallant legions of Longstreet and A. P. Hill on the further side of Bull Run Mountain and interpose thirty miles between himself and Lee in his gallant flank movement on Hooker's flank at Chancellorsville, a less bold spirit would never have considered. Like the eagle, disdaining to soar along the verdant meadows, his great soul mounted where strife and danger were boon companions, striking from his high vantage with irresistible sweep. Every detail of armament, commissary and movement was patiently mastered and not left to subordinates. An old soldier has told me of this habit of his great chieftain, in and out at all times among his men, knowing every detail. Moving like an unchained bolt, he struck his adversaries when least expecting it. After defeating the converging columns of Banks, Fremont and Shields in the Valley of Virginia, and the Washington authorities thinking he was in the Valley, he surprised McClellan in the swamps of Chickahominy. His plans, once made, brooked no delay nor crossing. To the student of his campaign nothing is more striking than how unvaryingly he combined boldness, preparedness and swiftness as the cardinal laws of his conduct of war.

That he would have handled a great army with the same unerring principles that he handled a regiment, a brigade, a corps, may be safely predicted.

With Jackson at Fort Donelson there would have been no surrender.

With Jackson at Gettysburg there would have been no three days' fighting, no need of the undying glory with which Pickett immortalized his division on Little Round Top, as he threw his immortals against the mountains gleaming with steel and trembling under the deafening shocks of hundreds of guns, turning the air into flaming meteors of destruction. If the past, while he lived, may be taken as a prophecy of the future, who can measure what may have been the sequel of that great strife had he lived to see its end?

Jackson's military career in the great Civil War is measured by two brief years. In that short time by strategy, swiftness of movement and dogged fighting, he made campaigns which entitle him to stand as one of the greatest Captains of all time.

The famous stand at First Manassas, when he earned his immortal name of "Stonewall"; the wonderful Valley campaign, when outnumbered, he prevented combination of three converging columns: the bloody Seven Days Battles around beautiful Richmond; the crushing defeat of his enemies at Cedar Mountains, the glorious achievements at Sharpsburg; the two battles around ancient Fredericksburg; and Chancellorsville, that sheathed forever his victorious sword, were all fought in two years. In none of the campaigns of Napoleon, of Wellington, of Marlborough, or the great Captain of ancient times, will there be found parallels.

Truly the achievements of Stonewall Jackson have earned the well-known prophecy, "In coming time you will be proud to have been a member of this (The Stonewall Brigade) brigade," reflecting not on himself, but his soldiers.

In some future American Westminster Abbey, when history, unblinded by prejudice and unmeasured by success as the standard of right, Jackson will be enthroned as one of America's greatest Patriots and Soldiers. To us of the South, nothing can rob him of his high place. The uniformity of his success, the glories of his arms, the immortality of his veterans, place him by himself. It is no conjecture of prejudice, it is no robbing our beloved Lee of his matchless glory to give his great lieutenant so high praise.

(To be continued in an early issue.)

PRESENT YOUR BODIES.

By Mrs. Mary G. Wray, Chicago, Illinois.

My hands? Could His dear will,
Their fragile strength employ?
Master, I lay them now in Thine,
For servile task, or deed benign—
Thy bidding all my joy—
To toil, or to be still.

My feet? Their stumbling tread
The heav'nly way pursue?
Ah, dearest joy to follow Thee,
The path or strait or rugged be,
Or, by the waters blue—
So by Thy hand I'm led.

My tongue? His praise reveal?
The kingly mercies of my Lord?
That falt'ring lips, at such behest,
Persuasive speak the message blest
With glowing coal, O Living World,
Upon them put the seal!

Prostrate before the Cross, at last,
My hands, my feet, myself I cast—
To speak, to go, to act for One,
So much for me hath borne, hath done.

Or gnarled rod, or golden pen,
Unto the altar bringing then,
Off'ring acceptable will be,
So God hath wrought His will in me.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. F. Montz, of Buffalo, New York:

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Who will send one from the far-away places as well as very near us?

Book Reviews

THE MIND OF ST. PAUL: By Arthur Holmes, A. M., Ph. D., Professor of Psychology, University of Pennsylvania. Cloth. Pp. 257 with Index. Published by The Macmillan Company, New York. Price, $2.00.

This study in the Mind of St. Paul is based upon the conviction that modern psychology can do a vast deal to enlighten the ignorance of many religious leaders concerning the human soul. The subject matter divides itself naturally into three parts: First, a character analysis of Saul the Hebrew; second, the analysis and description, in terms of mental processes, of his notable conversion, and demonstrating the inadequacy of the scientific explanations of that event; and third, the processes by which St. Paul built his new faith, and especially the place of reason in this development. His experience, it is concluded, demonstrates the insufficiency of scientific description and the naturalness of his religion in the light of the newest philosophy and latest interpretations of nature. Dr. F. J. Foakes-Jackson, himself a leading American writer on St. Paul, contributes the Introduction which concludes with the forecast: "I confess that I should be in no wise surprised if this book proved itself to be an epoch-making attempt towards a true estimate of the Apostle to the Gentiles. **E. L. W.**

THE GOSPEL OF DIVINE PERSONALITY. The Self-Revelation of Christ in the Gospel of St. John: By William Samuel Bishop, D. D. Cloth. Pp. 123. Published by The Faith Press, London. American Agents: The Morehouse Publishing Company, Milwaukee. Price, $1.

The Gospel, which St. John presents, is a **personal** Gospel—a Gospel of the Divine Person, and not primarily a Gospel of the Kingdom. Apart from two passages (to Nicodemus and Pilate—both outsiders) there is no direct mention of the "kingdom." It is Christ in His uniqueness as the eternal Word of Life—the Word who "became flesh"—who is in this Gospel presented to our **minds** for recognition, and, above all, to our **hearts** for acceptance and self-surrender of faith. This little book presents a deeply spiritual and illuminating expository commentary on St. John's Gospel through Chapter 17—Christ's great "high-priestly prayer." **E. L. W.**

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 21.—What parts of the Bible should a young convert read first?—L. E. E.

Answer.—We would recommend: (1) The Gospel of John, followed by each of the other Gospels, Luke, Mark, and Matthew; (2) Acts of the Apostles; (3) Romans, after which the remainder of the New Testament should be read in regular order, bearing in mind that the rejected Kingdom of our Lord on Earth as recorded in Matthew, is yet to be established when He returns in great power and glory. See Matt. 24; Rev. 19, and numerous other Scriptures.

Question No. 22.—Please explain Acts 13:48: "And as many as were ordained to eternal life believed."—L. E. M.

Answer.—God knows in advance those who are going to accept or reject His plan of redemption for a lost world (Rom. 8:29, 30). Those who receive Christ as their Saviour are ordained to Eternal Life for that reason. Whosoever will, may come, Rev. 22:17, and all who come will be received (John 6:37). But many will not come and receive so wonderful a salvation, John 5:40. Dear Reader, how is it with you?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"DADDY" HALL.

Mr. Editor:

I am writing for two reasons. First, to thank you for inserting my article on Wall Street preaching, etc. One sentence has caused a good deal of **stir**—about Lounge Lizards, etc., but that was not said of the present clergy, but of those who sought the ministry from such reasons. No doubt we have many in **now** who came in for no higher reasons than a living and an easy life. True. One lady in Virginia wrote me thanking me for the article and sent a check for literature for use in Wall Street. It is much needed, but it never occurred to me to say so in the article. I am compelled to print or buy **thousands** of tracts—more than 100,000 last year and must get more constantly. I am not allowed to appeal for offerings there. If I were, the needed funds would be easily raised. Everybody thinks I am supported by Trinity, but **not so.** A gentleman paid a small sum the first year and one-third of the amount last year and through small business failures has not been able to offer anything this year. I certainly do enjoy your **smashing** into the Modernists as you do constantly. There

is no telling what influence the paper has. I speak of it wherever I go. There should be some way to get the ear of the laymen in the Church, so thy would back it.

(Rev.) J. J. D. Hall.

249 West Forty-third Street,
New York City.

A CORRECTION.

Mr. Editor:

In reference to the Editorial in your issue of February 1, while not entering at this time into the discussion, may I call your attention to the fact that you are in error in your statement that Andrew Carnegie left an endowment of two million dollars to the Federal Council.

The Federal Council has never received any money from Mr. Carnegie and does not have any of the income from any such endowment.

In fact, the Federal Council is supported by the churches and their members and has no endowment, its invested funds being only about $50,000.

(Rev.) Charles S. Macfarland.

February 3, 1930.
New York City.

Note.—We are glad to correct the error proved by the above authority, who is General Secretary of The Federal the Churches of Christ in America.—Editor.

PRIESTHOOD.

Mr. Editor:

In a letter, appearing in your issue of December 7, the writer classes a "sacrificing Priesthood" as something which is "Roman Catholic, but not truly Catholic." I had to rub my eyes and read this again. For thirty years I have been laboring under the delusion that as a Priest of the Church I had been appointed by our Lord to stand at His altar and offer sacrifice. I should like to ask what other kind of Priesthood there is?

Now, a "non-sacrificing Priesthood" is an absurdity; if the second order of the ministry does not offer sacrifice, then that order is **not a Priesthood at all.** And if we are in that sad case, then we have been robbed of one of the most beautiful and spiritually-uplifting phases of our ministry.

I would remind my brother that in the preface to the ordinal, in his favorite Second Prayer Book of Edward VI, as well as in the First, the English Church declared that she had no other thought than to **"continue,** reverently use and esteem" the three orders of the ministry which had been in the Church from the time of the Apostles. This gives me hope that after all I am a **real** Priest.

I sympathize with the desire to keep our Church free from certain importations from the Roman Communion; there is much in the teaching and in the devotional atmosphere of that communion which is foreign to the genius of the Anglican Communion. But in giving expression to this desire it were well to know what is truly Catholic and what is merely Roman, because this Church is not a sect which took its origin in the sixteenth century, it is an integral part of the Holy Catholic Church of the Creeds with a continuous history of more than nineteen centuries. And the real spiritual treasures of all those centuries, whether in the realm of doctrine or of the devotional life, belong to us by right. We do not have to **borrow** them from anybody.

Now, the doctrine of the Eucharistic sacrifice is no monopoly of the Roman Communion. It is truly Catholic, in the fullest sense of that word. Certainly my brother would not accuse Irenaeus of being a "Romanizer." Listen to him: "Took the bread which is of this (lower) creation and gave thanks, saying: 'This is my body'; and likewise the cup—and confessed it to be His blood, and taught **new oblation of the new covenant** which the Church receiving from the Apostles offers to God over the whole world." Surely we need not fear that we shall fall into doctrinal error if we follow the broad lines of theology as taught in that period of the Church's history upon which we have to depend for our very knowledge of what constitutes the Canon of the Holy Scriptures.

Yes, I believe I shall go on thinking I am a real Priest, and that I offer sacrifice every time I stand at the altar and celebrate the Holy Communion, a sacrifice far more real than any offered by the Aaronic priesthood: their sacrifices were but figures of the sacrifice which I offer for that which I offer is "the one true, pure, immortal sacrifice." And I do not have to go to any Roman ritual to find out that fact, nor even to the First Prayer Book of Edward VI. I simply open the Prayer Book of "The Protestant Episcopal Church in the United States" and turn to the Prayer of Consecration in the service of the Holy Communion. In the second section of that prayer I find that we Episcopalians really do have an Oblation; this word sounds quite sacrificial to me. An oblation of what? of "these thy holy gifts, which we now **offer** (another **sacrificial** word) unto Thee." Now, whatever opinion we may hold as to the exact moment when the consecration of the bread and wine are effected, we are here engaged in a **sacrificial** action of uniting the sacrament to that which was accomplished upon the Cross; we are memorially enacting, before our Heavenly Father and our earthly brethren, the great and glorious drama of the Cross of Love. Personally, I do not try to differentiate between the various acts of the drama because I know that since the Holy Communion is our "Peace Offering" the sacrificial action can not be **complete** until we have feasted upon the Lamb of God by making our communion. But I am very sure that in that **complete sacrificial action** we are doing on earth what our great High Priest is doing in Heaven. The sacrifice of Christ is timeless. He is the Lamb of God, "Slain from the foundation of the world," and while the suffering of death was confined to the Cross He still bears in His resurrection body the wound prints of the Passion. And in that resurrection body He is present with us in every celebration of the Holy Communion, present as our Peace Offering that we, in union with Him, may offer His perfect Sacrifice to God and associate ourselves with that sacrifice by feeding upon Him. In our consecration of the bread and the wine we use His own omnipotent words, words which are "spirit and life" (St. John 6:63), and, therefore able to effect what He said they would effect. We are not like those who said "this is an hard saying; who can hear it?" and followed no more with Him; rather are we like St. Thomas, who, though he could not fathom the mystery of the resurrection, yet could not deny the presence of Eternal Love, but cried, "My Lord and my God."

The whole doctrine of our Lord's sacramental presence and the sacrificial character of the Holy Communion is so consonant with the Incarnation! Our Lord, as God, is everywhere, of course; but as Man He would be only in heaven were it not that by that same miraculous power which multiplied the loaves and the fishes He makes Himself present to us, in His humanity no less than in His divinity, upon a thousand altars at once. One has but to read the sixth chapter of St. John in its evident association with the institution of the Lord's Supper to grasp this beautiful and satisfying truth of our holy religion. And were it not for the Holy Communion the sacrifice of Calvary would be in danger of fading into the dim realm of remote history; but now the mystic glow of the Cross sheds its radiance from every altar, be it in a great Cathedral or some humble wayside Chapel. Let us make our own the words of that beautiful hymn 333:

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to thee,
That only offering perfect in thine eyes,
The one true, pure, immortal sacrifice."

(Rev.) C. Morton Murray.

Gadsden, Alabama.

PROTESTANTS.

Mr. Editor:

Why is it the Protestants do not unite and leave the Roman Catholics to go their way alone?

No true Protestant would serve two masters; therefore, if we are to have Unity of Religion, it is up to those Protestants who recognize only God.

Why call St. Mary the Virgin, New York, a Protestant Episcopal Church?

"On the payment of the sum of $25 the name of a departed relative or friend will be inscribed in the chantry book, of that church, and Masses will be said for the souls of those whose names are written in this book, four times during the year, and also at the Masses on All Souls' Day."

What are these Masses claimed to accomplish?

Numskulls, ninnyhammers and nincompoops can be fooled by such nonsense, the same as Pope Stephens III fooled the people of the Franks with the letter that the Pope claimed to have received from Heaven.

Davis Strong.

2039 Broad, New York City.

CONVENTIONS, COUNCILS, CONVOCATIONS

FLORIDA.

The keynote of the eighty-seventh annual council of the Diocese of Florida, held in the Church of the Good Shepherd, Jacksonville, January 23-24, was given by the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, and his associates, who prepared the clergy and the laity of the diocese for the deep note of personal evangelism, sounded throughout its sessions, by the holding of a Clinic in Personal Evangelism, in St. John's Parish, Jacksonville, on the day previous to the opening of the Council. The Rev. Mr. Shoemaker, the Rev. and Mrs. Ray F. Purdy, the Rev. Norman Schwab and Miss Helen Smith were the chief speakers throughout the day of the twenty-second, when the clergy met in all-day conference with them and talked intimately of effective methods of winning souls to Christ. The ladies of the Shoemaker party spoke to the Twenty-second Diocesan Assembly of the Daughters of the King, in session at the Church of the Good Shepherd on the same day; the laymen of the diocese gathered with the men of the party on the afternoon of the twenty-second and the evening was devoted to a men's meeting in the Church of the Good Shepherd. Again on the twenty-third the Rev. Mr. Shoemaker brought his message to the women of the diocese, assembled in the fortieth annual meeting of the Florida Branch of the Woman's Auxiliary to the National Council. The Auxiliary meets annually in Florida in conjunction with the Council of the Diocese.

Opening the sessions of the Council and the Auxiliary meeting with a celebration of the Holy Communion, in the Church of the Good Shepherd, at ten o'clock on the twenty-third, the Bishop, the Rt. Rev. Frank A. Juhan, D. D., delivered his address in the place of a sermon and touched on the high lights as well as the clouds of the year past, while he had his men and his women assembled together.

Of outstanding interest in the Bishop's report for this Council are the following facts: Four postulants and three candidates for Holy Orders are preparing to carry on the Church's work; Student workers at the University of Florida and the Florida State College for Women, are at work constantly with the young men and women of the diocese and are creating a fine spirit of loyalty and devotion among them; a permanent camp site, situated on St. Andrew's Bay, within a few miles of the Gulf of Mexico, has been purchased at a cost of $7,000. The first payment of $700 was made by the Diocesan Young People's Service League in recognition of their appreciation of their annual summer conference which will be held at this point. Already it is planned to hold a series of conferences during 1930 on this property, and it is looked upon by the diocesan authorities as the educational and recreational centre of diocese, not only for the young people, but also for the clergy and adult members of the Church in Florida. An unusual building program has been completed during the past year: the splendid Church of the Good Shepherd has been completed in Jacksonville; the church and rectory of St. Paul's, Quincy, have been remodeled and an addition placed at the rear of the church to serve as a parish house; an up-to-date and comfortable rectory has been built for the Negro Archdeacon, resident in St. Cyprian's Mission, Saint Augustine, and a new church is in process of building for the Negro congregation of St. Cyprian's, Pensacola; the rectory at Christ Church, Monticello, has been completely renovated and a parish house built and equipped at St. Luke's Mission, Live Oak. In connection with this building program, Bishop Juhan said in his address: "All of this work has been done through the bold efforts of groups of enthusiastic men and women here and there, who are determined that the Church in their vicinity shall go forward. In some instances these undertakings have thrown these congregations into debt, but there are worse things than debt—better debt than to be dead. Better to have a growing sense of responsibility than a dwarfing sense of self-satisfaction."

Despite financial depression throughout the diocese, forty-three parishes and missions met their full assessment and quota, this being the largest number ever reaching this goal in a single year. For the fourth year in succession, the Diocese of Florida has paid its full quota to the National Church and again it pledges the full amount asked for the general work of the Church for the year 1930. In spite of a slight deficit in the operating expenses of the diocese for 1929, and the outlook of a similar shortage for 1930, Florida says authoritatively that she will not be responsible for a single backward step in the world program of the Church.

In connection with his report that the confirmations had fallen off during the past year, Bishop Juhan called the laity of his diocese to the realization that they, as well as the clergy of the church, are called to be "fishers of men," and urged upon them a sense of responsibility to win souls for the Christ and to bring them into His Church through this service of His Body.

The closing words of the Bishop's address were addressed to his clergy in what he called his "Diocesan Pastoral". Stirring words called his clergy to be "Messengers, Watchmen, Stewards" of their flocks, and a deep impression of the sacredness of their calling was impressed upon them.

The first night of the Council was given over to the Rev. Mr. Shoemaker, who was the only speaker at a mass meeting for the public of Jacksonville and who spoke earnestly and convincingly to a Church literally crowded to capacity.

Altogether the eighty-seventh annual council was marked with a spirit of sincere gratitude for the year that had just passed and of renewed hope for the year that lies ahead.

The eighty-eighth council will meet in St. Mark's Parish, Palatka, in January, 1931. The Rev. Francis B. Wakefield, Jr., the rector of St. Mark's presented the invitation for his congregation.

The Standing Committee consists of the Rev. L. Fitz-James Hindry, President: the Rev. Harris Mallinckrodt and the Rev. George E. Benedict, the Messrs. George C. Bedell, George W. Thames, Jr., and Judge S. D. Clarke.

INDIANAPOLIS.

The ninety-third annual convention of the Diocese of Indianapolis was held in the Church of the Advent, Indianapolis, January 22-23. The House of Churchwomen of the Diocese met at the same time.

The Standing Committee elected includes the Ven. William Burrows, the Rev. Messrs. G. C. Burbanck and E. Ainger Powell, and Messrs. Louis Howland, William W. Hammond and Charles E. Judson. The Trustees of the Diocese are Messrs. George B. Schley, U. H. Smith, R. H. Sherwood, A. L. Rabb and Frederick D. Rose.

The annual diocesan dinner, in spite of floods and inclement weather, was attended by more than two hundred from all parts of the diocese. The Bishop delivered his annual address at the dinner, which was followed by impressions of the diocese from six of the clergy who have come into the diocese since the last annual dinner. The work among the college students at the State University and the need for an endowment for this work were presented by Professor Frank G. Bates, of Indian University.

The principle matters of general interest were the appointment of a committee to raise $250,000 for diocesan endowment, a committee to assure adequate and uniform fire insurance on all church property, and a committee for the revision of the canons of the diocese. The Department of Church Extension reported the statistics showing a gradual and consistent growth in all assisted congregations.

W. B.

OKLAHOMA.

Severe weather prevented a full attendance at the annual convocation of Oklahoma meeting at St. Paul's Cathedral, Oklahoma City, but despite a curtailment of program it was felt that new records were set. The Rt. Rev. Harry T. Moore, Bishop of Dallas, preached the convocation sermon, his text being Matt. 17:20.

The convocation accepted the quota assigned by the National Council for the Church Program. Treasurer Bruce McClelland announced that for the first time in the many years he has been treasurer the quota for a previous year was paid before convocation.

Mr. H. H. Diamond, of Holdenville, was elected treasurer of the district. Other members of the finance committee are the Rev. H. L. Virden, the Rev. E. H. Eckel, Jr., Messrs. Owen Owens and W. S. Cochrane of Tulsa, and E. E. Million of Muskogee.

Tulsa was chosen as the place of next meeting. The house of women voted to raise a thousand dollars to be presented to Mrs. Casady, so that she may accompany the Bishop to the Lambeth Conference.

Delegates elected to provincial synod: the Very Rev. James Mills, the Rev. Charles L. Widney, the Rev. A. S. Hock, and Messrs. James B. Diggs, M. L. Bragdon and J. E. Kalb. Trustees of the University of the South: the Rev. Charles L. Widney, Robert E. Lee and Alleyne Toothaker.

The Council of Advice: the Rev. H. J. Llwyd, the Very Rev. James Mills, Mr. Bruce McClelland and Mr. Walter Lybrand.

Church Program Committee: the Rev. H. B. Smith, the Ven. L. W. Doud, the Rev. Thomas Mabley, Bruce McClelland and W. S. Cochrane.

Pension Fund: The Rev. H. E. Toothaker, the Rev. Wm. T. Capers, Jr., M. L. Bragdon, C. P. Gotwals, E. E. Million.

Religious Education: The Rev. E. H. Eckel, Jr., the Rev. Thomas Mabley, the Rev. A. S. Hock, J. W. Currey, Mrs. S.

L. Hagan, Mrs. Roy Dodd.

Social Service: The Rev. H. L. Virden, the Ven. H. B. Morris, the Rev. W. L. Witmer, the Rev. James B. Ward, William Holden, Mrs. Trigg Lesueur, Mrs. Joseph Huckins, the Rev. Eric Montizambert, the Ven. H. B. Morris, Mrs. J. George Wright.

Evangelism: The Rev. J. N. MacKenzie, the Rev. John M. Evans, Mrs. Roy Hoffman.

C. L. W.

SOUTH FLORIDA.

Marked by a large attendance of both clergy and laity, the eighth annual convention of the Diocese of South Florida was held in Holy Cross Church Sanford, January 21-23.

Encouragement as to present work and optimism for the continued advance of that work sounded through the addresses of the two Bishops and in the various diocesan reports, reflecting the general opinion that a return to normal conditions will soon be realized, both for this diocese and for the state.

Dr. Frederick C. Morehouse, Editor of The Living Church, was a most welcome guest of this convention, his presence in response to a special invitation from Bishop Wing, being warmly appreciated. Dr. Morehouse gave a strong, thoughtful address on ideals of church unity, on the contribution which the Episcopal Church is making toward that unity, and set forth briefly the activities and conclusions of the Lausanne Conference.

The Rev. James G. Glass, D. D., was unanimously reelected as diocesan secretary, and was also reelected as actuary of the diocese. Hon. F. L. Knight, of Miami, was reappointed chancellor.

Report of the nominating committee was accepted, the nominees thus elected including the following: Diocesan Treasurer, John W. Claussen. Standing Committee: the Rev. Messrs. Glover, Clark, Hiller and Messrs. Bethea and Whitner. Executive Board: the Rev. E. A. Edwards, the Rev. H. G. Walker, the Rev. R. T. Phillips, T. L. Howell, C. H. Martin and R. B. Fuller. Trustees, University of South: the Rev. James G. Glauss, D. D., F. L. Knight and Charles M. Gray. Deputies to Provincial Synod: the Rev. Messrs. Brunton, Weller, Scriven, Taylor, Jamison, Louttit and Messrs. Hankins, Tylander, Slater, Jacobs, Clement and Merritt. Alternate Deputies: the Rev. Messrs. Glass, Walker, Hiller, Phillips, Clark, Lander, and Messrs. Jennings, Bancroft, Jewett, Boyd, Singletary and Street.

Bishop Wing reported that every piece of church property which had been either damaged or destroyed by the storm of 1928 had been restored. This included building new churches at St. Patrick's, West Palm Beach; St. Cuthbert's, Boynton; St. Mary's, Deerfield; St. Paul's, Delray Beach; St. Matthew's, Delray Beach; and St. Andrew's, Lake Worth. Eight other churches which were badly damaged by that storm have been completely restored. In addition to this work of restoration, a new church was erected for St. Agnes, Sebring, and Christ Church, Miami, was completed within the past year—a total of twenty-nine church building projects in this diocese during 1929.

Reports showing excellent work among students were given by Chaplain M. E. Johnston, University of Florida, and by Miss Hope Paskett, Church representative at the State College for Women, Tallahassee.

Holy Trinity Church, West Palm Beach, was selected as the place for holding the next convention, the opening date to be January 20, 1931. This choice conforms with the ten-year schedule of convention parishes as adopted two years ago.

C. R.

SOUTHERN OHIO.

The fifty-sixth annual convention of the Diocese of Southern Ohio met at St. Paul's Church, Columbus, the Rev. Sidney E. Sweet, rector, January 28-29.

The continued illness of Bishop Reese prevented his attendance and the Rev. J. Hollister Lynch of the Church of Our Saviour, Cincinnati, president of the Standing Committee, took the chair and acquitted himself most acceptably.

The Bishop's Address reminded the assembly that Bishop Vincent, retired, celebrated last St. Paul's Day the forty-first anniversary of his consecration and is not only the Senior Bishop of the Church in the United States, but also in the whole Anglican Communion. Grateful acknowledgment of the help of Bishop Paul Jones and Archdeacon Reinheimer and the fact that there were no vacancies in the diocese were features of the document.

Elections resulted as follows: Treasurer of the Diocese, Wilbur LaRue, Cincinnati; Registrar, the Rev. J. D. Herron, D. D. Standing Committee: the Rev. J. H. Lynch and the Rev. Dr. Frank H. Nelson of Cincinnati, and the Rev. E. F. Chauncey of Columbus, J. B. McGrue of Springfield, Morrison R. Waite and J. M. Richardson of Cincinnati.

Mr. Charles D. Jones of Cincinnati was chosen a Trustee of the Diocese, and Mr. Ralph Hollenbeck of Springfield a Trustee of the Church Foundation.

The Rev. Messrs. Frank H. Nelson, G. P. Lymons, E. J. Chauncey and Charles G. Reade and Messrs. J. Albert Schoedinger, Stanley Matthews, Province Pogue, J. M. Richardson and Oscar E. Rupp were elected for a term of three years as members of the Bishop and Chapter.

Deputies to the Provincial Synod chosen were: Clerical: the Rev. Messrs. Maurice Clarke, Charles G. Reade, Thos. Donaldson and Gilbert P. Symons. Lay —Messrs. W. S. Killer, M. D., Wm. T. Magruder, M. E., George S. Dunbar and Herbert G. Gore.

The convention committed the Diocese to raise $66,000 for the Church's program, $58,000 for diocesan needs and $35,000 for advanced work of the General Church, being $25,000 for a Children's and Maternity Wards in St. Luke's Hospital, Manila, P. I., and $5,000 for a church at Hawthorne, Nevada, for Bishop Junkins, once a missionary in this diocese. The sum of nearly $37,000 is also to be raised as a Diocesan Budget.

The most important feature of the convention was the election of a Bishop Coadjutor.

The convention went into session as a committee of the whole and the names presented for consideration were: The Rev. Sidney E. Sweet, rector St. Paul's, Columbus, Ohio; the Rev. Theodore R. Ludlow, secretary for Adult Education of the National Council; the Very Rev. Dean Charles E. Byrer, of Bexley Theological Seminary, Gambier, Ohio; the Rt. Rev. Paul Jones, D. D.; the Very Rev. G. P. I. Sargent, Dean of Garden City Cathedral, Long Island; the Ven. Archdeacon B. H. Reinheimer, Executive Secretary of the Diocese; the Very Rev. Philemon V. Sturges, Dean of St. Paul's Cathedral, Boston; the Rev. Henry Wise Hobson, rector of All Saints, Worcester, Mass.

Three ballots were cast and, on the third, the Rev. Henry Wise Hobson was elected by both orders and the election made unanimous on motion of the Rev. Sidney E. Sweet, seconded by Archdeacon Reinheimer.

A Committee of Notification, consisting of Dr. Lynch, chairman of the convention; Archdeacon Reinheimer and Mr. F. O. Schoedinger, of Columbus, and Hon. Morrison R. Waite, of Cincinnati, will wait upon the Bishop-Coadjutor-elect.

During the proceedings telegrams of sympathy to the Presiding Bishop at Chicago and of congratulations to Dean Scarlett, of St. Louis, formerly of Columbus, just elected Bishop-Coadjutor of Missouri, and of sympathy to the Diocesan, Bishop Reese, ill in Cincinnati, were dispatched.

The whole proceedings were marked by harmony and the spirit of Christian fellowship. Bishop Vincent made a fine address in preparation for the Corporate Communion of the convention and officiated at that service as celebrant, assisted in the Eucharist by Dr. Clarke, Dr. Lynch, Archdeacon Reinheimer, Dr. Sweet and Bishop Jones.

C. G. R.

TEXAS.

The eighty-first council met January 17-22, in Beaumont, at St. Mark's Church, the Rev. George F. Cameron, rector.

"The first part of the Council was given over to the young people, who had a big banquet on Friday night to open the Council with a service in St. Mark's Church, following immediately. The fun and frolic of the banquet changed into seriousness and thoughtfulness as the Rev. John R. Hart, Jr., Ph. D., Chaplain of the University of Pennsylvania, spoke on 'Life.' Perhaps the most significant and cheering phase of the whole of the young people's work is the ability to change from the idea of the banquet to the idea of the service and get a tremendous amount of 'Life' from each. It was great to hear a man face facts and go to the fundamental implications of those facts to give the necessary principles to make the change where such was needed. One young person said, "I didn't know a man could preach like that. He made religion attractive and interesting.' Another said, 'I could listen to him all night.' Saturday for the young people was given over to their business meeting, which was conducted in an able, dignified, serious way. Those young people get things, fine things, too, done in a fine way. The frolic of the afternoon with the dance Saturday night marked the end of a perfect day. They all attended the service on Sunday morning and the closing vesper service Sunday afternoon. The council for those young people means a good time, yes, but a good time because their good time is on the foundation stones of consecration, of duty, of service, of prayer, of open-mindedness, of fair play, and of those other things which make of religion a 'thing of beauty and a joy forever'."

"The students' council, attended by the students of Rice Institute, Texas A. and M. College, University of Texas, and some of the other colleges of Texas, really began on Saturday, but a good many of the students came to the banquet. The problems of students are thought to be mostly intellectual, but in reality their problems are for the most part the same as all of ours are —Moral ones. We all pray: 'Make me a Christian—but not yet'."

The work of the Council was largely along routine lines. The Rev. Messrs. C. W. Sprouse, Peter Gray Sears, E. H. Gibson and Messrs. M. H. Royston and W. H. Hogue were elected as the Standing Committee of the Diocese. The Rev. Messrs. G. C. Montgomery, T. W. Sumners, E. D. Butt, G. F. Cameron, and

Messrs. Kemp, Hart, Hess, and Adsit were elected delegates to the Provincial Synod, meeting this fall in Little Rock, Arkansas. The Rev. John R. Hart, Jr., Ph. D., and Miss Edna Eastwood, in charge of the work for the isolated under the direction of the National Council, were the guests of and principal speakers at the Council. The Rev. DuBose Murphy, of Austin, was reelected secretary. The Woman's Auxiliary met at the same place and time.

The report of the committee on the State of the Church covered ten years in the life of the diocese and was most searching.

The Bishop discussed recruiting for the ministry; a gift made to help out, financially, clergymen, who, because of small salaries, are "up against it"; placement of the clergy; the matter of diocesan assessments and quotas; and various financial matters.

The hospitality of the people of Beaumont was wonderful, although the weather was cold for Texas; but come to Texas and you will be glad you came.

F. H. S.

WEST TEXAS.

Addresses by the Rev. John R. Hart, Jr., Ph. D., Chaplain of the University of Pennsylvania, and the Rev. Hulbert A. Woolfall, rector of St. Mark's Church, Washington, D. C., were features of the twenty-sixth annual council of the Diocese of West Texas, held at St. Mark's Church, San Antonio, January 21-23, 1930. The council sessions were presided over by the Rt. Rev. William Theodotus Capers, D. D., Bishop of the Diocese, and delegates were the guests of St. Mark's, and Christ Church, San Antonio. The Rev. Rolfe P. Crum, rector of St. Mark's Church, and Colonel Guy Carleton, were in charge of arrangements.

A conference on Religious Education was held January 21, in advance of the council. Leaders in this conference were Arthur Muir, Superintendent of St. Mark's Church School; Mrs. J. H. Moore, of San Antonio; J. T. Canales, of Brownsville, and the Rev. Henry N. Herndon, of Uvalde. This was followed by the inspirational service at night, at which the preacher was the Rev. Mr. Woolfall. The Council Sermon was heard on the morning of January 22 from Dr. Hart. This was followed by the Bishop's Address, which was a plea for a new appreciation of the place of the cross in the life of the diocese. This address was ordered to be printed at once and to be read in every church of the diocese on the following Sunday.

During the business sessions an appropriation of $1,000 was made for St. Philip's Junior College for Negroes, located in San Antonio. The work of this school was highly praised before the Council by Dean Harry W. Green, of the Prairie View State College for Negroes. The report of the Committee on the State of the Church, the Rev. Henry N. Herndon, chairman, stressed the need for a constructive program in the diocese, emphasizing work with young people and education along missionary lines.

It was voted to meet next in Christ Church, San Antonio, in May, 1931.

Announcement was made of the appointment of the Rev. L. B. Richards, formerly rector of Christ Church, San Antonio, as financial secretary for the diocese.

Elections during the council resulted as follows: Officers of the Council—Secretary, the Rev. L. B. Richards; Treasurer, Walter A. Springall; Chancellor, J. Croswell Hall. Standing Committee: the Rev. L. B. Richards, the Rev. Rolfe P. Crum, the Ven. B. S. McKenzie, Walter A. Springall, Dr. Harry Keany, and Judge S. G. Tayloe.

Clerical delegates to the Provincial Synod to be held in Little Rock, Ark., in October, are: the Rev. John W. Sykes, Corpus Christi; the Rev. J. S. Budlong, McAllen; the Rev. Samuel Capers, and the Rev. E. M. Pennell, San Antonio; the Rev. Kenneth Houlder, Kingsville, and the Rev. Henry Herndon, Uvalde.

Lay delegates are: John DuPre, Raleigh Colston, Frank Glimpse, John E. Mitchell, Herbert Adams and Colonel Guy Carleton.

Members of the Diocesan Executive Board were elected as follows: the Rev. M. A. McKeogh, the Rev. K. L. Houlder, Dr. E. Galbraith, and Arthur E. Carter.

E. H. J.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

South Indian Church Scheme.

Lord Hugh Cecil in the "Guardian" has set forth views on the subject of the South India Church Scheme which are marked by that narrowness of mind which his type of Anglican associates with Catholicism. He appears to have no use for the proposed scheme of union, but to regard it as a departure from the position which the Church of England has ever held. He proposes to judge the matter from the point of view of "ordinary theological and ecclesiastical standards," and proceeds to assert that when a non-episcopalian administers the Lord's Supper he exceeds his function and does "really, though without intention, transgress the ordinaries of God." How can he reconcile this with the acknowledged Anglican statement that the True Church ministries (non-Episcopalian) are "real ministries of Christ's Word and Sacraments in the Universal Church," it is difficult to see. The truth is that with him, as with so many who have High Anglican views, the Episcopal office is unduly magnified. It is not sufficient for them that in the proposed South India Scheme Episcopacy should be recognized and practiced, for it is provided that during the next thirty years non-Episcopal orders should be equally recognized and non-Episcopal ministers be regarded as in status equal with those Episcopally ordained. If the Lambeth Conference will do as Lord Hugh Cecil advises it will listen to what the South India Church Scheme supporters have to say and then move the previous question, or take some such step which will save it from having to express an opinion one way or the other. Who will benefit by this non-committal attitude does not appear.

The Islington Clerical Conference is the recognized gathering of Evangelical clergymen who meet on the basis of Evangelization without any hyphenated limitations. It was started in 1827 by the then Vicar of Islington, the jurist Daniel Wilson who afterwards became Bishop of Calcutta, and has met annually ever since, except one year during the great war. Its gatherings are not now held in Islington for lack of a suitable hall large enough, but in Westminster in the Church House. Last week for the one hundred and third annual conference there assembled several hundred of clergymen drawn from all parts of England, representatives of a larger number who due to the cost of traveling and a night or two in London, would also be present. For many years past there has been no open conference, but speakers chosen before have filled all the time available. Experience has shown that this is the more profitable way. The subject chosen this year was "The Anglican Communion and Its Task." The chairman, the present Vicar of Islington, drew attention to the grave responsibility resting on the Christian forces in the Anglo-Saxon race, and primarily, as he thought, on the Churches of the Anglican Communion. He said that where God called on a nation to be His peculiar people and provided for them a country, it was with a view to making known His Truth among all nations. He gave them as their country a position which was admittedly suited for that purpose. Palestine was situated at the junction of the two great continents of Africa and Asia, and almost within sight of Europe, with, on the one hand, the ancient world, and on the other hand, the Mediterranean, the gateway to the modern and western world. He soordered their circumstances that when in the fulness of time atonement could be made, and the Commission to Evangelize the world could be issued, they would be in the position best suited for the purpose.

But as a people they became self-centered and exclusive. They had no ambition to make God known to the heathen, and indeed allowed them no hope of any place in His Kingdom except as one of themselves. The Temple which was to be a house of prayer for all nations became a den of thieves, and when the supreme test came, and the moment of decisive crisis arose, they rejected the Christ of God and lost their position and opportunity. God, we may reverently say, turned then to another people to be His agents for making known His Truth to the world. The mantle passed to the Latin race, at first in the Roman Empire and then in the Roman Church. Christianity at first spread rapidly, but of necessity was at first weak in its grasp of the life of the people. No doubt men often said then, as too often now, Christianity is a failure, but by 500 A. D. pagan Rome had passed, and no devotee remained to worship the "great goddess Diana" of the Ephesians, "whom all Asia and the world worshippeth." But there was little zeal to propagate the Faith, and the inward corruption in the unconverted State was unchecked. The Empire fell, but the Faith survived in the Roman Church which spread further and further. Spain and France under the full sway and influence of that Church became dominant in the known world and proceeded to discover the unknown hemisphere. Theirs was now the great opportunity to make known the Truth and to proclaim the Gospel to every creature. The world lay open to the Church, and the Church was well set in these great countries with world-wide power. But the Faith became clouded and obscure. Things "vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God," were substituted for true doctrine, and the propaganda of the Church, a corrupt Church, became the aim and not the propagation of the Faith of Jesus Christ. Thus having failed concerning the purpose for which it was raised to so high a position in the world, the Latin race lost its position and opportunity.

Again, it seems, God prepared another great race to accomplish His purpose, and the Anglo-Saxon race slowly rose to immense power. Great Britain held no single overseas possession when the Reformation reached her shores. From that time in material and in spiritual things the blessings of God has rested upon us. Today, to the Anglo-Saxon race, whether you think of it as concerning only the British Empire, or in its wider and truer aspect, the world lies open. She is so placed that if she is faithful to God, she can by His grace win the world for Him. Christianity is not confined to the Anglican Communion, but first and foremost responsibility must rest on that Communion. The period of crisis, the time of testing, is upon us. The World Call to the Christian Church was, as I humbly believe, the call of God to His people. Will she take the opportunity and rise to the occasion, or will she fail as did the Jewish race and the Latin race? If we allow exclusiveness and selfishness to intervene, or if we substitute "another Gospel" for that committed to us, or if we turn a deaf ear as the easier course, we too will be "cast away" and another called to take our place as chief agents of God's purposes of love and mercy. Hence the importance of our subject today, and the responsibility which rests upon us all to pray for the leaders of our Church, and especially when assembled at Lambeth, that they and we may see the way of the Lord and follow it.

Prebendary H. W. Hinde,
Vicar of Islington.

The House of Bishops will meet in Chicago, March 26, to elect a Presiding Bishop.

The New Year Conference.

One hundred and forty college men from thirty institutions were privileged to enter the **sanctum sanctorium** of the Christian Ministry at the recent conference at St. Paul's School, Concord, N. H., January 3-6. This **sanctum** constituted not only an adequate and challenging objective picture of the needs and opportunities for the minister, but also the personal experience and hopes of more than thirty leaders, ranging from the Rev. A. Herbert Gray to the representatives of the Eastern seminaries.

The figure of Dr. Gray, well-known English Presbyterian divine, and author of "With Christ as Guide," "Men, Women and God," "The Christian Adventure," etc., set the highest tone for the conference. Three splendid addresses portrayed as many sides of the Ministry, setting it forth as a living profession—the greatest of all callings. All this was only strengthened by his frank facing of many supposed disqualifications for the office, as well as certain real drawbacks.

The atmosphere of St. Paul's School, personified in the Christian cordiality of Dr. Samuel S. Drury, contributed richly to the conference. A spirit of informality, of a time of friendship rather than conference, predominated; and the alternation between comradeship on the ice and along the New Hampshire roads to the actual meetings seemed almost unnoticed.

It was a time when God was being revealed through the mediation of certain personalities, so that a hasty word about the part of certain leading figures is the best way into the genius of the conference.

On Friday evening, after several young clergymen and theological students had told of their reasons for entering the ministry, the Rt. Rev. John Dallas, Bishop of New Hampshire, struck at the heart of the matter. He posited as the central foundations of the Ministry two: conviction of the need of the world, and of Christ's adequacy to meet them. He then drew word pictures of many lives of the present and immediate past which had been used in the task. This talk alone completely placed the Ministry in a position above mere profession.

The Rev. Henry Hobson, Dr. Samuel Tyler, D. D., and Mr. Coleman Jennings were the dominant figures Saturday. Mr. Hobson in his own address and the session which he chaired presented forcefully "The Will of God" as the ideal universal factor in the decision of life-work. Dr. Tyler presented a challenging picture of the call of the current social, economic, and political situations for Christian leadership. Mr. Jennings told of his experiences as a "lay minister," and of his conviction of the desirability of opening one's whole life to full-time Christian service.

The Sunday morning program contained an address by the Rev. Appleton Lawrence on actual parish experiences; by the Rev. Angus Dun on seminary life; and a very provocative delineation of current missionary needs by Dr. Gray.

The closing Vesper service, in the beautiful school chapel, was conducted by the Rev. Alexander Zabriskie. The Rev. C. Leslie Glenn delivered the sermon, which was really no sermon, but an appeal for men. None, from the most experienced cleric to the most casual lad who came for the trip, left without an enriched conception of a great calling and its unexcelled opportunities for rich living.

The fact that Sir Wilfred Grenfell could not be present was of course deeply regretted by delegates and by those who arranged the conference.

Although it was felt that the conference would be almost entirely New England, the following list reveals that it proved to be of wider representation: Amherst, Bowdoin, Brown, Carnegie Tech, Columbia, Cornell, Dartmouth, Harvard, George Washington, Hobart, Maryland, Michigan, New England Conservatory, Northeastern, North Carolina, Pennsylvania, Princeton, Sewanee, St. Stephen's, Trinity, Tufts, Vermont, Virginia, Washington and Lee, West Virginia, Williams, Yale. Seminaries: Berkeley, Cambridge, General, Virginia.

Frank C. Bancroft, Jr.

Archbishop Assails Shotgun Enforcement.

Washington, January 22.—Shot-gun law enforcement was bitterly denounced by Archbishop Michael J. Curley, of Baltimore, as a climax to his address in the Mayflower Hotel before one thousand Roman Catholic laymen last night.

Chief speaker at a dinner in his honor by the League of Laymen Retreatants, the Archbishop declared:

"The Catholic Church has never believed and never will believe in shotgun morality.

"You cannot make men moral by force."

Archbishop Curley said frankly that he was in favor of introducing religion into politics. Prefacing his remarks with the observation that he was speaking "on a ticklish subject in a ticklish place," he said:

"When I say that I am in favor of introducing religion into politics I do not mean I am in favor of discriminating against Protestant or Jews or any man. No.

"But if in public life, in politics, by which I mean the science of government, we had more of the ideals taught by Christ, we would not see as much selfishness and corruption as we do now in political life.

"I suppose for saying this I will get a hundred letters tomorrow. Believe me, I get them."—Washington Star.

THANKS!

For loyalty, energy, devotion and sacrifice—the record made by the Episcopal Church in the closing days of 1929 cannot easily be equalled.

We notified you on December 5 that there was due in the final month of the year, on the amounts the dioceses told us to expect, the enormous sum of $895,263, or more than thirty per cent of the yearly total.

The Church collected and sent to us every cent of the $895,263, and $10,853 over for good measure. For the first time under the "Pay-as-you-go Plan," we have had a 100 per cent collection record. This was the Church's magnificent response in the face of financial difficulties and business depression, an affirmative answer to our Lord's command, "Seek ye first the Kingdom of Heaven."

Out of ninety-eight dioceses and districts to which quotas were allotted, thirty-eight paid 100 per cent or more of the quota and eighty paid all or more than they told us to expect. The deficiencies of the other eighteen were more than made up by the fine over-payment of many.

As a result of this glorious achievement our books for 1929 will be closed with all bills paid and a substantial balance carried over into 1930 to help prevent any cut in appropriations to the mission fields.

Thankfully yours,
Lewis B. Franklin,
Treasurer.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Hundredth Anniversary.

Readers of the Southern Churchman will rejoice to know that St. Paul's Church, Haymarket, plans to celebrate its one hundredth anniversary in June next. The program is almost entirely arranged and an appeal has been issued by the Memorial Committee asking for the establishment of a Memorial Endowment Fund and other suitable gifts of a memorial character. Readers who can supply relevant, historical items, or loan photographs, can assist by communicating with the rector, the Rev. W. F. Carpenter.

W. F. C.

Church Army in Lynnwood Parish.

It was surely a disappointment to my companion and me when we had to leave the church at Lynnwood in the midst of a bright Christmas service, especially as Santa was expected to arrive any moment, but misfortune is not always without its recompense, for the happy Christmas spirit we gained there helped us to laugh and regard lightly the drawbacks and obstacles which hindered our progress as we "plowed" our way through the snow to the little stone church at Rocky Bar.

Arriving there a little off time, but certainly not "off" color (as our noses and cheeks could testify), we proceeded to make our way into the church.

Swinging the door on its hinges, which in turn turned the heads of the

(Continued on page 22.)

Family Department

FEBRUARY.

1. Saturday.
2. Purification B. V. M. Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. Monday. S. Matthias.
28. Friday.

COLLECT FOR FIFTH SUNDAY AFTER EPIPHANY.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

PEACE.

There can be no peace in this age of bloodshed
Of strife and hatred and deep distrust;
The bow and the spear shall not be broken,
The sword in the scabbard shall never rust.
Though kings take counsel and statesmen promise,
Though people with people a pact shall make;
They can sign no truce they will not sunder,
And swear no oath they will not break.

There can be no peace till the King of Glory
Comes down to earth from the heavens above;
To rule the world with a rod of iron,
To judge in justice, to reign in love.
Till the throne of David is set in Zion,
And all the kingdoms of earth are one—
No peace till His righteousness shall flourish,
No peace till the will of God is done.

—Annie Johnson Flint.

The Church Has One Task Alone.

While the Church lends a helping hand in many directions, it has one task which it alone must accomplish, or it will be a task undone. This task is that of preaching the Gospel of the Son of God to those who haven't that Gospel. When our Lord Christ gave the great commission, "Go ye into all the world and preach," He seems to have entrusted that stupendous task to the Church alone, of all institutions or enterprises on earth. When the Church undertakes a task of benevolence and philanthropy, it finds allies and helpers in orders, lodges, fraternities around about. The various fraternal orders and agencies lend themselves readily to the benevolent task of caring for the helpless and the needy, the poor and the distressed. When the Church undertakes to educate its youth, it will find allies and coworkers in the State and in the generosity of philanthropists. When the Church undertakes to publish journals and books of human uplift and progress, it will find allies in a willing press and nameless agencies, individuals and corporations in giving to the world the printed page. But when the Church undertakes to carry the Gospel to remote places, to preach the Gospel in fields afar, and to bear the banner of the cross of Christ into unconquered territory and out on to uncharted seas of human depravity and pagan darkness, the Church finds itself without allies and, in this world task, finds itself alone. The Church is the only organization on earth that has sought and is seeking to penetrate the gloom and the darkness of the unreached and unsaved portions of mankind and to carry the light, the lift and the love of the Son of God to those who know Him not.

Human society shares in the beneficent results and fruits of the Gospel, and benevolent societies and States take up the task of human uplift, human protection, and human betterment, and unite their forces with the forces of the Church in building up the waste places of Zion; but the heralds of Zion, the preachers of the Gospel, the harbingers of light and life, like their Lord Christ, must tread the wine-press alone, for only the Church of the living God undertakes to carry out the commission of their Lord, which commission is the missionary dynamic and motive.

It is the life and the love, not of man for man that is to reach and to lift man, but the love of our Lord for man that breaks down the middle wall of partition, and thus makes of one all nations of the earth. We seek to give the Gospel to others—certainly the others who are far, far away, not out of love for them, whom we have never seen and do not know, but out of love for our Lord. It is His love that constrains us, His life that woos us, His gospel that wins us, and in His name, His strength, His love, we set ourselves to the task He assigned to the Church, and which the Church alone of all institutions and enterprises on this earth must accomplish, or it will never be accomplished. The Church has many tasks, and her interest, in saving the world and uplifting man, run in many directions, and for those tasks and in those various directions, she has her allies and helpers in the world; but in performing the one task of carrying the Gospel of preaching righteousness and salvation to a lost world through the power of the cross, the Church stands alone and works alone, and alone occupies that field, and will occupy it till the task is finished. Preaching the Gospel of the Son of God till the nations and the peoples of the earth shall hear that gospel is a task that the Church alone of all institutions has so far undertaken and until the Church shall perform that task this will be the unfinished work of God in the world.—Christian Sun.

Let in the Sunlight.

Two twigs rest before me as I write.

One was cut from an oak bush. It is covered with a thick drab bark. The points where the buds should be are brown and hard. There is no sign of life either in the bark or the buds. Even the wood under the bark is brown and lifeless.

The twig is a dead thing.

Beside it lies another twig cut from a pear tree.

Its bark has a lustrous greenish cast and the buds are showing dots of white. An examination of these buds shows that the little brown jackets which held them during the cold weeks of winter have been pushed asunder by the expanding life within. The old brown jackets were too small for the growing buds. Soon even the remaining brown scales which still cling to the outer surface of the buds will fall off and the pear bloom will come forth on the living trees in all the glory and fullness of life.

This twig is a living thing.

But—

If it is to live, to grow, to expand and to fill the mission for which its Creator designed it, it must have sunlight and room. It cannot grow without bursting its old winter jacket—it can not grow in a bleak, hostile atmosphere in which there is not the sympathy and helpfulness of sunlight.

Can our religious teachers find any lesson here?—Christian Index.

IN COMMON THINGS.

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snows.

Go not abroad for happiness. For see!
It is a flower that blossoms by thy door.
Bring love and justice home; and then, no more,
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed;
While grass and flowers and stars spell out His name.

The paradise men seek the city bright
That gleams beyond the stars for longing eyes,
Is only human goodness in the skies,
Earth's deeds, well done, glow into heavenly light.

—Christian Index.

A Prayer for Christian Union.

O God, our Father, our help in ages past, our hope in years to come, our ever-present inspiration and guide, give us, we pray, a new vision and a new sense of our privilege as brothers and sisters in Christ, in whom bond and free, in whom Greek and barbarian, in whom male and female, in whom High Church and Low Church, in whom apostolic succession and free grace, in whom every race and kindred and people and tongue, in whom every creed and confession and sect find their full and complete fruition—give us, we beseech Thee, a new sense of our privilege as brothers and sisters in Christ.

Give us a new wisdom, a fresh understanding, a new insight, that we may comprehend the brotherhood our Master came to establish, and a new will that we may exemplify it in personal, social, and institutional relations. May this eternal message of brotherhood, undefiled by the traditions of men, undarkened by our sectarian or other divisions, revive our hearts and inspire us to work for the renewal of the Church's unity. Help us to make brotherhood in Christ the good news of our day; help us to make Thy Church the haven of all peoples of whatever condition or circumstance, that the world may believe through our unity, through our oneness, our loving fellowship, that Thou

didst send Him to become the Saviour of the nations and the Unifier of men's hearts.

O God, we pray for the nations. Thou hast made of one blood all the nations of mankind, so that they were knit together in unity, even as the members of our bodies are knit together. Help us to see in all peoples our brothers and sisters. Help us to trace the family likeness and to proclaim our common kinship by blood and in the spirit. Make the nations speedily one in Christ, we pray. Unite the followers of Christ, we beseech Thee, broken, scattered, dismembered though we be, unite us, we pray, as those who follow our Lord and hold a common faith. Purge us of our vanity, of our intolerance, of our bigotry, of our sectarianism, of our unforgiving spirit, of our divisive and narrow interpretations of Thy truth and Thy Church. May these hindering causes, these petty loyalties, these unhallowed scandals, not keep us further separated one from another and from the fullness of Thy love. Grant Thy Church, we beseech Thee, denominational disarmament, that, following her example, the nations of the world may beat their spears into pruning hooks and their swords into plowshares, and know war no more in what is greater and better that "a parliament of mankind, a federation of the world," in which shall be the spiritual brotherhood of the human race.

Help us to repent for the pain, the suffering, the continual crucifixion and humiliation to which we have subjected our Lord, in our unwillingness to answer His prayer for the oneness of His followers. May we not bruise His broken body further. We have learned, O Lord, to cooperate and work together on the lower levels. Forbid that in our highest interests, on the highest levels, we should find fellowship and brotherhood far removed. May the spirit of Christ, expressing itself in our love for Thee and for Him and for one another, break down every barrier and bring us into that sense of unity and spiritual solidarity for which our hearts now so eagerly yearn.

O God, Thou Giver of life and of every good gift, we pray for union, union so deep, so abiding, so universal that it shall gather all within one fold; a union that shall truly represent in one inclusive spiritual brotherhood the kingdom of heaven on earth. May we never be content so long as any group of Thy children anywhere entertain aught that excludes another from the fullness of Thy grace, that erects a barrier to keep a single soul from the welcome of Thy heart. May no legal entanglements be too difficult, no ecclesiastical customs too deeply fixed, no sentiments too precious to yield, no ambitions or personal commitments too intense, to prevent our traveling for ourselves and making plain to all the joyous road to united fellowship in Christ.

And now abideth faith, hope, love and unity—faith, hope, and love fulfilling themselves in Christian unity—these four, but the greatest of these and the all-inclusive, is unity. So may it ever be, world without end. Amen.—Dr. W. A. Harper.

The Mission of Service.

There does not need to be a cloud of ignorance that darkens life's outlook. Nor ought any to be in distress because they have less than enough to eat or drink or put on. As long as there is ignorance and moral disability and physical need Jesus calls us to the mission service. Are there any who would work but can't get work—there is a demand for Christian service. And if there are any who can't work worthily because they have never learned, can we be satisfied with our system of education? If none of us can do what a "king" might do we can each of us do what a man and a woman of sympathy and understanding and earnest desire can do for those about us who need enlightenment, encouragement, assistance that they may have a vision of life and may enter into it and enjoy it and explore it and find it delightful.—Hunter McMillan.

For the Southern Churchman.

WITNESSES.

Martha Lee Doughty.

The inner whisperings of praise
Which with our thankful hearts we raise
To Him whose mercies ever flow
Down on us mortals here below.

The outward sign of thankfulness
Is faith in works which He does bless,
And in our shining faces see
Love for Him who loves you and me.

For The Southern Churchman.

"Makes the Whole World Kin."

H. H. Smith.

Religion is the greatest of all levelers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness, 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words: 'Can you pray, sir? Can you pray?' I bent over the poor fellow turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said: 'My friend, you haven't much time left for prayer, but if you will say after me just those simple words, with heart as well as lips, all will be well with you: "God have mercy on me a sinner, for Jesus Christ's sake."'

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off State of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One being who is 'sufficient for these things,' and able to lead us safely through such a world and such experience."

Missionary Sayings.

"I prayed the Lord, if it was His will that I should be the first instrument of carrying that old, old story to this people, to open the way for me, which He did at Ft. Wrangell, where the first mission was established."—Mrs. A. R. McFarland.

"We feel that the good Father has blessed us beyond our most sanguine expectations. It is good to feel that He is all I want, and if I had ten thousand lives I would give them all to Him."—Narcissa Whitman.

"I will go . . . I like the command just as it stands, go ye into all the world, without any exceptions for poor health."—Mrs. A. H. Spaulding.

"I am not afraid of death. I am not even afraid of the devil. He cannot hurt me . . . I am immortal, until my work is done."—Sue McBeth.

"Poor Heathen."

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could receive his inheritance only if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That is like foreign missions. People talk complacently about the "poor heathen." "Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.—Christian Sun.

"In Him We Live."

I have ascended higher than myself, and lo! I have found the Word above me still. My curiosity has led me to descend below myself also, and yet I have found Him at a still lower depth. If I have looked without myself I have found that He is beyond that which is outside of me; and if within, He was at an inner depth still. And thus I have learned the truth of the words I have read, "In Him we live and move and have our being," but blessed is the man in whom He is, who lives for Him, and is moved by Him.—St. Bernard.

The best compliment you can pay your preacher is to live some of his sermons.

For the Young People

You Who Are Young.

You who are young, it is you, it is you,
Who must make the dreams of the world come true.
You who are young have a world to build,
The future shall be what you have willed.
Learn and practice, plan and do;
Hold to a vision and shape it true;
And you'll find at last that a dream or two,
Because of you, because of you,
Has out of the mist and the dark come true.
Heed what you build with hand and tongue,
You who are young you who are young.

—Mary Carolyn Davies.

The Four Valentines.

There once lived in a village a certain rich young girl, the Lady Louella Lapidee, who was very fond of sweets and pastries. Twice a year she had her huge pantry stored with supplies for making them; but several times the flour had run short.

When the St. Valentine season came round Lady Louella made up her mind that that should not happen again. So without saying anything to her cook, and without knowing anything herself about weights and measures, she sent a large order to the mills.

She wondered very much when a wagon loaded with sacks of flour drew up before the door.

"Oh, dear, dear me!" she said to herself. "What shall I do with it all?"

But she had ordered the flour, and so there was nothing to do except take it.

Forty large sacks were carried into the storeroom.

"My stars!" said Lady Louella. "I must take a long walk and try to think what to do with all that flour."

As she strolled down the road the first house that she passed was a paper-hanger's shop; the windows were full of wall-paper of all patterns. The second building belonging to a banker; there was a pile of gold coins in each window. The third belonged to a dry goods merchant; in the windows there were wax figures of ladies in velvet gowns. The fourth building was a bakery and in the windows of that there was nothing at all.

All at once an idea occurred to her. She turned round and went home and wrote four notes and sent them to the houses that she had just passed. In each note she said, "I have more flour than I know what to do with and shall be glad to give away thirty sacks at five o'clock tonight."

The notes made a great stir when they were delivered.

"The paste that I can make!" said the paper-hanger.

"I can sell those thirty sacks and have more gold pieces for my windows," said the banker.

"I will give away a pound of flour to every customer and so increase my trade," said the merchant.

The baker was the most excited of all, for he had almost run out of flour. "But now," he said, as he caught his little daughter, Irene, and whirled her round and round "I can get more flour."

At five o'clock Lady Louella sat waiting in her parlor. She wondered which of the four men would come in response to her letter.

There was a knock at the door, and a few minutes later the servant showed in five visitors—the paper-hanger, the merchant, the banker, the baker and little Irene, the baker's daughter, who had begged to come, too.

Lady Louella was astonished: she had no idea that so many people wanted flour. "Could you really use thirty sacks of flour?" she said timidly to them.

"I could, indeed," said the paper-hanger, the banker, the merchant, and the baker almost with one voice.

"Oh, dear, dear me!" said Lady Louella.

Here was a pretty state of affairs! The lady looked in a troubled way at her guests, and her guests looked at her and at one another. No one knew what to do.

Then little Irene stepped forward and raised her hand. "Please, Lady Louella," she said.

"What is it, little girl?" said Lady Louella.

"Day after tomorrow will be St. Valentine's Day," said the little girl. "Suppose you say that you will give the flour to the person who sends you the best valentine?"

Lady Louella was delighted. "Just the thing!" she said. "I will give the thirty sacks of flour to the person who sends me the sweetest—yes, the very sweetest—valentine on St. Valentine's Day."

The four men agreed readily to that. Each of them was perfectly sure that he should succeed.

Late the next afternoon, they came again, but this time little Irene was not with her father. The men laid their offerings before Lady Louella.

With a pink spot in each cheek she began to unwrap the packages.

The paper-hanger's valentine came first. It was made of layers and layers of delicate silver paper, and on each layer was painted a tiny wreath of flying birds, rose and green and turquoise. "How lovely!" said the lady.

The merchant's valentine was made of ivory-colored lace as thin as a cob-web, and gilt threads were woven through it. It was decorated with clusters of little velvet violets, white and lavender, purple and gold. Lady Louella was charmed with it.

The banker's offering was very handsome. The foundation was a piece of heavy gold cloth as large as a plate; in the center was a perfumed rose with golden petals, and at the heart of the rose lay a milk-white pearl. Lady Louella clasped her hands in wonder and delight.

The baker's valentine was in a white box. When Lady Louella had taken off the cover she sat and stared. Then her eyes began to twinkle.

"How sweet!" she said. Then she picked up the contents of the box and took a big bite. For the baker's valentine was very sweet indeed; it was a heart-shaped chocolate cake covered all over with trailing vines of green and with little frosty pink-and-white flowers of cocoanut.

"Oh, how delicious!" said Lady Lapidee. "Dear me, how rude I am to begin eating it right away. But I could not help myself." Then she added, "You will have to admit, gentlemen, that this is the sweetest valentine of the lot."

The baker beamed, but the three other men looked terribly disappointed.

"We didn't know you meant that kind of sweet," said the merchant, the banker, and the paper-hanger all together.

"I didn't know it, either," said a voice at the door, and little Irene came running in. She had not been able to stay at home any longer.

"Well, I didn't mean that kind of sweet," said Lady Louella. "But somehow this valentine seems the sweetest in every way."

Irene's face shone. "I just knew that nothing could be better than one of father's good cakes," she said.

So the long and the short of it was that Lady Louella sent for a knife and then cut out the bitten piece and sliced the cake and passed it round. The banker, and merchant, and the paper-hanger had to admit that it was a wonderful cake.

So the baker, aided by his little Irene, won the prize. He offered to share it with the other men, but they shook their heads and declared as they finished the chocolate and cocoanut crumbs that he had won it fairly.

Then they all went home, and the baker and little Irene spent many happy hours turning those thirty sacks of flour into loaves and cakes and puddings and pies.—Clara Peterson, in The Youth's Companion.

For the Southern Churchman.

YOU.

Maude Forrest Mumma.

Is the world any better,
For you having lived—
O you, who are treading this sphere?
Are hearts made lighter,
And lives made brighter,
Because you are journeying here
Are others cheered and made more glad
By the smile upon your face;
Or do you frown and look cast down
As you go from place to place?
Send out the sunshine,
Scatter the fear;
Take only love
As you journey here.

The Best Scholar.

Kips was a new dog, and not yet acquainted with the ways of the household. Every morning after breakfast he went for a little run in the big field back of the house, and when he came home again the children were nowhere to be found; not until four o'clock would he see them again. One morning, however, he came back early from his run and found them just setting off for wherever it was they went.

"Aha!" said he to himself. "I shall keep my eyes on them and follow along, too. Then I shall find out."

They went down the road to a large building with rows of windows a mile away. It was the schoolhouse, and as soon as the children entered the door, Kips rushed in behind them and found Ted.

"See, here I am!" he wig-wagged with eager tail. "It's perfectly easy. I just kept back out of sight and smelled my way along until I found you. Please don't make me go home again; it's so lonesome when you're gone."

"He may stay," said Miss Jennings, the teacher. "I'm sure he'll be good. We'll let him have the mat outside the classroom door. Take him out and tell him to lie down on it, Ted."

All the morning Kips lay quietly, except for once, when Ted was called on to read, and at the sound of his master's voice inside, the little dog outside barked, which amused everybody very much. When Ted stopped, he stopped, too. Recess came and Kips joined in the children's games, having earned a playtime through good behavior; at noon

he shared their lunch, and joyfully he raced home with them after dismissal.

Kips always went to school after that. No amount of coaxing could keep him home, and as the children loved to have him, he was allowed to go. Then one night a great snowstorm came. The children looked out of the window next morning, shook their heads and decided that nobody would go to school that day; they couldn't get through the drifts. Why, the kitchen door was snowed over clear to the top, and father had to shovel other huge piles away from the windows before the light could come in.

Kips looked at the children after breakfast, and as they seemed rather slow about getting ready, he thought he might as well start off first. He sometimes did this and nobody noticed his going at the time.

The snow was piled so high that it covered the fences and lay in a succession of smooth, white waves that completely covered the beaten track of the road. The teacher had to be driven by Mr. Elkins, at whose house she boarded, and their sled was the first on the road. They started early, because they knew it would take a long time to break through. Some time after nine o'clock, they reached the schoolhouse. The teacher got out at the door and stepped inside. There was Kips waiting for her on his mat. He had arrived just behind the furnace man and had slipped in and lain down as usual.

He thumped his tail on the mat and rose politely. "I'm so glad to see you," he wagged. "I was just beginning to think something must be wrong. Sometimes there are two Saturdays in one week."

Miss Jennings shook her head. "No, Kips, it isn't holiday," she said. "It's an honest and true school day, but I am very much afraid there aren't going to be any scholars. Come inside where it's warm and keep me company."

She brushed off her coat, hung it on a hook, and took off her overshoes. In short time they were perfectly at home. While she was busy at the blackboard or among her books and papers, Kips lay comfortably snoozing on the rug, nose on his outstretched paws, now and then opening his eyes and turning his head to watch her movements.

Then at ten o'clock three children came!

"Late—it's awful! But it took such a long time to come. Nearly an hour. We just swam through some of the biggest drifts," they laughed, shaking off the snow that had thickly powdered them from head to foot. "But when we found Kips had come, we simply had to try to come, too. You can't let yourself be beaten by a dog."

"Better late than never, I'm sure," smiled Miss Jennings, looking into their fresh, rosy-red faces. "You did well to come at all a morning like this, and I'm proud of you."

Then somebody looked out of the window and saw two more coming up the road.

"Good!" praised Miss Jennings. "You're plucky children, all of you. Five will make quite a school. And then we have Kips. He's the best scholar I have, for snowstorm or sunshine, he always gets here just the same, and exactly on time. He has never been absent or tardy yet, so I think he deserves a prize, and he's going to have it."

She went to the drawer of her big desk and took a large, luscious chocolate from a box. It was dropped, plump, into the little dog's waiting mouth, and Kips' conclusion as he lay down on his mat, was that school was getting nicer every day.—Girls' World.

THE HOUSE INSIDE.

I have a house inside of me;
A house that people never see;
It has a door through which none pass
And windows, but they're not of glass.

"Where do you live?" ask folks I meet,
And then I say "on such a street";
But still I know what's really me
Lives in a house folks never see.

Sometimes I like to go inside
And hide and hide, and hide and hide;
And "doctor up" my wounded pride
When I've been "treated rough" outside.

And sometimes when I've been to blame
I go indoors and blush for shame;
And get my mind in better frame,
And get my tongue and temper tame.

I meet my heavenly Father there;
For He stoops down to hear my prayer,
To smoothe my brow and cure my care,
And make me brave to do and dare.

Then, after I have been made strong,
And have things right that were all wrong,
I come outside, where I belong,
To sing a new and happy song.

Then I can hear the people say,
"You're bright and bonnie, good and gay",
And it's because I feel that way;
But they don't know the price I pay.

You have a house inside of you,
Where you may fight your battles, too,
And God will tell you what to do
And make your heart both kind and true.
—S. W. Griffin, in Watchman-Examiner.

Valentine Hash.

The candy man laid the last of the Valentine candies on the board to harden, and breathed a sigh of relief as he put things away for the night.

"Say, everybody," said the fat candy boy, when they were all alone. He had a red and white peppermint striped muffler, and fat red cheeks, and he held a big red heart in his hand."

"Say," he repeated, "do you all know that it is only two more days till the Big Day?"

"Yes, only two more days," the murmur went around, as they all fluttered their red candy hearts expectantly at the thought of the pleasures to come.

"We go into the showcase tomorrow," continued the fat candy boy. "Of course, I shall be sold right away. I shall go to some rich little girl who has beautiful toys, and a grand big house, and silk dresses and maids. No doubt she will give me some French candies to be my servants."

"Oh dear I wonder who will get me" sighed the little old-fashioned candy lady in the hoop skirts and she blushed a pretty Valentine pink.

"She will like me better than any toy she has ever had, I'm sure," went on the fat boy, paying no attention.

Over in a corner a wee doggie with a stubby tail looked at him, admiringly. "I suppose she will," he thought wistfully. "He is such a handsome fat boy!"

He was made of the left-over candies, the wee doggie was. He had a pink gumdrop nose, and white peppermint ears, and black licorice eyes. He had a white nougat body, and on his ears, and his stub of a tail, and his fat little body, he was spotted with sweetened chocolate.

But best of all he had a beautiful red fondant heart, right inside where it showed! He knew he was a wee left-over doggie, but he didn't mind that, so long as he had been given such a beautiful sweet heart.

Oh, how he did hope some one would get him who would love him!

Sure enough, next day they were all laid carefully in the big glass case. How the fat boy did puff out his chest and strut! How the little old-fashioned lady did blush and fan! And how the wee left-over doggie did beam on everybody, from very happiness!

And then two men came in and were looking at them. Just didn't their candy hearts beat?

"Give me something you think appropriate for my little niece. She is nine years old," said the fat prosperous looking one to the pretty clerk.

"Here is the very thing," said the girl. "Two dollars," and she wrapped up the bulky big fat boy, nearly a foot long."

"Oh, he will have everything he wished for," said the wee left-over doggie to himself, as the man carried the fat boy away.

"I want just some cheap little piece—something funny, perhaps. How much for the dog?" asked the other man, resting his lunch box on the show case.

"He's only a dime. He was left-over bits in making," answered the girl carelessly.

"I'll take him, please," said the man, and waited.

Oh, how the wee doggie's grandest red candy heart did pound! It was a wonder they didn't notice.

His little black licorice eyes just twinkled and danced, shut away in the little box. Twice during the day the man opened the box and looked at him. Once he had spoken to him.

"Why, you queer little fellow! You look almost human," he said. "You're left-overs, eh? Well, I guess we'd better call you hash." And the wee doggie giggled to himself after the lid was back on his box.

That evening when the man went home he carried Hash to his pretty little daughter, Miriam, who was seven years old, and rather lonely.

"Oh, daddy," she cried, as he bounced her up for her come-home kiss. "Daddy, he's the loveliest doggie ever. But I can't eat him. He's too real."

And so the wee left-over doggie came to be the fondest possession of Miriam in her little home where she and Daddy and Hash kept house very happily.

Then one afternoon, as they hung on the gate and waited for Daddy to come, a boy trundled down the walk on his bicycle, with a load of papers on the carrier. A stack of them blew off the top, as he passed the gate. He looked back, frowned a little, and then rode on.

Soon after Miriam went inside to get her sweater, and the wee doggie sat just where she had left him—upright in his box on the bottom board of the old wooden gate.

"Little Doggie! Little Doggie," called a voice, and Hash looked around, startled to see the bulky fat candy boy lying right out there among those papers!

Oh, dear! Oh, dear! Whatever could have happened? "Tell me, quick, before my little mistress comes back!" he told the fat boy.

"Well, you see, the man who bought me gave me to his little niece. She owned so many things. Goodness me! I wish you could see one-half of them. And she had boxes and boxes of candy for Valentine's Day."

"But you are so beautiful," said the wee doggie. "She must have liked you better than anything else."

"Like me? She scarcely even saw me. She thanked her uncle dutifully, and opened the box. Then she said I was 'sweet.'. Huh, what Valentine candy isn't sweet? Then she set me away, and I never saw another thing until four

days later, when her nurse opened my box, and cried, 'Oh, what horrid red candy! Little Mistress must not eat this!' And she threw me into the trash."

"You," cried the wee left-over doggie, hardly able to believe his two peppermint ears.

"Yes, me," answered the fat boy. "And there I've been, among old papers in the basement, until today I was carried away by that boy who is the cook's son, and who didn't know I was in the bunch of old papers he had been given to sell."

"Oh, I'm so sorry," said the wee left-over doggie sadly.

"Oh, if only I could be eaten, as candy Valentine boys were meant to be," sobbed the fat boy, sandy tears in his eyes.

"Maybe you can," exclaimed the left-over doggie, excitedly. "I know my little mistress would love you. Many times I am sure she has wanted to eat me, only she hasn't any other playthings. Leave the lid off your box. Hush! Here she comes!"

I wish you could have seen how excited Miriam was when she found the fat boy there. But did she eat him? Well, I should say she did not! In the first place, she wasn't sure just how clean he was. And then he was a grand toy.

"But he won't ever be one-half so dear to me as you are," she whispered in the left-over doggie's ear, as she tucked him, box and all, under her pillow that night. "He just never could compare at all with you."

And so they all had a happy home forever after.—Child Life.

The Three Hearts.

Three little princesses sat in front of the fireplace looking at the lovely, lacey valentines which had come to them that day from all over the kingdom. It was very quiet in the great room.

Suddenly there came a noise which sounded three times at the castle door.

"What was that?" asked Princess Esther.

"Let's ask the guard," suggested Princess Julia.

When the three princesses reached the hall-way, they found the guard fast asleep. Again came the knocking.



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"We will open the door," declared Princess Ada.

When she flung open the door, all that she could see was a puff of snow at first. Then she noticed three little packages on the threshold. She picked them up and found on each one the name of one of the princesses.

The girls hurried to unwrap them. The three were exactly alike, and were heart-sharped wooden boxes with heart-shaped covers.

"How strange," said Princess Esther. "The boxes are empty. I wonder what they are for?"

"I think that they are meant to keep things in," declared Princess Ada.

As time went on, it began to be noticed that a queer change had come over the three girls. Day by day Princess Esther seemed to become more and more sad. Princess Julia was glad part of the time and sad part of the time, but Princess Ada was growing more and more happy.

"This is all very strange," declared the king. "We must find the cause."

He called the royal butler to him. "I think," he said, "that it must be what the princesses eat that makes them act so queerly."

"Your Majesty," replied the butler, "the three girls eat breakfast, lunch, and dinner just alike!"

Next, the king called the royal chamber-maid to him. "I think what makes my daughters seem so strange is where and how they sleep."

"Please, Your Majesty," answered the maid, "the princesses sleep in the same kind of beds. They go to bed at the same time and rise at the same time."

"If it isn't what they eat or where they sleep, it must be what they study," decided the king.

But when he called the royal tutor, that man answered, "Ah, but, Your Majesty, the princesses study the same length of time from the same kind of books."

The king was more puzzled than before. But suddenly he declared, "I know! The trouble started with those three heart-shaped boxes on Valentine night."

So everybody in the castle was asked about that strange night, everybody except the guard, and he was found asleep.

"The more reason that we should ask him," cried the king crossly. "He should not have been asleep."

So the man was sent for.

"Your Majesty," replied the guard, "I was not asleep! It was Valentine night, and it is then that one may put Valentine on door steps and slip away. I put those hearts there; then I played I was asleep to watch the princesses find them."

"There was magic in those hearts," whispered one of the princesses, who were now in the room.

"No," said the guard, "but show me what you have done with them; then I can tell you why it seems like magic."

So each princess showed him her box. Then the guard turned to the king.

"Your Majesty," he said, "Princess Esther has kept her box empty. She was afraid to put anything in it for fear of spoiling it. You see, an empty heart is what makes her so sad. Princess Julia put all manner of keepsakes into her box. Some of them were lovely, and some were only trash. That kind of heart makes her sometimes glad and sometimes sad. Princess Ada thought her heart would make a nice flower pot. So she planted a rose of love in it. That is why she is happy."

"Great!" cried the king. "You are the finest guard that ever stood at the castle door, for you are a guard of hearts. We should each guard carefully our hearts and fill them well with love."—Dew Drops.



Photo by H. C. Mann

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Deaths

Brooke: Entered into life eternal, December 19, 1929, at Shawsville, Va., VIRGINIA TUCKER BROOKE, daughter of Samuel Selden Brooke and Angelina Edrington Brooke, of Milvale, Stafford county, Va.

"Blessed are the pure in heart, for they shall see God."

BERKELEY MINOR.

A rare and beautiful character has just been called from us to his heavenly home. Mr. Minor was the son of Lucius H. and Catherine Berkeley Minor, of "Edgewood", Hanover county, Va., born October 6, 1842, passed away Sunday morning, January 26, 1930, at "The Grove", University of Virginia, after an illness of about twelve hours. Pneumonia was the cause of his death, which was sudden and peaceful. He is survived by his wife and two sons, James Fontaine Minor, of Charlottesville, Va., and Berkeley Minor, Jr., of Charleston, W. Va.; a brother, Judge Robert B. Minor, of San Antonio, Texas, and a sister, Miss Mary Willis Minor, of Washington, D. C.

He spent two years at the University of Virginia, 1859-60 and 1860-61, leaving to enlist in the Confederate Army, but winning six diplomas for the M. A. degree while there. He married Miss Susan Watson Fontaine, of "Rock Castle", Hanover county, Va., who was his constant beloved helpmeet to the end, always cheering and sustaining him.

He first taught as a master at the Episcopal High School, with his near and dear kinsman, Dr. Launcelot M. Blackford; then conducted a school in Lynchburg for two years, going thence to Stuart Hall at Staunton, Va. (then the Virginia Female Institute) in 1880, when Mrs. J. E. B. Stuart took charge. He taught there for thirty-five years, until he retired in 1915. Many of the articles which have appeared in the Southern Churchman under his name were composed for his Bible class in Stuart Hall.

He wrote to a friend: "I was a private in the Rockbridge Artillery for three years—then in 1864-5 in Engineer Troops—a sergeant in Company I (First Regiment), then second lieutenant in Company H of Second Regiment. In absence of senior officers I led the company to Appomattox, and surrendered it there April 9, 1865. I have my parole still and value it much, as showing that I was one of the eight or ten thousand who stood by Lee to the last—as glorious as Zenophon's 10,000."

But the great devotion of his later years was, as he expressed it:

First, to the gospel cause; second, to our grand old cause, the fight in defense of us old Confederates whom the world blames now for resisting the coercion of the South.

With slowly failing eyes and hearing, he sought some work he could do. He would select hymns, Bible verses or religious thoughts, and typewrite them on slips of paper pasting them on strips of pasteboard, adding a few gentle words of his own on the reverse side. These he placed in public places where they might catch the eye. Sometimes he would personally present his "silent appeals" as he went his daily rounds. Poor people and the colored race were drawn to him by his sympathy and courtesy.

One Sunday morning he met an acquaintance who asked him, "Where are you going" He replied, "To the early communion—won't you go with me"? The answer was, "I would like to go, but I am not good enough".

Mr. Minor said, "I am not good enough either, but I am going because it will help me to be better." Soon afterwards this acquaintance became a communicant, and Mr. Minor confided the incident to a friend, modestly saying he hoped his words might have had some influence.

He often spoke of an old poem, "It Was You Who Invited Me Here", and said how glad he would be if in heaven some one would say that to him. Perhaps even now he is listening to some such redeemed one's words.

His pupils, now mothers and fathers themselves, still speak with tenderness and reverence of his influence and instruction, his entire unselfishness.

His body rests in River View Cemetery, at Charlottesville, on a hillside facing the Rivanna and Monticello, home of Thomas Jefferson, for whose principles of freedom and devotion to the rights of his beloved State he unswervingly, unceasingly worked and wrote to the last day of his life.

REV. G. OTIS MEAD.

The REV. GEORGE OTIS MEAD, one of the most prominent clergymen in the Diocese of Southwestern Virginia, died suddenly in Danville, Va., at 3 P. M. on Wednesday, January 29. He was in Danville as a visitor at the Council of the Diocese of Southern Virginia, meeting at Epiphany Church. He had attended the morning session, became ill during the lunch hour at the church and was taken to the home of his friend, Mr. Frank McFall, where he was a guest, and passed away shortly after reaching there.

Mr. Mead was born in Albemarle county, Va., May 15, 1870, the son of Edward Campbell and Emily (Burgoyne) Mead. Mr. Mead received his ministerial training at the Virginia Theological Seminary, Alexandria, where he graduated in 1895. He was ordained deacon in 1895 by Bishop Whittle and priest in 1896 by Bishop Newton. His first charge was in Cedar Run Parish, Fauquier county, Va., from 1895 to 1898. He was then rector of Roanoke Parish, in Halifax county, Va., from 1898 to 1901; Christ Church, Richmond, from 1901 to 1910; St. Thomas' Church, Christiansburg, from 1911 to 1913. Also from 1910 to 1913 he was Secretary of the Church Extension Commission in the Diocese of Southern Virginia and was a member of the Board of Missions in that Diocese 1913 and 1914. Mr. Mead was one of those most active in the organization of the Diocese of Southwestern Virginia, which was cut off in 1919 from the Diocese of Southern Virginia.

With the exception of one year, Mr. Mead was a member of the Executive Board of the Diocese of Southwestern Virginia from December, 1919, until May, 1929, and at various times during that period was Chairman of Departments of Missions, Religious Education and Publicity, and the Field Department. He was a Deputy to the Synod of the Province of Washington in 1920, and was a Deputy to the General Convention in 1922 and 1925. He has been a member of the Trustees of the Boys' Home at Covington since 1921, and Trustee of the Virginia Theological Seminary since 1920.

Mr. Mead was married in 1897 to Miss Lilian Minty, of Chicago, and one child of that union survives, the Rev. Lynne Burgoyne Mead, of Huntington, W. Va. Mrs. Mead died in 1898, and in 1911 Mr. Mead was married to Miss Lilie B. Jennings, of Danville, Va., who survives him. He also leaves two brothers, Messrs. Ernest Mead, of Richmond, and William Mead, of Baltimore, and three sisters, Mrs. Benjamin Moseley Jones and Mrs. Frank Hewitt, of Asheville, N. C., and Miss Mary Rossiter Mead, of Roanoke.

During his rectorship in Roanoke Mr. Mead was one of the most popular clergymen in the city, not only in his own congregation, but in the community at large. He was a member of the Rotary Club, and was identified with many welfare and philanthropic movements. Mr. Mead and was an indefatigable worker, possessed of boundless energy and enthusiasm. His ministry will be remembered with the deepest appreciation and a host of personal friends will mourn his loss.

Services were conducted at noon on Friday, January 31, in Grace and Holy Trinity Church, Richmond, Va., by the Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia. The Bishop was assisted by the Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond; the Rev. Charles W. Sheerin, rector of Grace and Holy Trinity Church, Richmond, and the Rev. George P. Gunn, student minister at St. Peter's Church, Altavista. The Rev. Beverley D. Tucker, D. D., rector of St. Paul's Church, Richmond, assisted in the service at the grave in Hollywood Cemetery. Two of Mr. Mead's former vestrymen in Christ Church, Roanoke, Messrs. C. Edwin Michael and James H. Gibboney, were pallbearers. The large number of floral tributes attested the wide popularity of Mr. Mead.

T. A. S.

CHURCH INTELLIGENCE.

(Continued from page 15.)

curious, a most lovely sight met our gaze. There in one corner of the church stood a tall fir tree, whose branches were adorned with interesting gifts as well as being covered from head to foot with small, fragile trinklets, and paper icicles which glittered and sparkled when the electric light shone upon them in an effort to "show off" the beauty of the tree. Each window frame was decorated simply with evergreens and as one allowed the eyes to rove to the chancel rails, now hidden from view by branches of fir tree, and then to the altar which was trimmed neatly and beautifully with other products from nature's garden, one could not help but silently praise those who had labored to give the church such an artistic effect.

Glancing hurriedly over the large gathering of men, women and children (and I was amazed to see such a number), I wondered just how far some of them had traveled and I pictured them in my imagination trudging through the woods in the deep snow, suffering both hardship and inconvenience in order to be present. The tidy appearance of the children, with their shining faces and well groomed hair, pretty frocks and neatly patched suits, all gave evidence that special preparation and care had been taken to have them looking their best for this Christmas festival.

A very reverent atmosphere pervaded the building which soon penetrated to

the soul and unconsciously, almost, the words of Peter rose to my lips, "Master, it is good for us to be here."

One felt that even a complete stranger to the inside of a church would on entering soon be conscious that "the Lord is in this place.'

The preacher has many duties to perform and here it is soon made clear to him that he must keep the attention of the children until all is in order for the pageant to begin. Everything is ready at last, however; the lights are dimmed, the choir begins to peal out the glorious message which came "While Shepherds Watched Their Flocks by Night," and to make the remembrance of scene more clear in our mind's eye, three shepherds now make their appearance and walk slowly down the chancel steps, finally squatting in real shepherd style before a campfire. The pageant, "The Highway of Life," has begun.

The doubting world, played beautifully by a young girl, rejects the good news of the Christ Child foretold by the Prophet and confirmed by Faith and Obedience (other characters in the pageant), whose friendly and good advice the World also scorns.

The World learns by hard experience, however (but, unfortunately not until she has drained the cup of pleasure to the dregs), that the things which the Prophet, Faith and Obedience had said were true and that real Peace can only be obtained by exercising Faith in God and carrying the good news to others in Obedience to His will.

The pageant closed with the soft playing and singing of "Peace, Perfect Peace," and as the lights flashed on we all felt indebted to the one behind the scenes who had worked so hard and been so patient with every one in order that the good-will message might reach the heart through the eye as well as the ear. Her efforts were amply rewarded, for as one man expressed it, "It would be hard to beat."

It would be a difficult matter to measure the good accomplished, but I cannot help but feel, by the splendid way in which the children represented the different truths and characters, that some lasting impression was made on many hearts for the sincere and earnest tones in their voices told the story of how they themselves were trying to live according to the high ideals of the Master Jesus.

Surely this could not fail to leave its mark on the interested listeners. I know the heart of one father "leaped with joy" as he witnessed his daughter, in the role of an angel, proclaiming the blessed news that a Saviour was born. for being unable to suppress his inward excitement he whispered to his neighbor (the writer), "That's My girl, Cap'n," and the words were uttered with a feeling of pride.

Other parents must have experienced this same feeling of joy and, after the distribution of gifts, wended their way homeward, proud and happy, their hearts being knitted closer to their children, and not only to them, but also to the church and to God the Father.

As we drove home to Yancey that night we felt that the work amongst our mountain people is not done in vain. We ourselves were spiritually refreshed and the next day we were ready to follow out the lesson which the pageant had taught us, by imparting the good news' message to our people at Yancey, where eighty-three people faced a snowstorm in order to be present for the Christmas service.

E. Hodgkinson,
American Church Army.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Noted Churchman Dies.

Lieut.-Col. John H. Finney, affectionately known by his friends as "Jack Finney," a prominent and valuable layman of the Diocese of Washington, died suddenly of a heart attack on Wednesday, January 29, at his residence on Oregon Avenue. At the time of his death he held the position of curator of Washington Cathedral. Col. Finney was a member of St. Paul's Church, Twenty-third Street, and had been an active member of the Laymen's Service Association and Brotherhood of St. Andrew. Funeral services were held at St. Paul's Church and interment was in Arlington.

Colonel Finney was for twenty-five years Southern representative of the Aluminum Company of America, with headquarters in Washington. He served during the World War with the Thirtieth Division, One Hundred and Fifth Engineers, and was a member of the A. P. Gardiner Post of the American Legion, and the B. B. French Masonic Lodge.

Colonel Finney, who was born in Amelia County, Va., was the son of Louis Harvey and Minna Booker Finney. He is survived by his widow, Mary Eveleth Whiting Finney, and two daughters, Minna Booker Finney and Mrs. Paul W. Evans, wife of Maj. Evans, assistant military attache at London.

M. M. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan Bishop.

Quota.

The January issue of "The Church Militant," our diocesan paper, gives a table of the contributions received from all our parishes and missions on the quota for 1929, the year's accounts being closed. Ninety-five congregations have paid the quota in full—the best result ever attained. Long Island has sent $110,000 to the National Council, which is $10,000 more than was promised a year ago. Furthermore, the National Council office has complimented Long Island on the fact that our diocese was the first diocese to remit final payment on the whole sum which we promised after our last year's canvass While thankful for this advance in our status, Long Island is not unconscious of the fact that the amount we promised and paid is considerably short of the amount which the National Council asked of us.

Bishop Creighton Preaches in His Former Parish.

The Rt. Rev. Frank W. Creighton, D. D., Bishop of Mexico, preached on Sunday morning, January 12, in St. Ann's Church, Brooklyn, where he was formerly rector. The sermon was a justification of missionary work as an essential part of the Church's program, and an exposition in particular of the function of our mission in Mexico. Friends of Mrs. Creighton in Brooklyn were much concerned at the news of her injury in a fall from a horse, and relieved to know that she is making progress toward recovery.

The Rev. C. Ronald Garmey, rector of St. Gabriel's, Hollis, was instituted by Bishop Larned at a special service Sunday afternoon, January 19.

Personal Notes

The Rev. R. W. Eastman, formerly in charge of St. Mary's Church, Gatesville, North Carolina, has accepted a call to be rector of Galilee Church, Virginia Beach, Virginia, with address at Galilee Rectory, Nineteenth Street, Virginia Beach.

The Rev. Arthur P. Gray, formerly rector of the Church of the Good Shepherd, Richmond, Virginia, has accepted a call to be rector of St. John's, St. David's, and St. Stephen's Parishes, Virginia, with address at West Point, Virginia; the change to be effective February 1.

The Rev. Frederic S. Fleming, rector of St. Stephen's Church, Providence, Rhode Island, has accepted the call to the Chapel of the Intercession, New York City, to fill the place left vacant by Dean Milo Gates, of the Cathedral of St. John the Divine. The change will be effected shortly before Easter.

The Rev. J. Lindsay Patton, formerly rector of St. Mark's Church, Mesa, and the Church of the Ascension, Chandler, Arizona, has accepted the call to St. Andrew's Church, Nogales, Arizona, the change having become effective February 1. His new address is 559 Crawford Street, Nogales.

ORDINATIONS.

The Rev. Edward G. Mullen was ordained to the priesthood on January 25, in St. Paul's Church, Waco, Texas, by the Rt. Rev. Clinton S. Quin, D. D., Bishop of Texas.

Mr. Mullen was presented by the Rev. S. Moylan Bird, rector of St. Peter's Church, Brenham, Texas, and the sermon was preached by the Rev. F. P. Goddard, rector of St. John's Church, Marlin, Texas.

Mr. Mullen will remain at St. Paul's, Waco, as associate rector of that parish.

DR. SQUIRES' HISTORY OF VIRGINIA.

President Joseph D. Eggleston, of Hampden-Sydney, formerly of the Virginia Polytechnic Institute at Blacksburg, volunteers the following estimate of THROUGH CENTURIES THREE, the history of Virginia recently published by Dr. W. H. T. Squires. Dr. Eggleston is himself a noted historian and educator, having served Virginia as State Superintendent of Education for seven years.

"Virginia is proud of her authors when they make good. Among those now coming to the front and are attracting favorable attention is Dr. W. H. T. Squires, of Norfolk. Last year his 'Days of Yester-Year' attracted, and continued to attract, favorable attention. It was written with great charm, and one loves to go back and re-read some of his delightful touches.

"During the recent holidays appeared 'Through Centuries Three', by the same author—a fresh, comprehensive, individual, independent treatment of many of the salient features of Virginia history from 1607 to the present. There is not an uninteresting page in the book; there is not a bitter note in it; and no weak sentimentality. There are times in one's reading when it is hard to keep back tears there are other times when one has a hearty chuckle over some golden gleam of humor; there are times when one questions the accuracy of a statement, and then looks it up, to find that the author has been exceedingly careful.

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Southern Churchman

Vol. 95. RICHMOND, VA., FEBRUARY 15, 1930. No. 7.

MINUTES OF RICHMOND CLERICUS ON THE DEATH OF BISHOP TUCKER OF SOUTHERN VIRGINIA, JANUARY, 1930

The members of the Richmond Clericus one and all do hereby express their appreciation of the life and work of the late Bishop of the Diocese of Southern Virginia. Many eulogies have been published concerning Bishop Tucker which have given him deservedly high praise. We, his brethren, desire to add our word. The Church in the Commonwealth of Virginia has had a remarkable experience in the Bishops who have been her chief shepherds. Certain of them were ecclesiastical statesmen, others men of great learning, others again outstanding pulpit orators, and all of them possessing in an unusual degree the characteristic of wise leadership.

While Bishop Tucker had his full share of all these abilities and powers, yet none of Virginia's bishops or any other surpassed him in measuring up to the qualifications laid down by St. Paul in his epistle to Timothy as necessary to one holding the office of Bishop: "This is a true saying. If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless." It is not necessary to comment upon this beyond the statement that few if any bishops ever entered heaven with a more "blameless" life.

As to his being "given to hospitality," certain of us can speak from personal experience when we remember his "open house," his words of welcome, his crowded table whereat, in some incomprehensible way, there was always a seat for another and yet again for one more. When, too, St. Paul warns Timothy against a bishop being "lifted up with pride," we remember how free Bishop Tucker was from this. There never lived a more affable, gracious, approachable bishop. In his presence one had a practical demonstration of the truth of our Lord's words, "One is your master, even Christ, and all ye are brethren." Bishop Tucker sometimes visited the clericus. When he did so he was one of us, he called us by our first name, and blessed the meeting with his radiant cheerfulness, his easy simple manner, and his heartfelt Godspeed.

On the cover of the January 25th issue of the Southern Churchman there is a photograph of Bishop Tucker and underneath are these words of Holy Scripture, "He fought a good fight, he finished his course, HE KEPT THE FAITH." These last four words are in capital letters. It is most significant. Many a man has fought a good fight and finished his course to no real purpose.

It all depends. Viewing the charge of the Light Brigade at Balaklava, the French General Bosquet exclaimed, "It is magnificent, but it is not war,"—But to have "kept the faith." That's the thing. That's the supreme duty of every clergyman. Everything else by comparison sinks to a lower and a still lower place. Here is where Bishop Tucker shines as a Christian man, as a minister of the gospel and as a bishop in the church of God. In an age when the spiritual life of the church is on the decline and so many clergyman are showing their moral weakness and an eclipse of faith, here was one who stood for the truth "as the truth is in Jesus."

Unmoved by the isms here and there and yonder, and the rampant advocates of "science falsely so called," this wise, noble, affable, human, Apostolic Bishop, never ceased to "earnestly contend for the faith which was once delivered unto the saints." After a long and "blameless and efficient" ministry he has "fallen on sleep." HE KEPT THE FAITH.

J. Y. DOWNMAN,
THOS. SEMMES,
Committee.

Passed unanimously by the Richmond Clericus February 3, 1930.

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Thoughts For the Thoughtful

The works of God's machines are all hidden.

In times of crisis the demand is not for men of genius nor men of world-wide fame, but for those who are true. —Chapman.

Sympathy for the lower animals is one of the noblest virtues with which man is endowed.—Darwin.

Whenever our judgments and our feelings lack patience they also lack wisdom and virtue.—R. W. Emerson.

In the largest sense the Church is the depository of sacred methods and sacred experience, and it exists so that no one need start at the beginning, in the dark, alone, to find God.—Winifred Kirkland.

There is no doubt that we live in a new day—a day that shall bring together the scattered followers of Christ in answer to His prayer "that they all may be one."—W. A. Harper.

"Dark are Thy ways! O who can find them?
O Lord of distance, and yet we see
The dayspring a wisp of Thy glory behind them,
The nightfall a step on the path to Thee."
—Edmond Flak.

As for me, the earthly tent house is becoming unsteady. My face is toward life's setting, but the sky is radiant and my heart is glad. The seventy-eighth milestone on life's winding highway is not far ahead. Beyond that, the road is straight and smooth, for it leads directly to the celestial city.—From a letter written by an old minister.

Today among the American Indian youth there is a growing conviction that the future of the Indian people will be determined pretty much by the way they use their opportunities, not only in securing an education, but in their attitude toward the Gospel of Jesus Christ.—Lindquist.

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EDITORIALS

Vol. 95. RICHMOND, VA., FEBRUARY 15, 1930. No. 7.

A WORD OF PROTEST

The Protestant Episcopal Church of the South is by tradition, inheritance and habit conservative. It holds to fundamental and essential principles. Its governing theory is to deal with the soul, to keep conscience and faith awake and potent, guided by the teachings of the Holy Scriptures. The vast majority of its clergy find that in endeavor to do this by exhortation, example, persuasion, reasoning, and prayer there is abundant occupation for their time and thought and effort. They believe in beginning at the beginning, with the inward spirit, knowing that when it is stirred to high and holy aspiration and to communion with God its influence will be manifest in outward conduct. Therefore, they abstain from meddling in politics and secular affairs, except on the rare occasions when local conditions make issues of right and wrong too clear and plain for doubt and demand the attention and activities of every good citizen. The wisdom of this course is exemplified by the painful and disastrous blunders into which clergymen who may be well-meaning, wander when they depart from the plain, straight path made for them in their ordination vows and undertake to intrude on the functions of the statesmen, economists and sociologists.

An instance is given by the Rev. Karl M. Block, rector of the Church of St. Michael and All Angels, St. Louis. He has written and the field department of the National Council has published a book of 155 pages, "Our Common Life." The author tells us, in his preface, that it is written as a study book, especially for men's classes. Much of it is distinctly communistic. Whether intentionally or not, truth and error, right and wrong, sense and nonsense, are mingled insidiously. The endorsement of the National Council tends to commit the Church, to the comprehension of the thoughtless, to Mr. Block's dangerous and foggy opinions.

To begin, Mr. Block seems to forget that we have in this country forty-eight States, each self-governing. He advocates "socialization of the industrial order by an informed Christian Church," which seems to mean abolition of the constitution and establishment of a fixed standard of wages, working hours and conditions, regardless of climate, stages of development and character and employment of labor. He goes further. He demands "the principle of cooperation, with an avoidance of selfish competition, based primarily on private gain," and, then, "provision of continuity of employment or social insurance against forced unemployment." If private gain is to be eliminated, he does not suggest how this insurance is to be provided. He appears to think—if he thinks—that wealth somehow creates itself from and in the air—owned by nobody, with profit eliminated. Not only is the constitution to be abolished, but if competition is to be banished, we must either make a world revolution or exclude all other nations from access to our markets and, therefore, from buying what we make or produce. That is the essence of the Russian policy, everybody living alike, standardized wages, nobody to accumulate anything beyond the comforts of life, no inducement or stimulation of necessity or ambition. A dreadful, dreary, monotony of humanity. Absolutely contrary to the purposes and meaning of our government, which is to provide equality of opportunity and stimulate individuality.

Nobody will contend that present conditions are perfect, or that humanity has attained its highest purposes. All thoughtful observers must concede that we are moving forward to the time when man to man shall brithers be, as Burns sang. Generation after generation we improve and move forward. We take no backward step. The Almighty entrusts us with spiritual and mental power to learn from experience and puts on us responsibility for our individual and mass conduct. He does no miracles for us. The advancement is hastening constantly, as we gather wisdom from lessons and disasters of the past. We have gained more in the last hundred years than in three hundred years before and more in the last fifty years than in two centuries before. In the relations of labor and capital, we have made vast strides. Arbitrations, conferences, are the first thought now, when disputes develop. They used to be the last. In 1924 two hundred and four differences were settled by arbitration, satisfactorily to both sides, and one hundred and forty were disposed of in conference. Those of us who remember or have read of the railroad strikes of 1877 and the mine strikes since realize how great the improvement has been. Probably conditions will be as much happier a century hence as those of the present are than those of a century ago.

In this work the Church will have, as it has had, strong part, by silent influence moving men to seek and find what is the right thing to do. The Power of God working through the spirit of man with slowly and painfully acquired human wisdom will bring peace, not only between labor and capital, but among the nations. When the Church undertakes to interfere, the inevitable result is confusion and resentment against religion. Clashing and conflict of minds equally honest and able, compromises, mutual surrenders, bring agreements. Divergences develop in the Church as outside. Attempts to use the Church, or all churches, to force social revolution inevitably result in failure and disaster.

Mr. Block seems to be urging that the Church apply the methods of the French Revolution, of Russia, of a score of unsuccessful schemes—usually under atheistic directions—to establish communities of equality and property in common at various places in this country. The demise of one of them, the Shakers, in Kentucky, was chronicled a few days ago. Man is an individual animal. He wants something of his own. We need not expect him to change in that respect. The race would stagnate if he did. Those willing to work from purely altruistic motives and to discover, invent, create, purely for others and for love of their fellows are comparatively few, aside from the earnest

clergy and an occasional doctor. Perhaps it will be different some time in the near future, but we must deal with the men and conditions of now.

As one Southern Churchman, and speaking, I believe, for the great body of us, I record my dissent from Mr. Block's teachings and my protest against them as representing the spirit and purpose of our Church. We march forward, but in orderly fashion and respecting the constitution of the country and realizing the facts of human nature.

Langbourne M. Williams.

A LORD'S DAY STUDY BOOK

The Lord's Day Alliance of Maryland is planning to offer the Christian public a detailed study of the observance of the Lord's Day, the Christian Sabbath, our very precious Sunday. To this end it is issuing in book form a series of essays by distinguished scholars, covering all phases of the subject. This book will be awaited with interest by all whose hearts are deeply troubled by the present disregard of the Day.

It would seem that the pressing need is to bring all Christian people to see, what was once generally accepted, that the honoring and hallowing of the Lord's Day has distinct and definite sanction of God Himself. For it appears to be widely held now by Christians that the obligation of Sunday as a holy day is based upon ecclesiastical authority, the sort of authority that the season of Lent, for example has, or fasting on Fridays, or the observance of holy days, such as Christmas, Epiphany and others. Now, the holy days of the Church year, however helpful and appropriate, cannot claim direct divine command. It may not be held that their neglect violates a law of God; though, of course, such days, set aside by long usage and by almost universal Church order, will be honored and thankfully and legally observed by every loyal son of the Church. We should not forget, however, that the Holy Day of God's direct institution and command stands upon an entirely different footing.

The command, "Remember the Sabbath Day to keep it holy," surely still stands. It is made prominent in the brief ten words, which have ever been received as the heart of the law. It is one of the four commandments relating to our duty toward God. It is declared by Moses to have been heard out of the flaming mountain and written by God's hand on the stones. It is, therefore, not one of the least but one of the greatest of God's Commandments. Besides, this law goes back of Moses and Sinai. It stands as one of the two primeval institutions that the Creator in the beginning ordained for our first parents (Genesis 2:3 and 24).

Shall it be said that all this concerns Saturday only? That is cannot apply to our Sunday? All because the Fourth Commandment related to the Seventh Day of the week, while our Sunday is the first? Is the great Fourth Commandment to use our Lord's word "destroyed" by His Coming? Is not our Sunday a real and reasonable fulfilling of that law? Does it not take up into the new dispensation all the significance and sanction that lay hidden in the Jewish Sabbath? Does not our Lord Himself guarantee directly this application of this solemn law of God at Matt. 5:17, 18, 19?

The hallowing of one day in seven fulfills the spirit and purpose of the law, and it is worth while noting that nobody can say that our Saturday in America is the same portion of time that the Jews kept and now keep in Palestine. While we are having Sundays here in America, there are parts of Asia that are still in the midst of Saturday. So that the Commandment cannot be tied in its observance to any fixed set of hours in time.

The Church Universal, therefore, in observing the day of the Lord's Resurrection and of the Holy Spirit's descent is carrying out the demand of the ancient Sabbath law. One day in Seven is the divine requirement, the particular day of the week not being absolutely essential to its fulfillment. This accords with our Lord's teaching that entire abrogation of God's law is not possible without flagrant impiety; but that its fulfilment in all that concerns its true import must ever abide.

So soon as Christians come to realize the fact that Sunday observance as a holy day rather than as a holiday, is in obedience to a very solemn command of God and that in consequence of God's explicit requirement, the neglect or misuse or desecration of the day is a dishonor to His Name and authority, all other matters in regard to the day should not be difficult to settle.

James W. Morris.

WHY I BELIEVE IN THE VIRGIN BIRTH.

By the Rev. James de Hart Bruen.

It stands in the oldest copies of the Gospels.

It stands in the old creed.

It is so consistent in style with the rest of the two gospels that it can hardly have been written by another.

It is absolutely in keeping with the character of Christ. He is presented throughout the New Testament as divine, the incarnation of God.

It is but one of many miracles perhaps the least difficult to accept.

It is a fitting beginning of a life that ends in a resurrection from the dead, and ascension into Heaven.

It is one end of the glorious rainbow that extends from the manger in Bethlehem to the Mount of Ascension.

When the deity of Christ was fully understood and accepted by His followers the time came to announce this miracle. There are multitudes of witnesses for the other miracles, but only one of this. For years it lay treasured in the heart of the Virgin.

Its premature revelation would have been rejected with scorn. What wonder that the Epistles say nothing of it?

It is not uncommon for an author to write the introductory chapter of his book last of all. So it seems to me that these two writers waited until they had given to the Church the other facts of the life of our Lord. Then when the Virgin had opened the inner treasure of her memory and given this supreme truth to them they added it to the gospel history.

What is there in the Virgin Birth that should challenge our belief? An acorn lies in your hand. Within it there is unseen—unaccountable a mysterious something that will gather from earth and air and sunlight material and shape it into a mighty oak; every line in every leaf of the oak lay predicted in the acorn. Here is a mystery beyond the reach of the greatest human intellect. Why, then, stumble at the birth of the Tree of Life, or that a sign given to a King of Judah, should be filled full of a higher meaning—the diamond of history in a gold setting of ancient prophecy.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Mary B. Heyer, of Wilmington, North Carolina:

> "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead, and, behold, I am alive for evermore. Amen; and have the keys of hell and of death" (Revelation 1:17, 18).

Who will send one from the far-away places as well as very near us?

REASON AND FAITH

By Frederick W. Neve

REASON has had its own way for a long time, so far as religion is concerned, and many have wondered when the swing of the pendulum would reach the inevitable limit and begin to turn. Perhaps the following may throw some light upon this interesting subject.

Bertrand Russell, in an article, entitled "The Twilight of Science", in the Century Magazine for July, 1929, makes this significant statement: "It is a curious fact that just when the man in the street has begun to believe thoroughly in science, the man in the laboratory has begun to lose his faith." After some reference to the past, he continues as follows: "The new philosophy of physics is humble and stammering, where the old philosophy was proud and dictatorial. It is, I suppose, natural to every man to fill the vacuum left by the disappearance of belief in laws as best he may.' And a little farther on he says, "Whoever wishes to know how and why scientific faith is decaying cannot do better than read Eddington's Gifford Lectures, entitled, "The Nature of the Physical World."

The use of these quotations is not intended to discredit reason, as properly understood, nor to minimize the great debt which man owes to natural science, they are simply used as a necessary and much called for reminder that reason is not infallible, but that it can be, and often has been, a source of error as well as truth.

The statements above quoted, if true, necessarily affect the authority of natural science with reference to religion, for although they have to do with the department of physics, one cannot but feel that science as a whole cannot speak with the same assurance as has been customary in the past. If it is true, too, that there is a disappearance of belief in physical laws among scientists, this would necessarily affect one of the standing arguments against miracles; that many of them contradict physical laws. For it is obvious that they cannot well be said to contradict that which has no existence. This is an important point, since a good deal of criticism of the Gospels starts out with the assumption that miracles are impossible. To take but one instance, it is said that St. John's Gospel is not historical because of the miraculous character of its contents. It would seem, too, that those who wish to reconstruct religion upon a scientific basis had better wait for a more propitious time to undertake that task.

Whether or not we have come to the long delayed turn in the swing of the pendulum, it would seem, at any rate that faith has an opportunity to make itself heard and to plead its cause in a more open field than for a long time.

For faith in the early Church was one of the great dynamic forces, which made Christianity forge ahead until it became the dominant power in the Roman Empire.

This almost inconceivable achievement had been foreshadowed by Christ Himself, when He crowned faith with almost limitless possibilities. To the father of the demoniac child He said, "If thou canst believe, all things are possible to him that believeth." And this truth He still more emphatically confirmed when He said, on a later occasion, "Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, 'be thou removed and be thou cast into the sea,' and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." (St. Mark 11: 22-23.)

There is no question that it was Christ's intention to impress upon the minds of His followers the supreme importance of faith as a means of overcoming the stupendous difficulties which would confront them in setting forward the Kingdom of God. And just as the presence of faith and the presence of power went together in the early days of Christianity, so may it be said that the weakening of faith in God in the present day is one of the main causes of the absence of power to so large an extent among the followers of Christ. A revival of faith will inevitably bring with it a revival of power.

And perhaps the most illuminating fact about natural science, though it has been strangely overlooked, is that its great and wonderful triumphs have been brought about by an almost absolute faith in nature. Men of science believe that all things are possible along these lines, and this faith in nature has inspired them to follow new and unknown paths, till they have reached heights of achievement which seem almost miraculous, as in the case of the Radio.

Science says, "Have faith in Nature and all things are possible to you." This coincides exactly with the words of Christ: "Have faith in God" and you can remove mountains; only the object of faith is different; in the one case Nature, in the other God Himself, the Lord and Creator of Nature. And if faith in the creature works wonders we may be sure that faith in the Creator will be of a far higher kind and more wonderful in its results.

For St. Paul says (1 Cor. 2:9-10): "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love Him. But God hath revealed them unto us by His Spirit."

Science has brought to light, or has been the instrument through which God has revealed to us, what He has prepared for us in the natural world through past ages, and has given to us of this age the privileges of entering upon an inheritance unrevealed to those who have come before us.

What could be more clear than that faith in God's power, and willingness to admit us to the higher and greater blessings which He has prepared for His children will be even more wonderfully rewarded than that faith in nature which has brought us so many natural blessings?

And this reminds us of the words of St. Paul (1 Cor. 15: 46), "Howbeit, that was not first which was spiritual but that which is natural, and afterward that which is spiritual." Nature, like the law, is our schoolmaster, to lead us to Christ; the lower leads to the higher. For if faith in nature has brought us such great blessings, how much more will faith in God?

If we are really to experience a turn in the swing of the pendulum and an age of Faith is to take the place of the age of reason, through which we are passing, then the mighty power of faith may once more be made manifest by that which He has prepared for those who in faith wait for the rewards which it will bring in the revelation by God, of Him.

Christianity has shown what faith can do in its own First Days when it conquered the world. Science has shown what she can do in her own particular sphere of nature.

It is Christianity's turn now to show that faith in God is the supreme factor in human progress, since, as in its First Days, it will once more conquer the world and bring it to the feet of Christ.

There can be no true reconciliation between Science and Religion till religion has had, as it were, its day in court; till it can meet science on more even terms by having shown that where the same absolute faith in God is present, as has been shown by science in nature, it can raise men to far higher and more glorious heights than science has ever been able to attain to.

We stand within the Halls of Time,
The Gates of Gold are opening wide,
A clarion call to tasks sublime
Is echoing forth on every side.

No time like this hath ever been,
No time like this will come again.
O know ye not what it doth mean
Faith shall the utmost heights attain.

OUR BELOVED BOOK OF COMMON PRAYER.

(Cut from the Southern Churchman of February 19, 1880.)

The Church Messenger of North Carolina has received from an authentic source the following remarks of John Randolph of Roanoke, written in the Prayer Book of his nephew, August 8, 1818: "Your parents were born members of the Church of England. All your forefathers have been of that persuasion. You can have no good reason to desert it. Keep this book, and consider it as next to the Bible (from which it is, for the most part extracted) entitled to your reverence. If any charge you with formality, ask them if there be more form in reading prose than in singing verse, given out, too, by another. This all seek but the Quakers. Ask them to read our Litany, if they can, with unmoved hearts or uncurdled blood. He that refuses to go along with a devout reader of this service, may suspect himself of a want of "vital religion." If form be again objected and the coldness of our service, tell them the coldness is not in the book, but in the bosoms of men. Here is something, which, out of the Bible we shall seek elsewhere in vain, to suit every rank and condition of life. I am rarely affected by extempore prayer—often in pain for the person praying—but in whatever mood I find my feelings, whether of penitence or thanksgiving, I respond to the supplication and prayers of our venerable Church."

A CANADIAN CHURCH LEADER

PRINCIPAL O'MEARA—AN APPRECIATION.

By Dr. Dyson Hague, Toronto

A PRINCE and a great man has fallen in the Israel of our Church, for Canon O'Meara, the Principal of Wycliffe College, Toronto, who passed from us on January 10, was a man whose name was a tower of strength throughout the Church of England in Canada. One of the outstanding leaders of the Evangelical party, he championed, in season and out of season, in public and in private, those great principles which the Anglican Church achieved at the Reformation: the absolute supremacy of the Holy Scriptures, justification by faith only, Jesus Christ as the only Priest and Mediator, the Catholic Church as the blessed company of all faithful people. Wycliffe College, of which he was the second Principal, has been one of the remarkable features of our Canadian Church life. From its beginning in 1887, with half a dozen students and no college, it has grown year by year until it has become one of the largest theological colleges of the Church of England in the Empire. Nearly four hundred men during its brief history have gone from its walls to propagate Evangelical Church principles and its graduates are found in every part of the globe, not only in Canada and the United States, but in China, India, Japan, South America, and nine of its graduates have become Bishops in the home and in the mission field. As a direct result of Wycliffe's Evangelical energy, schools and colleges have sprung up in almost every part of Canada; Havergal College, with its branches, for girls; Ridley College in St. Catharine for boys; Latimer Hall in Vancouver; Emmanuel College in Saskatoon. The reason of the amazing growth of Wycliffe and its world-wide influence is not far to seek. It stands for the Bible, the Gospel and the simple service of the Church of England. And from its beginning its leadership has been well defined and strong. The first Principal, Dr. Sheraton, was a theologian of no mean power and on his death in 1906, the Reverend T. R. O'Meara, the youngest son of a beloved Canadian Churchman, Canon O'Meara, was appointed Principal. He brought to Wycliffe first of all, the charm and attraction of a winsome personality. He was a man full of the love of God and, therefore, full of the love of man, with a genuine sympathy for the poor, the weak and the ignorant and able to sympathize with the bruised reed and the smoking flax. He was not a mere "dry-as-dust" theologian or a spectacle professor, absent-minded and immersed in philosophic or theologic thought. He came to the College as a greatly beloved pastor, whose joy in life was the winning of souls, a master of evangelistic work, a successful organizer, an able administrator, and a man able to evoke the loyalty of workers and elicit the generosity of supporters; in fact, he was just the man to create enthusiasm for a great cause. In the next place, he brought to the College a fine missionary spirit. His view was world-wide. He regarded, as Wesley, the world as his parish, and during his time man after man went out, not to the parochialism of a narrow ministry, but to the east and the west and the north and the south to win the world for Christ, and, if not in person, by prayer and missionary zeal to send out workers and gifts and pioneers for the Church's missionary work. In the third place, he brought to the College a fine spirit of sympathetic Christianity. He hated with a perfect hatred that ecclesiastical austerity that has been the curse of our Church in so many quarters, and that haughty unsympathy that has tended to alienate so many Canadian people from the Church of Englnd. The policy of the College from its inception has been like that early recommendation of the S. P. G. to its missionaries: "To recommend and promote brotherly love and Christian charity among ministers of Protestants wherever you exercise your ministry." Under Principal O'Meara this principle of Christian charity has been sedulously pursued for years, and the main objective of the institution is not to produce a mere generation of scholastics or ecclesiastics, but to send forth into the growing life of the Canadian Church, a body of men who will meet the spiritual necessities of the day by exhibiting the fulness of the Gospel, and conducting simple and congregational services. But, above all, Principal O'Meara was a trusted Evangelical, a man who knew not only Whom he believed but what he believed and carried, with high sense of stewardship and loyalty, the true principles of the Anglican Church. As a Churchman he was widely trusted, and both in the Diocesan and General Synod, he stood very high in the esteem of the Bishops, the clergy and his fellow Churchmen. He was an Evangelical Churchman, unashamed and unwavering convinced that Wycliffe and Wycliffe principles were the teaching of the Bible and the Prayer Book. He believed bravely in the principles of the Reformation, and received as a sacred trust the torch lighted by the martyred bodies of Cranmer, Ridley and Latimer. But while he held to his principles with earnest conviction, and never halted between two opinions, he was remarkably free from envy, hatred, malice and all uncharitableness. Because he was a true Churchman he was a great believer in the Bible. To him it was the Law of the Lord, perfect, converting the soul; the testimony of the Lord, sure, making wise the simple; throughout his life, and to the end, the Scriptures to him were more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. He believed in the Bible entirely, absolutely, with a faith as strong and clear as that of our two greatest Canadian scholars, Sir Wm. Dawson of McGill, and Sir Daniel Wilson of Toronto. It was to him the Living Word of the Living God, supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, divine in authorship, human in penmanship, regenerative in power, infallible in authority, universal in interest, personal in application, and as St. Paul declares, inspired in totality. And these things, his love of the Bible, his love of the Church, his love of Christ made him what he was, not only a respected but a beloved leader. It could be said of him what was said of Lord Shaftsbury, that he inspired universal confidence by the purity of his character, the dignity of his bearing, the accuracy of his knowledge. From first to last he was a reliable man. His whole life was a call to others to stand fast, to quit themselves like men, to be strong. But though he was so helpful, and sincere, so bright and true, so honored and so loved, he was most humble. There was in him a strong deprecation of personal praise; a modest shrinking from the limelight. If he had aught of honor and of praise, of goodness and of power, he laid it all at the feet of his Lord, with the lowly cry: By the grace of God I am what I am. If he could have said at the end fervently and truly, "I have fought a good fight, I have finished my course, I have kept the faith," he would also have gratefully added: and to Him be the glory. Non mihi, Domine, non mihi. Suddenly, almost in a moment, he passed from us in the Principal's residence on Friday, January 10, but the work that he inspired, the missionaries that he enlisted will stand as his perpetual monument and our hope and prayer is that more and more as the years go on new leaders will be raised up with courage as indomitable, with faith as invincible, with love for the Bible, the Gospel and the Christ as pure and warm as our great leaders in the past.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 23.—What is the Southern Churchman's explanation of the fact that in some churches neither the pastor nor the members appear interested in the return of the Lord, while in other churches they seem to just long for His appearing?—L. L. Young.

Answer.—Your question brings out a sad truth, and might well be answered by asking another, viz.: What kind of a bride would she be who manfested no interest in the returning of him to whom she is espoused?

The union of true believers with Christ is beautifully referred to as "bride and Bridegroom", the marriage covenant being made in this world, but the final celebration to take place in Heaven. See 2 Cor. 11:2 and Rev. 19:7.

We believe, however, there are many sincere Christians whose indifference to the return of our Lord is due to lack of instruction as to just what such wonderful event in the Divine plan means for them; and should they once grasp its significance, they, too, would enter into the joy of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us" Titus 2:13, 14. The word of God tells us to comfort one another with this glorious expectation (1 Thess. 4:13-18).

Question No. 24.—Where can I obtain an inexpensive book or pamphlet giving Bible references, collectively concerning the future life?—A Reader.

Answer.—The Southern Churchman will be glad to mail you a free copy of **"The Everlasting Habitations,"** by J. T. Bougher, which we trust will meet your purpose. In view of the importance of this subject, and the vital message this little pamphlet carries, we are pleased to make this offer open to any of our readers. (A two-cent stamp to defray postage would be acceptable in view of the large number who may desire a free copy.)

GLEANINGS HERE AND THERE.

The Oldest Church Editor.

Both in years and length of service John Redpath Dougall, editor of the Northern Messenger, Montreal, Canada, probably is the oldest editor of a religious publication in the world, and certainly is one of the oldest editors in active service of any magazine or newspaper. He recently celebrated completion of his sixtieth year as editor of The Messenger.

Mr. Dougall is eighty-eight years old. Although The Messenger has circulation averaging about 30,000, it has lost hundreds of thousands of dollars in annual deficits, Mr. Dougall paying the losses from his own fortune, part inherited, part made from successful business ventures. The Messenger was founded in1845 by Mr. Dougall's father, who edited it until 1870, when he gave place for his son, who, in turn, has sons ready to take up and carry on his work.

A Catholic Priest's Tribute.

When the Rev. W. J. Cantey Johnson, nineteen years rector of St. Mark's Church, Gastonia, N. C., died in October, the Rev. Walter O'Brien, priest of the local Roman Catholic Church, wrote of him these verses, published in the local newspapers:

"No blare of trumpet went before;
No pageantry behind;
His face a look of kindness wore,
That spoke a heart entwined
In strands of love for God and all mankind.

"He knew the humble walks of life;
Between the high and low he trod.
His gentle eye bespoke not strife,
His was a pure and blameless life—
He was a man of God."

Twenty-eight Chapters of the Brotherhood of St. Andrew were organized in this country from October 16 to November 15, but one of which was in Virginia, that at Brook Hill, Emmanuel Church, near Richmond, B. D. Campbell Thirteen of the twenty-eight were in Eastern North Carolina. Texas, Western Texas and Louisiana reported one each.

According to the Baptist Record, **"The Protestant population of France** is now estimated to be approximately one million. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few small groups."

War Service Work for the disabled and the men still in the service called for an expenditure by the National Red Cross of $1.963,000 during the year ending June 30, 1929, and Chapters expended an additional $1,137,000.

Finishing the Kernahan evangelizing campaign, in which thirty-two Protestant Churches of Charleston, S. C., participated, reports were received showing 490 decisions of non-church members to seek membership and 475 letters telling of interest in the movement and of readiness to discuss the subject.

Church Work in Porto Rico.

New buildings were being completed in December for St. John's Church and St. Catherine's School, in San Juan, Porto Rico. These are the first two units in a new Church center. St. John's is to house three congregations, Porto Rican, West Indian and American; St. Katherine's is training Porto Rican girls to do Church work among their own people.

Next to Roman Catholics, Episcopalians are the strongest numerically of all Christians denominations in Greater New York, having 94,591 communicants. Total annual contributions for Church purposes exceed five million dollars.

Greater New York Diocese has more Negro communicants than any other diocese in the country.

Helen Keller, famous blind and deaf woman, who became a Swedenborgian in 1927, having become more and more modernist and humanist, now announces her conversion to the mystic Persian cult of Baha-U-Llah, the declared purpose of which is to abolish all strife and evil.

One of the oldest and smallest parishes in Great Britain is that of Abergavenny, claiming record of thirteen centuries. The village has but one hundred population, of whom half are dissenters, many of the Church people old, invalid or children. The stipend of the rector, the Rev. E. Mansel, is $1,400, from which he must pay $400 for fixed charges and expenses.

Despite disturbances, China is showing wonderful interest in the Bible. The British and Foreign Bible Society has 900 colporteurs in the country—two of whom were murdered by Communists last year—and has issued and sold over 5,000,000 Bibles and portions of Scripture in twelve months.

Church Loss in Great Britain.

Discouragement is found in the Year Book of the Church of England. Baptisms and confirmations show heavy decrease in 1929 from the previous year and the number of children on the books of the Sundays school is 30,345 less than a year ago. While the communicants Easter Day of 1928 were 2,339,283, showing decrease of over 51,000, the qualified voters, 3,641,000, had increased 5,000. One bright spot was the increase of fifty-four in the number of ordinations to the ministry.

"I will be sorry for my sin." Ps. 38:18.
"I will heal their backsliding, I will love them freely." Hos. 14:4.

SECRET OF WEAKNESS.

The world is not given up; you comply in this thing or in that, in the hope of avoiding unpleasantness and living an easier life; and so you lose the sense of God's presence, the experience of Christ's love.

John Bunyan, with his wondrous knowledge and experience of the Christian life, places the turn into "By-Path Meadow before the arrival at Doubting Castle." If Christian and Hopeful had not left the right path, they would not have fallen into Giant Despair's clutches. And it was only after they had spent some time in prayer and humbling themselves before God, that Christian remembered the key—Promise—by which the gates were opened, and they made their escape.—Canon Harford Battersbuy.

Book Reviews

TEXTS THAT HAVE TOUCHED ME: By W. S. Bruce, D. D., F. R. S. E. Cloth. Pp. 128. Published by Marshall, Morgan and Scott, Ltd., London, England. Price, $1.40.

Every devout life is impregnated with the punctuation marks of Scripture passages, which have either challenged a stop or inspired a jubilant step onward.

Dr. Bruce opens his heart and discovers to us how the Lord has dealt with him in the culture of his spiritual life. The very frankness he thus displays wins us to his message. For it is when a writer can say to us who read, "I have tasted it; and it is good," we must respond to the ideals he would offer us. That, indeed, is the secret of true preaching. The indifferent message that implies that we may "take it or leave it" gets nowhere in the life of the hearer or the reader.

As you peruse this book, you will wonder if the author has found any of your special texts to be a blessing and a stay. Very likely he will surprise you by omitting what you most treasure. But such is the voluminous character of the Word of God, as is, as well, the manifold differences in us come to it for help and strength.

Kenneth Mackenzie.

HIS GOSPEL OF LIFE, LOVE AND LIGHT: By the Rev. Norman B. Harrison, D. D. Cloth. Pp. 96. Published by the Bible Institute Colportage Association, Chicago, Ill. Price 75c net; paper, 50c net.

This is one of a series being produced by Dr. Harrison on the "His" elements of our Lord's unique provision for our spiritual culture, the present issue being on the gospel of the beloved disciple and the first epistle of that name.

It will prove of value as a Lenten manual for study and thought. Bible students are familiar with the trend of these two portions of the New Testament to magnify our Lord Jesus' office as Light, Love and Life. And the author has displayed commendable acumen in tracing these phases of Christian illumination and inspiration. The fourteen chapters are so divided as to suggest brief and pointed meditations and study connected with the daily periods of prayer. Dr. Harrison writes as one personally familiar with the ground over which he guides the reader; and that in itself is a well worthwhile commendation.

Kenneth Mackenzie.

BY MY SPIRIT: By the Rev. Jonathan Goforth, D. D., Cloth. Pp. 189. Published by Harper and Brothers, New York City. Price, $1.75.

Not every man so completely fulfills his name as this universally known missionary. He has truly gone forth to set the Word of life, as a light in a dark place. His missionary triumphs are the marvel of his day. And here he brings to us the rich cream of experience in his dealings with the people of China for whom he has an unquenchable love.

We shall all feel the impulse of his testimony, as a counter current resisting the popular ideal that all things reside in the personality of man. This tide of self-sufficiency is so marked that men have almost come to worship humanity. Dr. Goforth proves to us by these convincing pages, throbbing with vital realization of the presence and power of God that the Lord still holds to the ideal of the Scriptures, exemplified by all of God's servants that "not by might nor by power but by my Spirit" can the works of lasting value be accomplished. Indeed, we may all guage our spiritual condition by this infallible standard. "Not unto us, O Lord," "Without me ye can do nothing," are suggestive statements. The willingness to be nothing that He may be all things is the secret of Dr. Goforth's wonderful record as herein disclosed.

For years, his friends, who have known the depths of his walk with God, have longed to possess a volume from his pen that would renew in their minds and hearts this surpassing career of missionary living and service. He has at last by a providential ordering, presented to the world the cherished volume. May it have millions of readers.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

TO INCREASE THE MINISTRY.

Mr. Editor:

I read with a great deal of interest in your issue of the twenty-fifth instant, the letter from Mr. William Allmand Robertson, on the difficulties in the way of an increase of the ministry. It is the more gratifying as coming from an intelligent layman.

He wrote what I have wanted to write a long time, but being an old man on the retired list, I waited for a readier writer, and one more "up-to-date.' My inspiration, in large part, came from the consecrated lives of such servants of God as the Rev. N. C. Hughes, a man of intellect, culture, and learning; all crowned with that God-given gift—humility; and a passion for souls, whose influence led more young men into the ministry than any one I ever knew. Then came the Rev. Israel Harding, whose name in the several counties in which he labored, was the synonym for self-sacrifice and consecration to the services of God and man. A man who went from house to house, bearing messages of love and encouragement to the stricken hearts of the war period of sixty-one to sixty-five, and the trying years that followed, not only did he minister to spiritual wants, but many a soldier's wife and widow blessed him as with his own hands he ploughed their gardens and repaired their fences and door-steps. The last time I saw him was at the death-bed of a man twenty-five miles from his home.

I recall, too, the life of "Uncle" Nathan Hooker, an itinerant Methodist preacher, who told his Conference in 1894 that he had walked ten thousand miles carrying the Gospel to the homes of God's people. Then comes the Rev. Nathaniel Harding, the boy hero of the sixties, and later a hero of the Cross, who in his last years declared that he never had taken a vacation because most of his flock were unable to do so, and it was his duty to serve them in summer as well as in winter. While I recall other faithful clergyman who knew nothing of vacations, summer campings, nor pilgrimages to "shrines"; whose names nor pictures ever got into the papers, but whose lives shine in homes that know them only in name from parents, who were blessed by their loving service. But my list would be incomplete did I not mention that giant of Christian manhood, of whom General McGruder said, when he saw him, as chaplain, go down into the thickest of the battle then raging, to minister to the wounded and dying, "Call that man back here to take command of this army, he is a braver man than I am." And that same spirit of courage, devotion to duty, and utter disregard of self, went with him through the whole of his consecrated life, until, at the age of eighty-six years, he went to receive the crown of rejoicing "the righteous Judge had in store for him." And that was the saintly, first Bishop of East Carolina, the Rt. Rev. A. A. Watson, who of all the men I ever knew, seemed to live nearest to Christ and walk most steadily in His steps.

With such exemplars, and ideals drawn from the Life of Christ and the Apostles, at the age of thirty-four I turned my back on worldly prospects to devote my life to His service, and for forty years have tried to do what I could to lead souls to Christ with what little success will be revealed at the Last Day. However, in those years I have had varied experiences, some of which might help some younger clergy. I agree with Mr. Robertson, and aver that what I see and read now would never have drawn me from prospects that seemed to beckon me on in the world. I can sympathize, too, with Mr. Robertson in the loss of morning Prayer and Litany. It seemed remarkable, too, that last summer, when our President had called a special session of Congress to take counsel and legislate for the discouraged farmers, and that horde of cormorant had besieged that body with demands for laws by which they could add millions to the millions already piled up, thereby diverting the minds of the Congress from the main issue, I never heard a prayer offered for "the **people of these United States,**" and for "their Senate and representatives in Congress." And when the President was struggling under the weight of his heavy responsibilities, and being criticized most severely, and when my own State was in great distress over the conflict between labor and capital, in which human lives were sacrificed, and our noble Governor and his able counsel were laboring day and night to avert blood-shed, I never heard the prayer offered for "The President of the United States, the Governor of this State, and all others in authority." The average sermon that we get is a poor substitute for that for which the exhortion at beginning of Morning and Evening Prayer tells us is the purpose of going to church. And the reiteration of the importance of the Holy Communion does not supply the place of the pastoral office, which implies obedience to Christ's command to "preach the Gospel to every creature." And because there are hordes of people who do not go to the Lord's House for prayer and praise, nor yet to the feasts in parish houses, let them "go into the streets and lanes of the cities and bring in the **poor** and maimed and the halt," and the (spiritually) blind; and failing then to fill the Lord's house "go out into the highways and hedges and constrain them to come in." Many in the country districts are hungering for the Word of Life and even yet as "sheep without a Shepherd." If any should ask me, did you do that? I would answer, let the four or five hundred souls I have consecrated to Christ in Baptism, among whom are numbers of whole families, testify. I would never call in others to do what I would not undertake to do myself.

(Rev.) Francis Joyner.

Littleton, N. C.

RURAL SCHOOLS FOR THE COLORED.

Mr. Editor:

I feel sure that you would not mind knowing of the cause I am advocating for the Church, that in a large measure has made the Colored work of Southern Virginia, the largest rural work in these United States, with the largest number of clergy. And that was the rural parish day schools, some twelve or more.

These schools, one by one, were closed for one thing or another, until there were just three left.

In 1928, for lack of means to pay our large number of clergy, the Board said they would have to be closed. To sacrifice the last remnant of the children's friend in Southern Virginia's rural Church Schools, came as a bolt from a clear sky. My whole life, I have been associated with the Church day schools. Then came the question, Could I sit quietly by and see the schools closed without making an effort to save them?

No, I would not, came the reply. I would rely on God to guide me in the effort, and raise up friends for these rural schools, in out of way places that through these schools the beauty of the Church service might be daily rendered.

This is the second year's work. God has smiled through a beclouded sky, "Thy will be done."

I am trying to show up the important part they bear to the rural church, and how imperative it is that they go on. "Yet nothing in my hand I bring." Each month seems the last, I would to God some one may help to bear the

message in prayers that these children shall rise up in the days to come and call your name blessed.

Mrs. Cordelia P. Smith,
Chairman of Colored Woman's Auxiliary of Southern Virginia.
Lunenburg, Virginia.

ANGLICAN IMMIGRANTS.

Mr. Editor:

In the January issue of "The Spirit of Missions," I read what I can quite believe to be true, that thousands of Anglicans from the Old Country are lost to our Church on their arrival in the United States, because they do not know that the Protestant Episcopal Church is their Church. They do not, of course, find the Church of England in the States, and not being made acquainted with the fact that the Protestant Episcopal is of the Anglican Communion, they conclude that they must associate themselves with some Dissenting Denomination. This is a deplorable condition, with which, perhaps, very few Church people in America are familiar. I do trust that publicity may be given the matter, that the exodus from our Communion may be lessened. I thank you in anticipation of your opening your columns for prominent mention of it.

Sterling Brannen.

Fredericton, N. B., Canada.

CONVENTIONS, COUNCILS, CONVOCATIONS

DULUTH.

One of the outstanding events of the thirty-fifth annual convention of the Diocese of Duluth, attended by a larger number of delegates than ever before in its history and which met in St. Paul's Church, Duluth, January 28-29, was the request of the Rt. Rev. G. G. Bennett, D. D., Bishop of the Diocese, for a Coadjutor to assist him in his work. In making the request, which followed his annual address, the Bishop stated:

"For four years I have asked for help at each convention—help in the form of a general missionary. Last year the amount of money raised was insufficient for this purpose. Now I am asking for help in another way. This is no sudden decision, as I have had this in my mind for the past two years and am not throwing it into convention as a matter for debate. Through a source that I am not at liberty to disclose the salary for the proposed coadjutor is provided for at no extra expense to the diocese."

This request was made on the ground of the extent of the territory covered in the Diocese of Duluth, which is far flung, covering an area of 57,000 square miles.

Before the close of the convention a committee was appointed to act on Bishop Bennett's request for the election of a Coadjutor at special convention next June.

In his address the Bishop cited the recent stock market crash as an example of the present-day condition of mental and industrial unrest, stating that the Church has ever been a stabilizing factor in the progress of the civilization of the world, appealing to his hearers to hold on to its fundamental principles. He also mentioned the hopes and fears for the disarmament conference now meeting, and the politics at play with the Eighteenth Amendment.

"In all this welter of change and conflicting opinions," said the Bishop, "the Church feels the reaction in two ways: first, there arises in the minds of many, doubts as to the real value and effectiveness of that which the Church is teaching, and they absent themselves from services and become lukewarm in their interest, forgetting, of course, that through many changes, like in character, but differing in cause and background, the Church has come. That her message has always dealt with fundamentals which remain true, no matter how the varying organizations of life may seem for a time to obscure them. Of course such people, largely, lack perspective and the judgment that grows from it.

"The church feels the reaction in her financial life. Her income is curtailed anxious days follow lean receipts, and those in charge are prone to permit—and most naturally—the uncertainties to assume significance out of proportion to their worth.

"The pulpit today should be a place from which sounds the fundamental worth of life because of the unquenchable love of God. Men forget their own value in their own valuation of things. God through His Son has given a worth to human beings far above all things. The world today seems to reverse their value and pays a bitter cost.

"We must now, as never before, lift high the love of God, the value of man, yea, his supreme and undying worth."

Indian Work: Speaking during his address of the Indian work in the diocese, second largest in Church, Bishop Bennett stated that it is in the best condition since his coming here as Bishop. The spirit most excellent and the growth by confirmation most encouraging. The band of Indian clergy one to be proud of, and the Bishop expressed the wish that the Church at large might know more of what is being accomplished in this field.

Convention Dinner: One of the unusual events of this convention was the dinner for delegates and local church people in the beautiful dining hall of St. Paul's new parish house, attended by about three hundred people. The rector of the parish, the Rev. B. T. Kemerer, gave the address of welcome, responded to by the Rev. E. C. Biller, of St. Cloud.

The Evening Service: A very large assemblage crowded the church for the evening service. Evening Prayer was read by three Indian priests—the Rev. W. K. Boyle, General Missionary in the Indian field; the Rev. E. C. Kah-o-Sed, who, a number of years ago, translated portions of the Prayer Book and well-known hymns into the language of the Ojibway Indians, and the Rev. Julius H. Brown, in charge of the Redby and Red Lake Missions. The procession of clergy was led by combined choirs of Trinity Cathedral and St. Paul's Church, singing as a processional, "Stand Up, Stand Up For Jesus." Bishop Bennett preached a sermon of great power and appeal in the cause of missions.

Elections for 1930 were as follows:

Standing Committee: Clergy—Rev. H. J. Wolner, Rev. B. T. Kemerer, Very Rev. G. K. Good, Rev. E. C. Biller. Lay—J. W. Lyder, F. W. Paine, Wm. H. L'Estrange, all of Duluth; W. H. Gemmell, Brainerd.

Board of Trustees: F. W. Paine, Duluth; Edwin Adams, Proctor; E. A. Forsyth, Duluth.

Executive Council: Clergy—Dean G. K. Good, Rev. E. B. Jewell. Lay—D. C. Wakeman and A. W. King, Duluth.

Provincial Synod: Clergy—Very Rev. G. K. Good, Rev. H. J. Wolner, Rev. D. G. Smith, Rev. E. C. Biller, Rev. S. J. Hedelund, Rev. E. B. Jewell. Lay—W. H. Gemmell, Brainerd; Dr. W. B. Richards, St. Cloud; F. W. Wilhelmi, Duluth; F. Rodney Paine, Duluth; J. P. Gordon, Duluth; V. V. Claypool, Hibling.

Woman's Auxiliary: A well attended and most interesting session of the Woman's Auxiliary met in conjunction with the Convention, the outstanding points of which are as follows:

Mrs. E. C. Biller's talk on the Program of the Church, on which the Auxiliary as a body decided to lay special stress during the year, also intensive work in the rural field.

Miss Caroline Averill's explanation of the work of the Girls' Friendly Society.

Reports by Mrs. Biller and Mrs. Solvason of the Synod meetings in Ottumwa, Iowa.

Gifts: A moulded stone to the Washington Cathedral; fifty dollars to the Seabury Shrine at Aberdeen, Scotland, and fifty dollars toward the completion of a church at Oban, Scotland. The President of the Indian Woman's Auxiliary, Mrs. George Ellis, gave a most interesting outline of their work, and also told a most appealing story of sickness and need among the Ojibway people. The offering was given for relief work in the Indian field.

SAN JOAQUIN.

Fresno, Calif.—The twentieth annual convocation of the Missionary District of San Joaquin met in St. James' Cathedral, January 28-29, celebrating with the parish the fiftieth anniversary of the founding of the mission which has grown into the present parish.

In his annual address, Bishop Sanford laid stress on the need for religious education, especially of confirmation classes and the Church Schools, on the use of the new prayer book, and the need for a volunteer clergy to minister to the small communities of church folk who are scattered in the little towns of the missionary districts. These, he said, should continue to earn their living by their trades or professions, and set the mission free to use its offerings for the mission work of the whole Church and in the service of the community.

The sessions of the convocation were taken up largely with routine business. There was a joint session with the service league of the district, at which Dean Anna G. Newell and Miss Leila Anderson, of St. Margaret's House, Berkeley, and Canon Graves spoke of different aspects of the religious education problems of the district.

F. D. G.

MILWAUKEE.

The eighty-third annual council was held at the Cathedral Guild Hall, January 21-22. Forty-five clergy and sixty-five lay delegates answered the roll call. The Bishop in his annual address said the chief accomplishment this year was

the building of the St. Francis House and Stanley Memorial Chapel at Madison. This building has been erected at cost of $100,000, and is all paid for as a result of the campaign for funds in November, 1928. The Pledges for the Church's Program in 1930 amounted to $42,339.

The Church Club dinner held at the Hotel Astor was attended by a large crowd of Church people. Mr. Fergus With, President of the Diocesan Young People's Society, was one of the speakers and, in a brief and telling address, outlined their plans to raise $5,000 to establish a Church Mission House in Whitefish Bay. The Rev. Walter K. Morley, City Missionary, talked about the "Handicapped," and gave a picture of vast work to be done in his department. Mr. Morley's father, formerly an attorney, was ordained deacon at Grace Church, on Sunday, February 2, and will assist his son in the work of the City Mission. He will serve without salary. The St. Francis Chapel will be dedicated on Saturday, February 15. On February 16, St. Paul's Church at Sturtevant will be dedicated. The diocese is spending $14,000 in missionary work in 1930. A splendid spirit was evident throughout all the sessions of the Council, and the prospects for our work in all departments in 1930 look very bright.

W. D.

UPPER SOUTH CAROLINA.

In his address to the eighth annual convention of the Diocese of Upper South Carolina Bishop Finlay called attention to an increase in the number of confirmations in the diocese during each of the last two years. Another sign of progress was the approaching completion of the plant of renovated rectory, remodeled church, and new parish house at Clemson College, the state agricultural and mechanical college.

In making his report for the Church Home Orphanage, the Rev. T. P. Noe, Superintendent, said they had closed the year with a balance, due to generous contributions from the Church people of the two South Carolina dioceses. The per capita cost of the year was 63.2 cents per day. Mr. Carl H. Hart reported the results of his efforts to raise the debt on land purchased for the Orphanage a few years ago. The necessary amount had almost been raised. From the floor of the convention the balance was contributed, thus relieving the diocese of a burden of long standing.

Principal J. E. Blanton, of the Voorhees Normal and Industrial School for Negroes reported a slight decrease in the number of pupils due to crop failures and resulting financial depression in the state. He was pleased to report that the American Church Institute for Negroes is engaged in an effort to raise $200,000 for buildings and equipment at Voorhees.

Although pledges for diocesan and general Church work were better than a year ago, the diocese faced a gradually growing deficit. To meet the situation the activity of the Society for the Advancement of Christianity in Upper South Carolina is being revived and enlarged. Then, if necessary, reductions are to be made in the work of the diocese to avoid failure to meet the quota to the general Church. The Rev. A. Rufus Morgan, Executive Secretary and General Missionary of the Diocese, insisted that these reductions be made before reducing payments to the National Church, even if it means the abolition of his position, which will probably be necessary.

In the Executive Council, Mrs. Ben W. Aiken, of Spartanburg, became a member ex-officio as diocesan president of the Woman's Auxiliary. She was elected chairman of the Publicity Department. Mr. John W. Arrington, Jr., of Greenville, became chairman of the Field Department. Other members remained the same.

The elections at the convention resulted as follows:

Standing Committee: Rev. Messrs. A. R. Mitchell, H. D. Phillips, T. T. Walsh, W. H. K. Pendleton, M. S. Taylor; Messsrs. R. L. Manning, J. S. Middleton, J. N. Frierson, W. Bedford Moore, Jr., Frank P. Henderson.

Trustees of the Church Home Orphanage: Rev. M. S. Taylor, Rev. H. D. Phillips, Rev. W. H. K. Pendleton, Messrs. Carl H. Hart, W. B. Moore, Sr., R. I. Manning, M. C. Heath.

Delegates to the Provincial Synod: Rev. Messrs. Capers Satterlee, R. Chipman Topping, A. Rufus Morgan, T. T. Walsh, L. N. Taylor, Mrs. Alexander Long, Dr. T. C. Stone, Messrs. W. B. Moore, Sr., Carl H. Hart, W. S. Manning, John W. Arrington, Jr.

Trustees of Voorhees School were re-elected.

The ninth annual convention is to be held in the Church of the Good Shepherd, Columbia, January 20-21, 1931.

A. R. M.

SOUTHERN VIRGINIA.

The thirty-eighth annual council of the Diocese of Southern Virginia, which met in Danville, Va., January 28-29, 1930, was pervaded with a spirit of deep solemnity, which is rather unusual in such gatherings. The clergy and many of the lay delegates had just returned from the funeral of Bishop Tucker and the spirit of the beloved Bishop was present throughout the entire session, filling it with peace and harmony and a rededication to the work of advancing the Kingdom of God.

On the night before the opening of Council, Bishop Thomson dedicated a tablet in memory of the late Rev. J. Cleveland Hall, D. D., who served for thirty-one years as rector of the Church of the Epiphany, Danville. An account of the life of Dr. Hall was read by the rector, the Rev. N. E. Wicker, Jr. The Bishop also dedicated the parish house, which has been constructed out of the old rectory of the church.

Council opened with the Celebration of the Holy Communion, the Rt. Rev. A. C. Thomson, D. D., Bishop of the Diocese, being the celebrant. At this service, the secretary of the diocese, the Rev. Wm. A. Brown, D. D., read the farewell address of the late Bishop Tucker to Council, the congregation standing during the reading of the Bishop's message. The Bishop used Philippians 1:2-6, as an expression of his love for the Diocese of Southern Virginia. After a tribute to Bishop Thomson, the message took as its main theme, the Church as our Spiritual Home, giving expression to the thought in the following words: "We should try from early childhood to have an intimate love for the Church, to regard it not as an institution or organization, but as our home, touching our lives at every point. This I hope you will do. Love and devotion to the Church will mean more than wealth. We can build it up, as the Church of the Apostolic age was built up, by consecrating ourselves to its service and by making it the most important and essential part of life."

A large part of Bishop Thomson's Council address consisted of a beautiful tribute to the personality and influence of the late Bishop Tucker, stressing the fact that in all human relationships, Bishop Tucker was preeminently a father. The Bishop spoke at length on what is called, "Virginia Churchmanship," stating that "the seed of a strong evangelical inheritance has flowered in missionary enterprises throughout the world and comes back to us with the fruit of a missionary outlook." Asserting our loyalty to the standards of the whole Church, the Bishop reminded the diocese that it is vain to profess such loyalty and then to refuse a share in the undertakings and responsibilities of the Church. The address concluded with recommendation for the development of our diocesan activities, especially among the young people.

The reports from officers and institutions all indicated the diocese to be in a healthy condition.

Tuesday afternoon, the members of Council were taken to Chatham Hall, where they were delightfully entertained by Dr. and Mrs. Edmund J. Lee.

The general theme of the evening session was "The Diocese and our Young People." After Evening Prayer, addresses were made by Mrs. R. A. Gay, diocesan president of the Girls' Friendly Society; Mrs. E. V. Brush, representing the diocesan camp, Robert Hunt; and Mr. Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew.

On the second day, Morning Prayer was read by the Rev. R. W. Eastman and the Rev. Pearson H. Sloan. A stirring address was delivered by the Rev. Wm. A. R. Goodwin, D. D., on the general theme, "The Spiritual Aspect of Giving." So well was this address received that council requested copies for distribution.

Among the outstanding reports was that of the Commission on Rural Work, presented by the Rev. Myron B. Marshall. This report contained recommendations prepared by the Rev. F. D. Goodwin, of Warsaw, Va., who had been requested to make a special survey of rural conditions in Southern Virginia.

The Council was greatly shocked by the announcement of the sudden death of the Rev. G. Otis Meade, who had been present a few minutes before his fatal attack.

At the evening service, reports were received from the Woman's Auxiliary and diocesan community houses. An address, Philippine Missions, was made by the Rev. Robert McCutchen, representing the National Council.

Elections were as follows:

Secretary, the Rev. Wm. A. Brown, D. D.; Assistant Secretary, the Rev. E. P. Miner; Treasurer, Col. W. W. Old, Jr.; Chancellor, Colonel James Mann; Historiographer, Miss Mary F. Goodwin.

Standing Committee: the Rev. E. R. Carter, D. D., the Rev. Charles H. Holmead, the Rev. J. K. M. Lee; Mr. C. W. Grandy, Colonel James Mann, Mr. E. W. Maupin, Jr.

Executive Board: the Rev. Wm. A. Brown, D. D., the Rev. H. H. Covington, D. D., the Rev. M. B. Marshall, the Rev. N. E. Wicker, Jr., Mr. N. E. Clement, Mr. F. W. Darling, Mr. C. W. Grandy, Colonel James Mann, Mr. George B. Townsend.

Delegates to the Provincial Synod: the Rev. E. R. Carter, D. D., the Rev. G. O. Watts, the Rev. R. H. Lee, the Rev. N. E. Wicker, Jr., Messrs. C. W. Grandy, E. B. Hodges, P. F. Parsons and Ivoa A. Page, Sr.

N. E. T.

LEXINGTON.

The thirty-fifth annual convention of the Diocese of Lexington was held in Christ Church Cathedral, Lexington, Kentucky, February 3-4-5. The repre-

sentation of delegates covered the entire diocese, and was the largest on record. At the opening service on the evening of February 3, the preacher was the Rev. G. Warfield Hobbs, Executive Secretary of the Department of Publicity of the National Church, and his subject, "Missions." At the service on February 4, Bishop Almon Abbott read his address, dealing with matters pertinent to the local and general church. The Committee on the Address have ordered that it should be printed and distributed at large throughout the diocese. On the evening of February 4, the Rev. G. Warfield Hobbs spoke upon "The Budget," and the Rev. William B. Dern delivered a report upon the activities of the Field Department of the diocese. Nothing could have exceeded the spirit of harmony that prevailed throughout the entire proceedings of the convention. As several members expressed it, "We have been engaged in a Love Feast."

The most important piece of legislation effected was the adoption of a Canon substituting for the Cathedral Chapter, the Executive Council and Departments: bringing the organization of the diocese into line with the organization of the dioceses and the General Church.

The members elected upon the Executive Council are:

For three years—the Ven. Theodore S. Will, the Rev. Edward W. Baxter, Mr. A. C. Hunter, Mrs. Almon Abbott.

For two years—the Rev. Harold O. Boon, the Ven. James D. Gibson, Dr. J. Rice Cowan, Mr. H. T. Soaper.

For one year—the Rev. J. Wilson Hunter, the Rev. Robert J. Murphy, Senator A. E. Stricklett, Miss Olivia M. Glenn, the Rev. Claudius F. Smith, Miss Laura Clay, Judge George R. Hunt.

The ex-officio members of the Executive Council are: the Bishop; the Secretary of the Diocese, the Rev. Franklin Davis; the Treasurer of the Diocese, Mr. C. H. Edge; and the Chancellor of the Diocese, Major Clinton M. Harbison.

Members of the Standing Committee were elected as follows: Archdeacon Theodore S. Will, Archdeacon James D. Gibson, the Rev. Robert J. Murphy, Mr. Herbert S. Jackson, Dr. W. B. McClure, Colonel John R. Allen.

The election of Deputies to the Provincial Synod resulted as follows: the Rev. Franklin Davis, the Rev. Thomas L. Settle, the Rev. Harold O. Boon, the Ven. Theodore S. Will, the Rev. R. J. Murphy, the Ven. James D. Gibson, Mr. A. F. Whitfield, Mr. W. Wheeler, Mr. E. C. Newlin, Jr., Mr. J. H. Chillington, Jr., Mr. J. A. Edge, Mr. C. C. Frishe.

The recommendation in the Bishop's Address looking towards Diocesan Self-Support was unanimously adopted, and Dr. J. Rice Cowan, of Danville, was appointed the chairman of the forthcoming campaign.

On the morning of February 5, the Rev. Theodore R. Ludlow, Secretary of the Adult Division of the Department of Religious Education, delivered an address.

St. Andrew's Church, Fort Thomas, Kentucky, was determined upon as the place of meeting for the next convention.

Church Intelligence

Secretary Wilbur Pays Tribute to St. Luke's, Tokyo.

Ray Lyman Wilbur, Secretary of the Interior and former President of Stanford University, is also an M. D., and has been president of four or five national medical associations, and head of the American division of the Institute of Pacific Relations. After a recent visit to St. Luke's Hospital, Tokyo, he wrote to Bishop Parsons:

"It was my privilege to visit the institution founded by Dr. Teusler in Tokyo. It brings medicine at its best and in accordance with American standards to a great Japanese City. The modern hospital has, aside from the actual practice of medicine, many outstanding social relationships. St. Luke's International Hospital has brought to Japan new conceptions of the training of nurses and of the actual care of the sick patients. In this field it is unique. I was much impressed by the affectionate attitude taken by the Japanese community toward this institution. Those who are interested in having our country put its best foot forward in the medical and hospital field can take great pride in what has been already done and assist the future growth of the institution."

Memorial Service for Bishop Sessums.

Memorial services for the Rt. Rev. Davis Sessums, D. D., late bishop of Louisiana, were held in Christ Church Cathedral, New Orleans, Sunday night, January 26. The Rt. Rev. Thomas Gailor, Bishop of Tennessee, for many years a friend of the late Bishop, delivered the memorial address in the presence of an audience that almost overflowed the church.

Opening sentences and versicles were sung by the Very Rev. William H. Nes, followed by the reading of the Scripture lesson by the Rev. S. L. Vail, and the singing of the Creed, versicles and prayers by Dr. Matthew Brewster.

Bishop Gailor was introduced by the Rev. Robert S. Coupland, president of the Standing Committee of the diocese.

After introductory words and a brief biography of Bishop Sessums, Bishop Gailor said, in part:

"His splendid power as a preacher and the charm of his personality won for him the respect and admiration of Churchmen everywhere, and he was recognized as a leader in the House of Bishops. For thirty-eight years and nearly six months he gave his heart and life in service to the church as Bishop of the Diocese of Louisiana.

"I think that Davis Sessums was the most lovable man I ever knew. His unselfish thoughtfulness and solicitude for the comfort and happiness of others; his abounding generosity; his genuine interest in the plans and hopes, the joys and sorrows of other men; endeared him to many thousands who came to know and love him. With his fine intellect and force of spiritual character he combined the simplicity, the sweet reasonabelness that was of the very spirit of the Lord Jesus Christ.

"Bishop Sessums was a poet. His vivid imagination, his exquisite sensibility to the appeal of everything that was beaautiful colored all his thinking.

"I cannot help thinking that the technical details of official business were always irksome to him; and when I picture him traveling over vast Louisiana, giving his affectionate interest and sympathy to men and women of all classes and all conditions, I wonder how his delicate and sensitive soul survived as long as it did. Yet he made that loving service the joy and strength of his life.

"More and more, as time went on, the purely intellectual interpretation of the Gospel took with him second place, or rather grew up into a simpler and serener vision."

Concluding, Bishop Gailor quoted the words of a letter which Bishop Sessums wrote to him some time before his death, as follows: "Some day, dear friend, you and I shall talk to each other about his warfare, as we dwell together in God's Eternal Peace."

Believe It or Not!

Miss Marian Oates has made a record of twenty-five years of perfect Sunday-school attendance, and on Sunday, December 29, 1929, was awarded an Honor Roll Pin, a Silver Cross and a Prayer Book. She is a member of Trinity Parish, Oshkosh, Wisconsin. The same Sunday school at the same time awarded an Honor Roll Pin to Jane Dickmann, aged eleven years, who has a record of nine years' perfect attendance.

A Worthy Memorial to a Great Man.

The friends and admirers the world over of Bishop Charles Henry Brent are to be given an opportunity to aid in carrying on some of the activities founded by the Bishop, or activities with which he was intimately associated. Announcement has been made of the completed plans for the Bishop Brent Memorial, which is sponsored by an organization of which Hon. Charles Evans Hughes is Honorary Chairman; General William C. Rivers, late Inspector General of the United States Army, is President; Hon. Alanson B. Houghton, Vice-President; and J. P. Morgan, Treasurer, all four of whom were personal friends of and admirers of the Bishop's life and work. The Board of Trustees is made up of twenty-five friends of the Bishop as follows: Mrs. Robert Bacon, Mrs. Stephen Baker, Edward D. Brandegee, Mrs. W. Bayard Cutting, the Rev. Samuel S. Drury, Gano Dunn, the Rt. Rev. David L. Ferris, Hon. W. Cameron Forbes, Hon. Alanson B. Houghton, Mrs. Helen Hartley Jenkins, Mrs. John Markoe, Sam. Mather, Chas. F. R. Ogilby, the Rev. Remsen B. Ogilby, Hon. George Wharton Pepper, General John J. Pershing, Mrs. Nathaniel Bowditch Potter, Blanchard Randall, Mrs. Whitelaw Reid, General William C. Rivers, Harper Sibley, Mrs. C. Lorillard Spencer, Lorillard Spencer, Mrs. Leonard Wood, Mrs. A. Murray Young.

The objects of the Fund may be summarized as follows:

1. To further Christian unity by gifts to the budget of the permanent Secretariat of the World Conference on Faith and Order, a cause for which the Bishop labored so effectively.

2. To aid in carrying on Bishop Brent's unfinished work in the Philippine Islands: a. The Moro school work at Jolo. b. The assistance of other institutions established by Bishop Brent in the Islands, such as St. Luke's Hospital, the Cathedral, and Brent School

3. To cooperate with the Bishop's successors in his last Diocese of Western New York, in assisting in time of need when funds permit, any unfinished special project of Bishop Brent.

The Headquarters of the Bishop Brent Fund is at 6 East Forty-first Street, New York City. The Secretary is Curtis J. Mar and the Assistant Treasurer is John S. Leech, care of J. P. Morgan & Co., 23 Wall Street, New York, N. Y.

Extracts from the statement of The Bishop Brent Fund organization, signed by its President, General Rivers, follows:

"During the last years of his life, and after Bishop Brent had been informed

of his serious physical condition he said a number of times both orally and in writing to several of his friends that he hoped in the event of his death no effort would be made to construct in his memory a formal type of monument or any memorial of brick, stone or mortar; but that he much hoped if his friends deemed him worthy of any memorial it would take the form of aid and assistance to some of the movements to which he devoted his life. As is known to many of the large number of those who are familiar with his work as Chaplain-General of the American Armies in France, Bishop Brent was for seventeen years the first Bishop of the Philippines before coming to Buffalo as the Bishop of Western New York.

"The circumstances of Bishop Brent's death at Lausanne in Switzerland on the twenty-seventh of March, 1929, were widely set forth in the public press. The Bishop had expressed a wish to be buried where he died, coupled with a desire that in case he died away from home no effort to be made to send his body back to his Cathedral Church, or to have any elaborate funeral ceremonies concerning his interment. His body rests in the Protestant cemetery of Bois de Vaux at Lausanne, and by means of a subscription in the Diocese of Western New York, there is being erected over his grave a small monument, the design of which has been made by one of America's distinguished architects, a godson of Bishop Brent. On more than one occasion not a great while before his passing Bishop Brent mentioned the names of eight or ten of his friends who he hoped, if they felt it important, might initiate some movement to aid the projects in which he was interested. These persons met several times and with the approval of Bishop Brent's family and aid and advice of others have initiated this Bishop Brent Fund, which has been incorporated under the laws of the District of Columbia. The Bishops of Western New York and of the Philippines were consulted and have given cooperation to this undertaking. At a meeting of the Diocesan Convention of the Diocese of Western New York on the twenty-ninth of October, 1929, a resolution was passed making cooperation with The Bishop Brent Fund the diocesan memorial to the Bishop.

"Bishop Brent attended from the Philippines the Edinburgh Missionary Conference in 1910, and took an important part in the Universal Christian Conference on Life and Work at Stockholm in 1925. He was also the main proposer and leader in the World Conference on Faith and Order at Lausanne in 1927, over which Conference the Bishop, in spite of ill health, presided. It is well known that the Bishop was interested in a number of other important groups and movements in the interest of goodwill among nations, and the plan to continue the movement looking toward eventual unity among the Churches.

"Among these is the Cathedral, which is the natural center for the religious life of the American and English people in Manila; St. Luke's Hospital, widely known as one of the earliest American efforts to supply a need for a modern hospital in the Philippines, which has always done work almost beyond its capacity, and which has had a useful and far-reaching influence in stimulating others to establish hospitals in Manila and elsewhere in the Islands; and the school at Baguio, now called Brent School, which is the only place children of American residents may be sent for education in a relatively cool climate and under conditions and environment similar to those at home. Some of these institutions are: The Cathedral, built thirty years ago, is in need of considerable repair; St. Luke's Hospital, constructed about the same time, is in need of repair and renovation; the Brent School needs a new boys' dormitory at fifteen thousand dollars, an addition to the Girls' dormitory at five thousand dollars, and possible annual help toward the great expense for travel and otherwise of securing American teachers.

"Among the projects Bishop Brent later undertook in the Philippines was the establishment of an Agricultural and Industrial School for Moro boys in the turbulent Island of Jolo. This last undertaking established about fifteen years ago at a time when many of the best judges among the Philippine official personnel thought conditions in the Island still too turbulent, was dear to Bishop Brent's heart, and he felt and expressed great anxiety as to its future support. The Moro situation made a strong appeal to him from the fact that Islam and Christianity meet under the American flag only in the South Philippines, and because both the Spaniards and Americans had greater difficulty in the Island of Jolo than elsewhere in establishing order and initiating measures for the benefit of the people.

"The simplicity and beauty of Bishop Brent's character and his widespread acquaintance in many parts of the world make it unnecessary to attempt here to describe his achievements, his talents and power; or to set forth at length the merits and value of the several undertakings to which he devoted his life

"The Trustees plan to secure a Fund which they hope will reach the sum of one million dollars. From this Fund the Trustees may contribute to the work of the Continuation Committee on Faith and Order, the annual budget of which from subscriptions among Christian people the world over amounts to about $30,000; and they would be able to aid from time to time institutions established by Bishop Brent in the Philippines, such as St. Luke's Hospital, the Cathedral, the Brent School in the mountains of Baguio, as well as to carry on the Moro school; and also to aid work in which the Bishop was especially interested in the Diocese of Western New York, where he was Bishop from January, 1918, until his death.

"The Trustees will welcome small contributions as well as larger ones, and, of course, any donor is at liberty to designate a gift as one which it is desired should be for a particular object among the undertakings in which the Bishop was interested.

"A small expense fund has been donated by several of the Bishop's friends to defray the cost of this appeal, so that subscriptions may go intact to The Bishop Brent Fund. Further and detailed information concerning any of the above activities will be furnished by the Secretary to any one desiring it."

All subscriptions should be made payable to The Bishop Brent Fund and sent to John S. Leech, Assistant Treasurer, care J. P. Morgan & Co., 23 Wall Street, New York City.



OLD ST. PAUL'S CHURCH, NORFOLK, VIRGINIA.
Built 1739. The late Bishop Beverley D. Tucker, D. D., was the beloved rector of this parish 1882-1903.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

At the Islington Clerical Conference to which reference was made last week and which is generally regarded as the foremost pronouncement of Evangelical thought, Bishop Hind (Bishop in Fukien), speaking of the problem of the expansion of the Anglican Communion in non-Christian lands, described the Anglican Communion as "an unique phenomenon," and as "not a Church but a family of Churches." Prior to 1784 the Anglican Communion as we know it, did not exist. Up until then it was practically co-extensive with the Churches of England and Ireland. There were, indeed, agents of those Churches working overseas, but they were no more than agents and were under episcopal oversight, so far as there was any, by the home Church.

The loss by Great Britain of her American Colonies led to the independence of the Church in America, and thus the first step was taken towards the Anglican Communion as we know it today.

In the United States: The independence of the United States became effective in 1776. It was not until November, 1784, after delays which had begun to prove galling to the Church in the new Republic, that the Episcopate was given to the Church there. It is good for us to remember that it is not to the Church of England that the United States owes the gift of the episcopate, but to the little Episcopal Church in Scotland which, free from any State connection, could take this momentous step without all the delays involved in Acts of Parliament, etc. But the delays that had already taken place had had one disastrous result. John Wesley, who we must remember had gone out to Georgia as a missionary of the Society for the Propagation of the Gospel as early as 1736, having given up hope of

America's ever obtaining the episcopate from England, did himself lay hands on one—the Rev. Thomas Coke—to be superintendent of the Church in that land. John Wesley can have had but little idea of the result that would follow upon this action of his. The Methodist Episcopal Church of the United States of America, one of the largest and strongest communions in the world, and one that has always been characterized by very great zeal for the missionary cause, is the direct outcome of Wesley's action. It is very good to remind ourselves of these things these days when we are considering Reunion. None would think of calling in question Wesley's sincerity nor his earnestness of purpose; his action was an emergency measure merely; he declined to repudiate his own Churchmanship. That the emergency existed we cannot fairly doubt. On whom then must the onus of the schism rest? On the mother Church whose delays produced the emergency? Or on the earnest minister of the Church who, in his impatience for the safety of the flock of God, and in the face of, to him, intolerable delays, took emergency steps to secure it?

I call attention to these matters because it is well that our memories should be refreshed today, when we are facing in many lands a question which seems likely to call for special and unusual measures on the part of the home Church, and which, if she is unable to meet the demand in a generous and helpful spirit, may all too easily become the cause of further losses to the communion that we love.

Thus began that development which has led by degrees to the great family of independent Churches which is familiar to us under the title Anglican Communion. After further historical reference to its expansion, Bishop Hind went on, "The Anglican Communion comprises within itself every color in the ecclesiastical rainbow. . . . With all the great variety that exists between the members of the family we must realize that the danger of division within the Communion is not small."

To obviate this danger Bishop made the suggestion that regional conferences might be held where clerical and lay representatives, appointed to the General Synods of several neighboring provinces, could meet together, say, one or two years before the meeting of the Lambeth Conference, in order to discuss together some of the outstanding questions in the region covered, and suggest agenda for Lambeth. Thus the laity and clergy would be given a real share in the Lambeth Conference which they would highly value, and they would also gain a sense of their unity with the Church in other provinces besides their own.

At the same Conference the Rev. F. S. Cragg, lately C. M. S. Secretary in Palestine, dealt with the terms upon which we should be ready to cooperate with other Christians in facing the world task. In so doing he mentioned three significant features of our day. Firstly, the rise of the young Christian churches in Africa and the East. These "young churches are becoming more and more restive every year at divisions which may have some historic explanation in the West, but have no justification whatever in the East." Secondly, the movement for peace. The world's statesmen are trying to organize peace. It is a noble enterprise, but we know that everywhere, the whole world over, secular ideas, ideals and ambitions are more and more dominating the minds and hearts of men. "Can men find in materialism the power which will destroy the selfishness, hatreds, suspicions and rivalries which have been in every age the causes of strife and war, and the power which will bind men together in peace and fellowship? The Christian Church knows the answer. How can the redeeming, unifying power of the Cross of Christ be expressed today? . . . Can the divided Churches of Christendom give that witness in the world today, when the very Sacrament of the Lord's Supper has become the symbol of division?" Thirdly, the great experiments in Christian cooperation which are associated with and have been largely inspired by the conference at Edinburgh, 1910; Stockholm, 1924; Lausanne, 1927, and Jerusalem, 1928, each one of them a notable event in Christian history. This led him to speak of the Lambeth Conference of 1920 and its Appeal to all Christian people which was welcomed by the Free Churches and followed up by negotiations on the basis of Holy Scripture and the Creeds, the Two Sacraments, and a ministry acknowledged by every part of the Church. The negotiations, however, broke down because no agreement could be reached on the question of the authorization of the existing non-episcopal ministers.

This and such matters as are closely allied, seem likely to be subjects of acute controversy in the approaching months.

Prebendary H. W. Hinde,
Vicar of Islington.

St. Paul Normal and Industrial School.

Lawrenceville, Va.—It has been announced that Archeacon Russell, founder and principal of the St. Paul Normal and Industrial School, the large nationally known Negro school in our midst, has resigned and that the Board of Trustees, accepting his resignation reluctantly and only after he had twice repeated his request, has elected his son, the Rev. James Alvin Russell, vice-principal, principal. In accepting his resignation the Board paid high tribute to the work he had done in building up the school and promoting good relations between the races. The office of principal emeritus was created for him with a salary of $1,800, and a house. The Board also passed a resolution to give him a trip to the Holy Land, but he declined this, suggesting in lieu thereof that the money be used for the needs of the school.

In forty-two years of labor here he has not only built up a great school, but he has touched the lives of the people in such a manner as to win the confidence and respect of both races in Virginia. Locally, the school is regarded as a valuable asset. Its work and influence is responsible for the fact that the Negroes of Brunswick are among the most law-abiding and thrifty in the state and also for the excellent race relations existing.

The school started here in 1888 with practically nothing, as even the land on which the first building was erected and the material which went into the first building were paid for by his own note, endorsed by himself and wife. Half a dozen boarders and three teachers constituted the first student body and faculty. Today the school has nearly 1,600 acres of land, thirty-five buildings 800 students and fifty-five officers, teachers, and employees. It has seen 1,000 graduates and 12,000 under-graduates. Its students have come from almost every state of the Union, Cuba, Porto Rico, Haiti, San Domingo, Jamaica and even far-off America. The school is fully accredited by the State Board of Education of Virginia, and has the endorsement and support of great foundations, like the General Education Board, Slater Fund, Rosenwald, and others. It is one of the chain of schools supported by the American Church Institute for Negroes and is the largest and best known school of that system.

The new principal, the Rev. J. Alvin Russell, is not without experience, as for some years as vice-principal he has been the administrative head of the school. He is a graduate of Oberlin College, A. B., and Philadelphia Divinity School. He did graduate work in the University of Pennsylvania in Sociology, receiving the degree of A. M. and graduate work at Columbia, obtaining both, his Master's Degree in Education from the Teachers' College and his Normal School Diploma, qualifying him for the position of Normal Principal.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Rev. G. Otis Mead.

Through oversight on the part of the writer, the following was omitted from the notice, published last week, of the death of the Rev. George Otis Mead:

Effective April 8, 1913, Mr. Mead resigned his charge at Christiansburg to accept a call to Christ Church, Roanoke, Virginia, where he remained fifteen years. During that period the communicant list increased from 286 to 574. It was in the early part of his rectorship here that the handsome stone church and parish house were built at the corner of Franklin Road and Washington Avenue, S. W.

On August 6, 1928, he retired from the active ministry on account of the state of his health and he and Mrs. Mead have since had their residence at Altavista, Virginia.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Fellowship Dinner Planned.

The Inter-Parochial Committee of the Diocese of Washington will hold a meeting February 19, in the Diocesan House, to make final arrangements for the fourth annual fellowship dinner in honor of Bishop Freeman to be given February 25. Bishop Freeman and the Rt. Rev. Charles Fiske, Bishop of the Diocese of Central New York, will be the speakers at the dinner. Each year the number attending and the enthusiasm for this occasion has increased, and it is expected that about 600 men will attend this year.

Golden Jubilee.

The week of February 9 was an important one in the life of St. Luke's Parish, celebrating, as it did, the Golden Jubilee of the parish and the twenty-fifth anniversary of the rectorship of the Rev. T. J. Brown, its present rector. The service at 11 A. M., February 9, began the week's celebration, which will end with the Sunday evening service, February 16, when Bishop Freeman will preach the sermon and confirm a class.

Each day of the week marked the anniversaries by some special feature, as follows:

Sunday, February 9—Morning Prayer and Sermon, 11 A. M.; preacher, Canon Anson Phelps Stokes; Evening Prayer and Sermon, 8 P. M.; Preacher, Canon G. Freeland Peter.

Monday, February 10—Founder's

Day Service, 8 P. M., Preacher, the Rev. George F. Bragg, rector St. James' Church, Baltimore.

Tuesday, February 11—St. Luke's Night, 8 P. M., rally of all the organizations of the parish.

Wednesday, February 12—Young People's Night. Pageant and Entertainment by Girls' Friendly Society and Sunday School.

Thursday, February 13—Citizens' Night. Special Program, 8 P. M.

Friday, February 14—Reception and Testimonial, 8 P. M., in honor of rector and his wife.

St. Luke's is a parish for Colored people, which has done outstanding constructive work for a number of years in Washington.

Up until 1879 the church was known as St. Mary's Chapel of St. Luke's Parish and was a flock worshipping in a chapel of St. John's Church. Dr. Alexander Crummell took charge of the congregation on June 15, 1873, a regular canonical organization was effected, a vestry elected and the church was admitted to the diocesan convention. St. Luke's Church, partly finished, was opened November, 1879, for divine service, and a migration of the people of St. Mary's took place. Dr. Crummel resigned and was succeeded in 1895 by Dr. Owen M. Waller, who served nine years, during which time the parish hall was erected and a rectory bought. Following Dr. Waller, the present rector, Dr. Thomas J. Brown, took charge, February 8, 1905.

Dr. Brown is a native of Columbia S. C., where he was born August 15, 1865. He was educated at the Howard School at Columbia, St. Augustine School at Raleigh, N. C.; St. Stephen's College, at Annandale-on-the-Hudson, New York, and did his theological work at Seabury Divinity School at Faribault, Minn., where he won the B. D. degree in 1893.

He was ordained deacon June 26, 1896, at Faribault, Minn. On January 27 of the following year he was advanced to the priesthood by Bishop T. U. Dudley, in the Church of Our Merciful Saviour at Louisville, Ky., which he had been serving since his ordination as deacon in 1893. He remained in charge of that work until January, 1905, when he resigned to become the rector of the church here.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Social Service Sunday.

Savannah, Ga.—Social Service Sunday seems to have been very generally observed throughout the diocese. Reports to the Vice-Chairman, the Rev. Harry S. Cobey, of Albany, Georgia, indicate that a number of churches and missions held a full service of appropriate prayers, hymns and sermons, while others had the prayers and hymns only.

Memorial to Miss Mary Maccaw.

Savannah, Ga.—A silver private Communion Service, given by the Daughters of the King of St. Michael and All Angels' Church as a memorial to Miss Mary Maccaw, their first president, was dedicated on the Fourth Sunday After the Epiphany by the Rev. Joseph Burton, rector of the Church.

Reports From Mission Field.

Augusta, Ga.—On January 20, Mrs. Agnes Rowland Richardson, at home on leave from China, gave an illustrated talk on Chinese customs at the Church of the Good Shepherd, the Rev. H. Hobart Barber, rector, and on the afternoon of February 3, Mr. John Alexander Clarke, a missionary and explorer in Africa for thirty years, gave word pictures of Africa and Africans that were so vivid as to almost transport his hearers to the scenes of which he spoke.

J. St.C. M.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Nineteen Hundredth Anniversary of Pentecost—1930.

The Christian world for some time past has been planning to mark this anniversary, fittingly. The Federal Council of Churches began work last summer. They look upon this event as a Providential opportunity for quickening the life of the churches and of gathering in a great multitude of those "who should be saved."

In view of the condition of our own Church and of the fact that the Commission on Evangelism urges us to continue evangelistic campaigns for at least five years, we hope the clergy and laity of our diocese will use this occasion—the Pentecostal Anniversary—to work out strong programs and to endeavor to bring the same to good effect in every one of our parishes and missions.

Some suggestions:

A—The Church Schools: Beginning with the three Pre-Lenten weeks, a survey of the Church Schools should be made.

(1) Are all the children baptized?

(2) Are all of proper age confirmed?

(3) Do the confirmed members of the school attend church and make their communions regularly or are they slipping away?

(4) Do you have all the children within your parish bounds which naturally belong to you in your school?

(5) What about those for whom no one cares?

A real survey along such lines will yield great surprises in many places.

B—From Ash-Wednesday to Mid-Lent Sunday, March 30:

An intensive effort to revive the entire membership of the parish should be made at this time, for even during Lent we have only the faithful in the special services.

(1) Perhaps a good mission will help.

(2) Personal visits with prayers in each family.

(3) Prayer circles for a revival along spiritual lines in the parish.

(4) The objective is to get our people to live creative lives for themselves—for others.

C—Mid-Lent to Easter—April 30:

A revived church at work. Send them out two by two to witness—not to argue about the great thing the Lord has done for them. The wholesome testimony of a good layman is worth more than a lot of sermons to the unchurched. They hear them not.

(1) Cottage meetings might be held in some places.

(2) Bible study classes formed.

(3) The effects of the bringing of the Kingdom of God to the world.

(4) Work and pray for conversions—an experience with God. Win one. Real evangelism by clergy and laity.

D—Easter to Pentecost—June 8, 1930:

An effort will be made this year to make Pentecost the climax instead of Easter.

(1) A continued crusade of every member church attendance. There shall not be an "Easter slump." The good habit of regular church attendance must be re-established. Lent is not long enough to fix a habit.

(2) The reading of St. Luke's Gospel and the Acts during this period—a chapter each day with meditation. Let us get this habit again.

(3) From Ascension to Pentecost "Upper Room" prayer services, looking forward to great things on Pentecost—the promise is to us as well as it was to the fathers.

(4) Pentecost! a day of great expectation, great faith, great grace, great possession.

The Diocesan Commission on Evangelism sees great opportunities for the parishes and missions in this Nineteen Hundredth Anniversary for empowering the Church anew for the work of God. But no occasion, no opportunity, no plan, works itself. A real personality must get behind it and push it to success.

The members of the Commission will be glad to serve you in any way possible with such time as may be at their disposal and with such ability as they may have.

We, however, firmly believe that if priest and people can see the need for doing something extraordinary and together will do it, the results will be much better and far more lasting.

Will you please give this paper some time and reflection?

Harvey P. Walter,
Chairman.

NEVADA.

Rt. Rev. Thomas Jenkins, D. D.
Bishop.

Laying of Cornerstone of Trinity Cathedral, Reno.

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets. . . . And they sang together by course in praising and giving thanks unto the Lord."

So reads the report of the laying of the foundation of an ancient temple of the Lord. So might read the report of a recent ceremony of the laying of a cornerstone of a modern cathedral.

At three o'clock on Saturday afternoon, January 25, the Rt. Rev. Thomas Jenkins, Bishop of the Missionary District of Nevada, laid the cornerstone of Trinity Cathedral, Reno. The Very Rev. Bayard H. Jones, formerly rector of All Saints' Church, Watsonville, California, who began his duties as Dean of the Cathedral on St. Paul's Day, was present to assist the Bishop in this service. The ceremony was of double significance, marking not only the completion of the first unit of the Cathedral building project, but also the first anniversary of the Bishop's consecration.

On Sunday morning, January 26, at 7:30 o'clock, the Bishop, assisted by Dean Jones, celebrated the Holy Eucharist, the first service to be held in the crypt of the new cathedral. At 9:30 a children's Eucharist was celebrated, introducing the Church School to the primary purpose of the cathedral. At the eleven o'clock service, Dean Jones was the celebrant and the Bishop preached the sermon, using as his text the significant words from St. Paul's First Epistle to the Corinthians, the third chapter and the eleventh verse: "For other foundations can no man lay than that is laid,

(Continued on page 23.)

Family Department

FEBRUARY.

1. Saturday.
2. Purification B. V. M. Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. Monday. S. Matthias.
28. Friday.

COLLECT FOR SEPTUAGESIMA SUNDAY.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For The Southern Churchman.

THOU PREPAREDST A TABLE BEFORE US.

F. B. STONE.

Our God prepared a food for us,
'Tis wondrous, though 'tis true;
"Man shall not live by bread alone,"
Christ says to me, to you;
"But man shall live by every word
Proceeding from God's mouth,"
Life-giving food for all the world,
No hunger now, nor drouth.

For every word assurance gives
Of life for you and me;
O could we earlier understand,
And this assurance see!
So come from early morn till eve,
Each promise feeds the soul,
"He sent His Word and healed them," too,
Partake, and be made whole.

O let us taste this heavenly food,
This manna from above,
And know its quick'ning power right now,
Its miracle of love;
A greater love this food will give,
Than our starved lives have known,
For many of us struggle still
To live by bread alone.

O give us light, O give us grace.
To crave the food prepared,
To bring Thy life each hour to us,
For whom Thy love hath cared.
O may we ponder on Thy Word,
Upon it feed, then give
This food to others who now lack,
That they may eat and live.

Undisturbed From Without.

There were times when Jesus withdrew from the crowds and even from His disciples. The evangelists observed these periods of self-isolation and remarked upon them in narrating His ministry to mankind. Why? What explanation is there for their reference to His insistence on personal privacy? Usually we are told He went apart from them to pray.

Then prayer must be more than a demand for forgiveness, for Jesus was without sin. It must deal with more than the consciousness of weakness, for Jesus was never insufficient for the labor whose performance he undertook in obedience to the Father's will. Its occasions are not all supplied from the circumstances in which the world placed Him, for Jesus was not an opportunist, subject to conditions for whose management He was unprepared.

For Him, the periods during which He withdrew from human company were hours in which He communed with God most intimately. He thus made actual the unity of purpose that existed in the holy Trinity, of which His incarnation and humiliation were the fulfillment. Thereby He manifested the purely divine powers for redemption which came exclusively from above, yet were entirely for earth and man. He thereby divided the infinite from the finite and revealed a life in which not even a disciple like John could share. The evangelists caught the significance of these times of seclusion and remarked upon them when telling what our Lord did.

Prayer for the believer involves more than it did for Jesus, because believers must always ask for pardon and beg for guidance and for help. But in a finite, human way, we also have the high privilege of individually "communing with God." We also can withdraw from the crowds, and place ourselves in a privacy that will permit the presence of none besides our Lord. Thus isolated, we seek and obtain that essence of spirituality, the presence of the invisible God.

Alone with Him, our minds catch the significance of His revelation of the kingdom that is in the midst of us. Our wills are strengthened by His grace, so that we can the more readily and steadily eschew that which is evil and cleave to that which is right. Our souls receive the evidence of God's nearness. Life takes on new and deeper meanings. We find ourselves less and less the creatures of circumstances and more and more the stewards of the mysteries of holy living.

Those who have learned how to be alone with God bear witness to the inspiring joy received during such periods. Those who have not learned how to shut the door from within against the world have yet to experience the greatest privilege in faith's possession.—Lutheran.

Ramsay MacDonald.

Have you noticed the following things said by that remarkable English Prime Minister when here among us:

"When I reached Washington I called on a man whom I found working with his coat off.

"I said, 'Hello, what are you doing?' He said, 'I am blazing a trail for peace.' And I said 'I have come to help.' And he said, 'My name is Herbert Hoover—who are?'

"'Oh,' I said, 'My name is MacDonald.' Then both of us said, 'Have you any objections to my using my axe along side of yours—not to enrich our respective wood-piles, but that together we may cut the trail a bit broader, so that more people and more nations, because of our working side by side, shall find it easier to pursue the path we are opening up?'

"Europe today tells its political leaders there are risks in peace. It knows that the assumptions made between one nation and others, that they are to conduct their affairs in sincerity and justice do lay the believing nation open to a certain amount of risk. I will take it! I will take it!"

"If I build ship after ship I would be taking the risk of war. I take the risk of assuming that you are men of your word. I am taking the risk of a peace which is temporary and in the end I will get a permanent peace.

"Every nation knows that by competition in armaments it has failed to get security.

"We are not to build walls that exclude each other, but temples that will attract one another.

"The understanding we have been trying to establish will be incomplete until it has become the common possession of all the nations on the face of the earth."

"SANCTUARY."

"Let us put by some hour of every day
For holy things whether it be when dawn
Peers through the window pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing unseen wings,
And touched by the White Light Ineffable."

—Author Unknown.

In Old Goa.

An Indian Picture.

From Donna Paula to Goa we rode along an austere highway, amid the scenery of India, but with signs of Latinity on every hand. Strange it was that crumbling 'dobe walls and ruins suggestive of old Portugal did not seem more out of place in this far eastern country that was old when Portugal was young.

Then in the late afternoon we drove out between low hills to see Goa and the towers of its great churches massive above it. It was a picture surely, or a dream; here were houses and churches, but neither man nor beast was about. We stirred up the dust of a deserted village, through streets that were a relief to our sun-tired eyes, stopping at last beside the cathedral and within the benediction of its shade.

Timelessness! That was the keynote of the great structure. We gazed, spellbound, at its weatherbeaten exterior; at its statuary and cornices; at the repairs that had been made here and there by loving, priestly hands to save the great edifice from the deteriorating effect of the climate. Only scattered crosses mark the former locations of the ancient city's many churches and convents and hospices.

Through its doors we were admitted into a perfumed dusk. Hearing the soft chant of priests we stepped forward with all care, but the sound of our footsteps echoed and reechoed through the high-ceilinged interior. Fading light streamed in through the tall tinted windows, gave an unreality to everything it touched. Here on the walls were faces of the martyrs, gentle and compassionate; here, too, the dark-visaged pagans whom they sought.

Out of the dusk a priest came quietly to us; showed us vestments of great beauty; relics of antiquity; and brought us down great sweeping stairs to a corridor where iron cells had once housed those elder priests who came to Goa in the long ago. Could I not hear their footfalls in the echoes of our own? Surely our guide heard them, for even while he spoke he held his head as though listening for a sound other than that of his own voice.

Then he showed us to the garden.

"You must see the sunset here," said he, and in his quiet way seemed proud that he could lead us to such a place at such an hour. The air was heavy with the odor of ten thousand flowers; bees drifted everywhere. And between the leaves of the mango and rain trees shone a light that was incredibly rose-gold.

At a well in the centre of the garden a lissome, dark-eyed girl drew a bucket of water. She smiled shyly; then, setting the full bucket atop her shapely head, started off homeward down one of the cool forest aisles.

From overhead came the mournful lament of a dove. The rising and falling cadences of melancholy sound added to the lonesome beauty of the place and a wrinkled, weather-beaten old Hindu convert in loin-cloth and tattered turban, girdled with the keys to the church, completed the picture as he sat in silent meditation on the rear steps of the edifice.

The sun dropped, with an almost audible splash, into the Indian Ocean and only a solitary ray touched the tops of the jungle monarch and the tip of one of the church spires as we climbed into our waiting car to return to the small boat that would take us back to the ship.

As we topped the rise leading out from the little hamlet, I turned back for a final look. The church was but a great dark shadow that brooded among lesser shadows in the satin haze of an eastern dusk.—Cliff Maxwell, in Commonweal.

"There is, However, a Limit—"

Billy is the neighborhood bully. He bullies boys and girls alike, provided they are younger and weaker than he.

This time, however, he calculated wrongly, and Jackie, despite his lack of years, has proved perfectly able to defend himself. He has retaliated by giving Billy a badly gashed lip, which the latter carries, much swollen and shamefully prominent, the remainder of a humiliating day.

It would appear that no further discipline is necessary for Billy. His mother thinks differently, however. Having witnessed the whole affair, she gives him a round of lecturing, sends him to his room for an hour, and even thinks it necessary to set his case before Daddy when the latter arrives at night—Let it be said for Daddy that he confines himself merely to "speaking" to the boy, realizing that Billy, probably, has had discipline enough for one day.

"Joan," said Mother, "if you don't pick up your pretty 'Miss Amandy' when you are through playing with her, some one will step upon her some day! How would you like that?"

"Nobody would step on my dear 'Miss Amandy,' Mother!" cried Joan, snatching Dolly to her heart.

"Well, I'm warning you not to let her lie on the floor," replied Mother.

Of course. Joan does let Dolly lie on the floor again, and quite naturally, Joan herself, steps upon her, to her own horror, and "Miss Amandy's" complete ruin.

Poor little Joan! One would think her heart-breaking sobs spoke loudly enough of punishment. Perhaps Mother has forgotten the day that her own "Raggedy Ann," whom she had left out-of-doors, was dismembered by Fido, for she is adding discipline to Joan's grief, Joan is not allowed to have any playthings and must sit sobbing in a chair until Mother feels she is sufficiently punished.

Judith is about graduate from high school. She has led her class since she left the grades. But she has had many interests to call her from Latin and geometry these latter days of her senior year.

"Judith, what are you doing tonight? Now, you know you must brush up your Latin, or you will lose first place."

"Yes, Mother, but I must go to this meeting. I'll try to be back in an hour, really, Mother."

After the meeting there is dancing, and Judith is not home in an hour, or even two. Latin suffers, and Graduation Day dawns with Judith trailing the honor students, instead of leading.

What visions she has had of capturing the scholarship, and receiving the plaudits of all. Mother and Daddy most especially! As she bursts into tears when breaking the news at home, one feels her humiliation is sufficient. Mother and Daddy decide, however, that she is undeserving of the gift trip that they have planned. She shall have a short trip, but not to the beach, where her heart and her classmates will be.

These actual examples of superfluous discipline are, perhaps, not so extreme, at least they are not so amusing, as the one my father used to tell of a neighbor farmer who, upon being told that his son had received a thrashing from the schoolmaster that day, replied, "That so is it? Well, there'll be a harder one waitin' for him when he comes home." But it really is very easy to over-discipline. It comes chiefly from a lack of sympathetic understanding, but it is often urged on by a desire to satisfy one's own feelings.—Pauline Kerr Thomas, in National Kindergarten Association Release.

A Striking Quotation.

The striking quotation we give is from Dr. Gossip's volume of sermons entitled "From the Edge of the Crowd," sermons of unusual originality and power. "It is long since they discovered," he says, "on the wall of a Roman barrack a rude drawing of a grotesque figure of a cross, and a soldier kneeling, with the scribbled legend, 'Alexander worships his God.' How easily one can recall the scene in the lounging group of rough soldier lads; the boy among them hailed for his ridiculous religion; the humorist, with the happy knack of drawing, dashing off, amid boisterous shouts from his delighted comrades, that quick sketch that summed up so neatly the whole grotesque absurdity of so impossible a faith. Very human but surely one would not naturally look for a speaking likeness in a picture drawn in that lightning fashion and still more in that spirit of open mockery! And yet, perhaps, the most striking portrait of our Lord is just that caricature, intended to create a roar of laughter! And all the ages down, many who had passed through the long galleries, filled with authentic masters, not greatly impressed, on seeing this stop short, with a catch in their breath, and then running out to Christ, are won! Think it over for yourself, and you will be surprised how often you turn back to it, how instinctively your hand reaches out for the gospel according to Christ's enemies." This "gospel" runs through the Gospels in many a testimony paid to him by the enemies of our Lord, about sixty of them being found in their pages. "He saved others, himself he could not save," and others that unwittingly placed on His brow some of His brightest crowns. The rude cross with a rough sketch of Christ hanging on it, drawn in derision by a soldier in a Roman camp, laughed at uproariously by the pagan crowd, now turns out to be our most authentic portrait of our Lord!—Presbyterian Banner.

I HAVE A BOY.

I've a wonderful boy and I say to him,
Son,
Be fair and be square in the race you must run.
Be brave if you lose and be meek if you win,
Be better and nobler than I've ever been.
Be honest and fearless in all that you do,
And honor the name I have given to you.

I have a boy and I want him to know,
We reap in life just about as we sow,
And we get what we earn, be it little or great,
Regardless of luck and regardless of fate,
I will teach him and show him, the best that I can,
That it pays to be honest and upright, a man.

I will make him a pal and a partner of mine,
And show him the things in this world that are fine.
I will show him the things that are wicked and bad,
For I figure this knowledge should come from his Dad.
I will walk with him, talk with him, play with him, too,
And to all of my promise, strive to be true.

We will grow up together, I'll too be a boy,
And share in his trouble and share in his joy.
We'll work out our problems together and then
We will lay out our plans when we both will be men.
And oh, what a wonderful joy this will be,
No pleasure in life could be greater to me.

—Selected.

The Meaning of Christmas.

The meaning of Christmas is that the greatest fact in the world is God—that He is good, not bad, that He is benevolent, not malevolent; that He is love, not hate; that He has disclosed Himself in the person of Christ; that He, so loved the world that He gave His only begotten Son and that as God so loved us, we ought also to love one another. He who gave the gift of Christ to the world also welcomes gifts from us. The only gift that is worthy of Him is one that can be given by rich and poor alike; it is the gift of our hearts to Him. As we thankfully acknowledge God's great Gift to the world, let us in return give our hearts to Him, our money to the needy and our love to those for whom Christ lived and died.—Bishop C. P. Anderson.

"The missionary enterprise is not the Church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the very heart of His Gospel. We cannot really see Him or know Him and love Him unless we know and love His ideal for us, and that ideal is embodied in the law of missionary service."—Van Dyke.

I do not believe that there is a place in any world, or that there will be any time in any world, when any soul may not, if it will, take hold of God's hand and begin to climb, climbing unto better things on the "stepping stones of our dead selves."—M. J. Savage.

For the Young People

THE BEAUTIFUL GIFT.

What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a new-born king?

Shining faith in the young lad, Jesus;
Lover of high, white things was He;
Jesus—straight as a Lebanon cedar;
Jesus—clean as the winds from the sea;

Faith in the young lad come to manhood;
Jesus, compassionate, tender and true—
Oh, my children—what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold—
Keep it for joy when youth goes singing,
Clasp it for peace when you are old.

What can a mother give her children
More than a faith that will not dim?
Take it, my dear one—hold it forever:
A lamp for a lifetime—faith in him.

—Grace N. Crowell.

"Signal!"

The whistle blows for the game to begin. The quarterback cries: "Signal!"

"Twenty-one, sixteen, thirty-eight, twelve."

"Watch your man! . . . Follow the play! . . . Stay on your toes! . . ."

Thus every football captain talks as play by play he leads his team down the field for a touchdown. One of the four figures in the signal means a certain play. The team snaps into position and as they await the zip of the ball from the center to the backfield man who has been designated by the signal—as they wait in that moment of terrific suspense, the captain's words are ringing through their ears—

"Watch your man! . . . Follow the play! . . . Stay on your toes! . . ."

And as you sit there in the grandstand or stand on the sideline, you marvel at the achievements of that fleet-footed backfield man who dashes through the mass of humanity.

Why did it happen that way? Why did Stumpy, or Mizell, or Waugh, or Rothstein, or Banker, or McKever, or Leonard, or Crabtree, or Holm, or Booth, or Cariedo make that wonderful run? How could a man achieve that miracle?

One man couldn't, but eleven men could and did!

Let the captain call that play again and let the ten other men on the team fail to respond to that signal—to do just exactly what the coaches have taught them through many days of arduous training—and see where your brilliant halfback will be. He will be smothered by the opposing team and instead of gaining ground, he will lose heavily.

The whole team must follow the signal, and follow in perfect unison. Else there will be a penalty for offsides or a hole broken in the interference. It takes eleven men to execute a perfect play in football—not ten, but eleven!

"Signal!"

When that quarterback cries signal!" every man on the team listens and waits and holds every nerve at attention. The play depends upon him. The game depends upon him.

Thus it is in life—this great game we call Life. There are signals sounding in your heart every waking moment—truth, honesty, purity, faith, love, kindness, loyalty, courtesy, punctuality, reverence, and others too many to mention here. These are the great signals of Life. We must heed these signals if we are going to win in our family life, in our school life, in our community life, in our church life.

Jesus is our Captain. Listen to Him as He calls the signals for His followers:

"Come" . . . "Go" . . . "Love" . . . "Be ready" . . . "Follow" . . . "Watch" . . . "Pray" . . . "Give" . . . "Together."

And every boy and girl in all the world may be on Jesus' side—on Jesus' team. He wants you. He needs you. He is a winning Captain.

Hear your father talk about how Jesus has led him when the Game of Life seemed difficult and the clouds of disappointment were hanging low about the field of experience. Hear your mother talk about Jesus as He has helped her carry the burden when the stress of circumstances were almost overpowering.

"Come unto Me all ye that are weary and heavy-laden, and I will give you rest (help). Take my yoke upon you and learn of Me, for I am meek and lowly and I will give rest unto your soul."

That is the way our Captain talks to us. He knows that the game is a difficult one, that we cannot win alone. And He calls the right signal every time. Our fortunes are in His keeping. He will not let His little ones fall or fail. He is ever beside us, giving strength and courage and victory.

"Signal!"

Jesus is calling. . . .

Will you answer?—Rev. L. D. Newton, in Christian Index.

For The Southern Churchman.

Little Souls.

Mary W. Cruikshank.

Little Kitty had been very sick for some time, but at last she was better and the nice, starchy nurse had gone, so Kitty had Mother to herself.

Kitty was not sure she liked nurse any more; for nurse had said that Jonah's baby would not go to Heaven, because it was not baptized when it died. Jonah was the gardener and Kitty's very good friend, so that evening, she told Mother what nurse had said.

Mother was very dear. She said: "Kitty, do you think that when Christ said, 'Suffer the little children to come unto Me and forbid them not,' that He meant only the little Jews who were there then?"

"No ma'am, He meant all children for all time."

"So, I think, little daughter, now go to sleep and leave the baby souls to the dear Christ who loves them."

"Oh, Mother, you are so dear! and will the colored babies go to Heaven, too?"

"Who has been talking to the child," Mother wondered. But to Kitty, she said, "Yes, dear, the soul is given by God to every baby born on earth without regard to religion or color; and, now, goodnight, Kitty, sleep well, dearie, and let God take care of the baby souls.

Mother kissed Kitty, turned down the light and went away.

Kitty lay in her little white bed and watched a bright star twinkle and twinkle, until it seemed to be in the room.

"Why," thought Kitty, "it must be Tinker Bell" (for she had seen Mr. Barrie's beautiful story, "Peter Pan").

But the face in the star was not a fairy, but an angel, who took Kity by the hand very gently, saying, "Come little Earth Child, our Lord would have me show you many things."

Kitty went with the angel and they came into a beautiful room, with a wall-paper of pink rosebuds and yellow butterflies; the furniture was white with rosebuds, and a pink and white rug was on the floor.

In two white beds lay two beautiful babies, with clean faces and hands, and over each child was a lovely angel.

Kitty's angel said softly, "Little souls, Kitty; our Father will not let them be shut out of His Heaven by man."

Then they were in a different room; its walls were dirty and cracked, and the broken window panes were stuffed with rags, the table was a goods box and there were no chairs.

Two children lay on an old mattress in one corner. They had thin, dirty faces, and the bed-clothes were dirtier than their faces, but over each child was a beautiful angel, just as over the rich children.

The angel said gently: "Little souls, Kitty, Christ died for the poor babies also."

They went next to a tent made of skins, where sweet piney breezes blew in at the open flap, and on a bed of soft pine branches lay two little red babies with long, straight black hair.

And over each was an angel as beautiful as the others. Kitty's angel said: "God gave them souls, too, little Kitty, though they are Indians."

The next place they went, was a funny little one-room cabin and on the rafters overhead were chickens roosting, and a dog slept behind the door. On a straw bed in one corner were two of the blackest little babies, but their faces were clean; over each was a beautiful angel.

"I am glad the cute little black babies have souls," said Kitty. "Now I know they are God's children. Can we see some heathen babies?"

"Yes," replied the angel kindly. So they went to Greenland, where it is so cold that the houses are built of blocks of frozen snow, and you have to crawl into them through a snow tunnel.

The only furniture is made of sealskins and on a bed of these skins, Kitty saw two little yellowish white babies—very ugly to look at, but over each was an angel. "Why the Eskimos are God's children, too!" exclaimed Kitty. "I am so glad!"

The next place was queer. The walls and floor were of matting and the only furniture, mats. On one of these mats lay two little yellow babies, with slanting eyes, and the angels over their mats were as lovely as the rest of the angels. "Japanese babies belong to God, too, little Kitty," said her angel.

Last they came to a lovely island, all covered with palm trees; blue seawaves, gently touched the white sands, and there the houses were covered with palm leaves.

On the mat lay two very dirty brown babies with bushy black hair, for on that island, no one ever saw a wash-cloth or a hair-brush, and I believe if you gave them a cake of soap they would eat it instead of washing with it.

But over these children, as over the others, hovered the angels.

"See, little Kitty, the heathen babies are also God's children," said Kitty's angel. "White, black, red, yellow and brown, all God's children for all time."

Then the twinkly star faded and the glorious sun rose and little Kitty waked happy, for she knew nurse was wrong and Jonah's baby was safe in the arms of Jesus.

A HYMN FOR CHILDREN.

Jesus is my Saviour:
He who loves me so
Left His home in heaven
Long, long years ago;
Came on earth to save me,
Here to live and die;
And is now ascended
To His throne on high.

Jesus is my Saviour:
At the Holy Font
His own child He made me,
I shall never want,
His were words of blessing,
His were looks of cheer,
And His arms enfolded
Me, His child most dear.

Jesus, Loving Saviour
Hear Thy child today:
Keep me ever near Thee
In the narrow way;
May I in life's journey
Daily grow in grace;
Then at last in heaven
See Thy wondrous face.—Amen.

—Canon R. H. Ferguson.

Since this earthly world has been builded so grandly and embroidered and sculptured and painted so richly and gloriously, what a word of beauty will not that heavenly place be where the redeemed dwell through endless time with the spirits of just men made perfect and with Jesus?—Exchange.

Rayon.

A chemist pondered upon the fact that a silkworm caterpillar ate mulberry leaves and spun silk. It was a challenge to him and he felt that a chemist should be able to chew up something in a bottle or kettle and spin a thread just as good as that of the caterpillar. It took a long time to realize that dream, but now we know rayon as well as we do cotton and silk and the amount made runs to hundreds of millions of pounds annually.

It really is, chemically, very little different from cotton, from which it can be made but it is quite different in its appearance and some other properties. If you want to make an old cotton sheet into rayon you can do it. Soak the sheet in strong caustic soda solution, squeeze out most of the lye, tear the sheet all to pieces so that it forms crumbs. Beat up the "ripe" crumbs with carbon disulphide, a liquor of atrocious odor, poisonous and extremely inflamable, more so than gasoline. A bright orange, rather sticky mass will be all that remains of the sheet. Dissolve this in water with a little more lye in it. Adjust its thickness until it is just right; get all the tiny air bubbles out of it; also every bit of dirt. Then force through platinum plates with tiny holes in them into an acid bath. Filaments will result and these, after many other treatments, such as washing, freeing from sulphur and bleaching, will appear, after spinning, as rayon yarn. On the whole, it is easier to use the old sheets as rags and buy your rayon.

Thus is the caterpillar no longer unrivalled in the art of making lustrous fibers out of vegetable matter, although it has certain trade secrets that are still outside the range of the chemist's present achievements. It is true, no fisherman would like to use a rayon line, but his daughter finds rayon indispensable in making her wardrobe up-to-date.—R. E. Rose, in The Baptist Young People.

Spot's Sixth Sense.

"Spot" was just a big old shepherd dog which we had raised from a woolly, tumbling puppy. He was the playfellow of all the children, trained to harness and driven between the shafts of the express wagon like a veteran steed. Gentle and affectionate, he submitted without resentment to the climbing of the "littlest" brother upon his back, or to having his ears pulled by the little sister.

We lived in a rather lonely place with no very near neighbors, in the suburbs of a small town. Father was away from home a great deal during the winter months and it was upon these occasions that Spot displayed his greatest sagacity.

At all other times, Spot slept in his kennel in the backyard. but when Father was away from home and the household had retired, there would always come the familiar sound of the great soft feet padding up the steps to the porch upon which the door of Mother's bed-room opened. Slowly he would lay himself down across Mother's closed door, and then with a sigh, his regular breathing would begin, soon to deepen to a snore.

"There's Spot. He knows your father's gone," Mother would say—and we who before had been listening with little frightened flutters for strange footfalls would calmly sink into slumber, sure of protection by our faithful guardian, whose sixth sense had told him the master was away.—Blanche Naylor, in Our Dumb Animals

How to See Europe

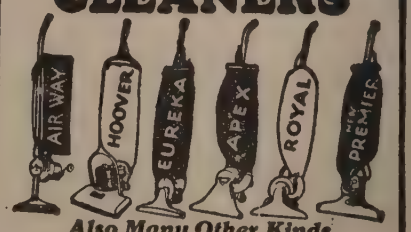
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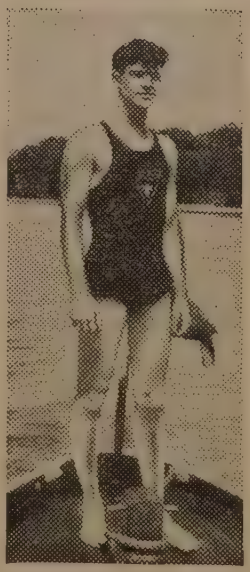
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How A College Athlete Keeps Himself Well



Robert O. Deming
fancy diver on Colgate University Swimming Team.

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"Lord, help me! is a prayer that a thousand will offer, where one will pray, "Lord what wilt Thou have me to do?" There are men who would be willing to have God for an assistant; but God for a Master is not sought generally. Yet he who would be a worker together with God must be ready to work as God's servant, or as God's child.—Selected.

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H. M. Denslow.

The General Theological Seminary, Advent, A. D., 1929.

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Deaths

BRENT: Entered into life eternal, January 24, 1930, at Parkersburg, West Virginia, LUCINDA LEE BRENT, daughter of the late William Brent and Caroline Pleasants Brent, of Richmond, Va.

RESOLUTIONS.

Mrs. Buckner M. Randolph.

At the January meeting of the Woman's Auxiliary of Grace Church, Casanova, the following resolutions were adopted:

Whereas it has pleased our Heavenly Father to remove from our midst our beloved president, MRS. BUCKNER M. RANDOLPH, each member feels the loss of a true friend, and that our branch has not only lost its faithful president, for more than thirty years, but the Church has lost one of her most loyal and consecrated communicants.

Mrs. Randolph was a woman of great personal charm and dignity of character and a peculiar sweetness of disposition.

She has passed into the nearer presence of the King. Her family will have the sympathy of a large number of friends in their bereavement.

In appreciation of her beautiful Christian influence, we extend to her family our heartfelt sympathy, praying that God may bless and comfort them.

Resolved, That a copy of these resolutions be sent to the family, and to the Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 15.)

which is Jesus Christ." At this service, the Bishop blessed and dedicated the following memorial gifts, Two Prayer Books, a Missal, a Baptismal Shell, and the Organ.

At the evening service Dean Jones preached the sermon, using as his text, "For the Temple of God is holy, which temple ye are" (1 Cor. 3:17).

The policy of this building project has been one of "pay as you go," and this first unit, just completed, is entirely paid for at an approximate cost of $35,000. It is hoped that the second unit, the Hunting Memorial Chapel, will be built in the spring. The completed building will cost approximately $125,000.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Winter Meeting of the Archdeaconry of Harrisburg.

Harrisburg, Pa.—Preaching at the opening session of the winter meeting of the Archdeaconry of Harrisburg, the Rev. Clifford G. Twombly, D. D., rector of St. James' Parish, Lancaster, Pa., said: "There ought to be a law and order society of men and women in every community, and a strong and active law enforcement committee in every Christian church. I challenge the churchgoers and decent adult population of Harrisburg to stop doing nothing. This is a critical time. The way conditions are dealt with now will determine to a large extent whether our country is going up or down. Police alone cannot enforce the law. They need evidence, they must have respectable witnesses, they must have citizen helpers in their fights." Disorderly houses, liquor, salacious magazines, and immoral motion pictures were included in vices mentioned as prominent in the City of Harrisburg. Dr. Twombly urged his hearers to form a nucleus for a civic organization whose purpose would be a general clean-up by arousing public indignation. Telling of his experiences while walking along certain streets in the city, the speaker said: "No one can pass that district without being solicited. When passing through the district you see young men of adolescent age answering the beckonings and window tappings of rouged and painted girls. Christianity has been defined as 'The creation of wholesome men in wholesome surroundings.' It is the duty of the Church to do away with vice. If truly religious persons do nothing, it is certain that no one else will. Christianity cannot succeed if it does nothing more than it is now doing to clean up unwholesome conditions. Our Church people can do their part by bringing more responsible, legitimate, concrete, united influence to bear on definite situations of evil and corruption now left free to do their pernicious work."

The Archdeaconry Meeting, which was held in St. Paul's, Harrisburg, opened Monday evening, January 13, with a brief devotional service conducted by the rector, the Rev. Archibald M. Judd. At the conclusion of the service, Dr. Twombly conducted a Forum, the subject of discussion being "The Church and the Community." The rector of the parish had invited all the clergymen of Harrisburg, Protestant, Anglican, and Roman Catholic, to hear Dr. Twombly, and to take part in the discussion that followed. Several of the most prominent ministers of the city were present and spoke at the meeting. The Rev. Dr. Mudge, of the Presbyterian Church, moved that the authorities of the diocese and the rector of St. Paul's, Harrisburg, be thanked for having arranged such a helpful meeting, and for securing the presence of Dr. Twombly to address them on topics of such vital importance.

On Tuesday morning, January 14, the session opened with a celebration of the Holy Communion, at which the Rev. Archibald M. Judd was celebrant. Following the service, business matters pertaining to the Archdeaconry were discussed, the Ven. A. A. Hughes presiding. The features of the morning session were an address on "The Law Appertaining Unto Marriage in the State of Maryland," by the Rev. Walter B. Stehl, D. D., rector of St. John's Parish, Hagerstown, Md., and an exegesis on Eccles. 1:9, read by the Rev. C. S. Sedgewick, vicar of the Church of the Holy Cross, Harrisburg. Speaking of the law relating to marriage in the State of Maryland, Dr. Stehl brought out the interesting fact that in that state all marriages must be performed by the minister of some religious body. The law as it stands at present, although by no means ideal, does give to conscientious ministers the opportunity to advise those seeking to be married, whereas a justice of the peace might be inclined to perform the marriage as a matter of form and without regard to the future welfare of the contracting parties. Dr. Stehl made it very clear that he held no brief for the law as it now stands, but that every clergyman in the State has to abide by it, regardless of his own personal opinion. A general discussion followed and many interesting points were elucidated. The Rev. Mr. Sedgewick gave a most illuminating and thought-provoking exegesis, all the members present commenting on it.

The women of the parish served a very delicious luncheon. In the afternoon missionaries' reports were heard, and plans discussed for the extension of the work done under Chaplain Graoff at the Episcopal Home for the Aged in Shippensburg. Bishop Darlington was able to attend the mass meeting on Monday evening and expressed himself as very proud of the fine movement for better civic conditions in which Dr. Twombly has for so many years been a leader and pioneer. A cold prevented him from attending the sessions on Tuesday. The meeting ended with the benediction pronounced by Archdeacon Hughes.

A. A. H.

Personal Notes

The Rev. Francis E. Webster, formerly rector of Christ Church, Waltham, Massachusetts, has accepted a call to Christ Church (Old North), Boston; the change to be effective February 1.

The Rev. Drury L. Patchell, rector of the Church of the Ascension, Pittsburgh, Pennsylvania, has moved from Dawson

Street, to 4716 Ellsworth Avenue, E. E., Pittsburgh.

DEATHS.

The Rev Robert J. Stilwell, aged 72, passed away quietly at his home in Lynn Haven, Florida, in the early morning of February 8. His body, accompanied by Mrs. Stilwell, has been sent to Milbourne, Canada, for interment.

Mr. Stilwell was for some time an instructor in St. Andrew's School, St. Andrew's, Tennessee, and was also an instructor in Du Bose School, Monteagle, Tennessee.

SIC VITA EST.

Running the Railroads.

"Where's the president of this railroad?" asked the man who called at the general offices.

"He's down in Washington attendin' the session o' some kind uv investigatin' committee," replied the office boy.

"Where is the general manager?"

"He's appearin' before th' Interstate Commerce Commission."

"Well, where's the general superintendent?"

"He's at th' meetin' of the legislature, fightin' some bum new law."

"Where's the head of the legal department?"

"He's in court, tryin' a suit."

"Then, where is the general passenger agent?"

"He's explainin' t' th' commercial travelers why we can't reduce the fare."

"Where is the general freight agent?"

"He's gone out in the country t' attend a meetin' o' th' grange an' tell th' farmers why we ain't got no freight cars.'

"Who's runnin' the railroad, anyway?"

"The newspapers and the legislatures."—Pittsburgh Press.

THE CORNELL CANVASSSER and THE WEALTHY MIDDLE-WESTERN BUSINESS MAN.

A canvasser for the Cornell Endowment Fund approached a wealthy Middle-Western business man for a subscription. In answer the business man handed the canvasser a sheet of paper on which was written:

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The government has so governed my business that I don't know who owns it. I am inspected, suspected, examined and re-examined, informed, required, restrained, and commanded so that I don't know who I am, where I am, or why I am here.

All I know is that I am supposed to be an inexhaustible supply of money for every human need, desire or hope of the human race, and because I will not sell all I have and go out and beg, borrow or steal money to give away, I have been cussed, discussed, boycotted, talked to, talked about, lied to, lied about, held up, hung up, robbed and nearly ruined; and the only reason I am clinging to life is to see what in h— is coming off next.

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"With the exception of Russia." said Dr. Ritson, "where the society is excluded, I have seen the yearly European circulation of the Bible doubled from 763,000 to 1,420,000 volumes. In South America the circulation has risen from 41,000 to 505,000.

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Out of her heart are poured her richest treasurers of highest and holiest womanhood. Her children love her because she first loved them. She knows no music so sweet as baby's feet making melody in her heart. She knows no voice so beautiful as the broken words of her little children. In spite of her children she finds her largest life; the success of her children in the fruition of her finest dreams. For them she will delve and for them she will toil for them she will live and for them she will die. No other love is like the love of a great mother; no other influence so great. How soft were her hands when she stroked away the pain from our wasted bodies—so often more efficacious than the costiliest drugs! How sweet was her voice when with baby lullabies at the close of the day she sang us to sleep.

How beautiful were her feet when at midnight we heard her softly approach our sick bed to watch with us until the long, long night was gone—so long and dark! How ample was her breast when, tired and sleepy after the long day's play, we curled up and were rocked into slumberland! She is growing old now. There are wrinkles on her brow and her step is not so light. Her hair is gray and her form is bent and sometimes her hands tremble and even her voice is different. In the service of her children she has worn herself out. As she stands upon the western porch of life, the halo of the living God is gathered about her form. No mariner no chartless sea, can claim a richer meed of praise, a larger share of honor.

She is greater than the greatest sculpter because out of a bundle of possibilities she carves an angel form. She is greater than the greatest painter because on the canvass of souls of her children she paints pictures which shall live forever and ever. She is greater than the greatest poet because in the hearts of her children she writes poetry and sings songs which help to swell, the anthems of the angel choir of God.

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I am a torch, and the flame of it is God.—Abercrombie.

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Thoughts For the Thoughtful

The argument for the Risen Christ is the living Christian.—Winifrid Kirkland.

Augustine's is no exceptional prayer, "O Lord, convert me—but not yet!"—Matheson.

Praised be Christ, who by His teaching shows
That Love can cure the ills of all the world.
If ye, His humble instruments, aflame,
Heart, brain and soul with this His high intent,
Take Love through Friendship into the daily life.

God does not arbitrarily make men happy any more than he makes them educated or cultured.—Exchange.

You cannot run away from a weakness; you must fight it out of you or perish. Why not fight it out of you now, right where you stand?—Stevenson.

There is no use trying to interpret Jesus until the interpreter can rise above dry, wooden concepts and can feel firsthand the marvelous depth and height of the infinite inward grandeur, of His personal life and experience.—Rufus M. Jones.

Lord, point my sight to all the good
That lurks behind another's mood;
And make mine eyes a little dim
To what of ill I find in him.
—Mary Curchod.

For myself, the palace of my soul must have somehow two lifts—a lift which is always going up from below (the scientific movement), and a lift which is always going down from above (the religious movement). I must be seeking and be having. I must both move and repose.—Baron con Heigel.

Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears, the word, small is the credit attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs to avoid sloth in his business, as well as cultivate fervency of spirit.—Theodore Roosevelt.



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EDITORIALS

Vol. 95. RICHMOND, VA., FEBRUARY 22, 1930. No. 8.

SHALL WE SCRAP CONFIRMATION?

Attention has been called to the Reinicker Lectures on Church Unity, delivered by the Rev. Beverley D. Tucker, D. D., at the Theological Seminary in Virginia. We share with him our profound conviction of the distressing need for unity.

While not desirous of throwing cold water on any commendable effort toward unity, we would suggest however that the matter be looked at from another angle. While not attempting to deal with all the points brought out in the lectures, we would confine ourselves to one which in the eyes of some seems rather radical, that is, to admit members of other Churches as full communicants and Church members without confirmation. Dr. Tucker says, "To receive such communicants without confirmation in no way involves giving up the historic rite of confirmation for those who have been baptized and trained in the Episcopal Church." We approve of issuing a cordial invitation to all members of other Christian Churches in good standing to participate with us in the celebration of the Holy Communion.

When we are seeking to teach our children the Scriptural authority for confirmation and its practice through the Christian centuries, would they receive it with any deep conviction if we turn around quietly and dispense with it in the case of those coming from other Churches, and admit them as full members of our Church without being confirmed by our Bishop? It is true we believe that their status is not the same as children who are completing their baptism and openly confessing Christ. And, yet, may we not consider it as a mode of reception without any impugning of their previous Church life? Would not our sincerity be appreciated if we show our desire to hold to an ordinance that has such Scriptural authority and through the ages has been practiced almost co-terminously with baptism by the great majority of the Christian Church? It appears to have been familiar in the Church in 68 A. D. In Hebrews 6, it is classed with baptisms. Tertullian speaks of it in 150 A. D. Calvin regretted that it was not retained in the Presbyterian Church. Adam Clarke, the great Methodist commentator, believed in it so much that he went and received confirmation even after he became a Methodist minister. A confession of faith adopted by the Baptist Church in 1742, in Philadelphia, says: "We believe the laying on of hands with prayer upon baptized believers is an ordinance of Christ and ought to be submitted unto by all such persons as are admitted to partake of the Lord's Supper." In recent years a movement for unity among Christian laymen in Philadelphia required confirmation for membership in this interdenominational association known as Stonemen. Thus it would seem that so far from being a barrier to union, it ought to prove a bond of fellowship.

This brings us to consider the mistaken approach to unity so often made today. For, after all is said and done, it is not the matter of surrendering a cherished traditional belief always, but of knocking out fundamentals of Scripture. The atmosphere of an age affects everything. In morals we are appalled by the boldness and shamelessness that reveals an absence of the fear of God. Immoral people, Jude tells us, are not afraid to speak evil of dignities. This spirit has entered the theological realm. Emboldened by a fancied undermining of some truths of Scripture by the arrogant claims of pseudo science and cross-eyed thinking, there is manifest a defiance of authority and a tendency to break away from old standards and destroy ancient landmarks. Some act like the crew at Fair Havens, who believed the captain of the ship more than Paul, speaking under the inspiration of God. No wonder they are tossed on a sea of uncertainty, and as it came to pass with the ship they "let her drive," on the rocks.

Wider contacts have tended to weaken definiteness. Beliefs of many are growing cold, and the Rock of Ages is obscured to doubters. Evolving light may cause you to scrap what you held yesterday. Loosely held beliefs make for ruin, and a unity born of a fraternal, man pleasing spirit. Did ever any one hear of a union chapel succeeding? What has become of the community church? We opine that they fade away for want of definite belief.

Rapprochements, conversations, pacts of reconciliation, etc., have their day and pass away. In all these well-meant efforts, there is a failure to perceive that the ground of unity is not intellectual, but moral and spiritual. What was the beginning of division in Apostolic days? Back of I am of Paul and I of Apollos" was the carnal mind. In the land of Shinar they aspired to build the tower to heaven with the slogan let us invent, and construct and achieve. They built with brick and slime, but God builds with stone and mortar. And God scattered them and confused their speech. This was reversed on the Day of Pentecost. What a wonderful unity was brought from above by the advent of God's Spirit. One in hope and doctrine and one in charity.

There is a unity by expulsion. Christ drove off the multitude of seekers after loaves and fishes with words that were spirit and life. There can be no unity with a mixed multitude. Quot homines, Quot animi. We need definite beliefs held with deep conviction in love and lived in obedience to God.

It has been said that Church differences were not so much a matter of doctrine as of Church government. But the division seen in modes of government were the crystallization of previous differences of doctrine and these in turn from the distintegrating effects of sin. "By one Spirit are we all baptized into one body." This is the positive side of which the negative is: "be not unequally yoked together with unbelievers." The well-marked differentiated life of the early Christians grew out of clearly enunciated doctrines. Always in the Bible exhortation is based on doctrine. Notice in Hebrews the recurrent phrase "having . . . . let us." Hence Christianity is called in the Acts a "way"—"if they found any of this way". But now discipleship has been so vitiated by worldliness and the way

so attenuated and so many strange sounds drown the once clear note of the trumpet of truth that we find many beating the air in uncertainty. There is a tendency to cut anchors and allow the winds of doctrine by the sleight-of-hand men and cunning craftiness to blow them about until they drift with the tide without chart and compass. "They continued steadfastly in the Apostle's doctrine and fellowship," etc. It was doctrine first, "you have obeyed from the heart the mould of doctrine," Paul says. Doctrine must be kept active by life and life kept deep by doctrine, as Philips Brooks put it. In short, we say, when regeneration has been experienced we are members of the blessed company of all faithful people and we may each be loyal to the special contributory doctrine of his denomination and yet work in unity.

"If any man will do My will he shall know the doctrine."

Let us live the full Christian life daily, loving God our Father with all our heart and soul and strength, which Love to God causes us to love our neighbor as ourself and if we love our neighbor as ourself, there will be no need for social service societies and other superficial outside application of philanthropic work, for if we love our neighbor as ourselves we will gladly embrace every opportunity to be of service to our neighbor in a unity of spirit.

Langbourne M. Williams.

THE TRUE STONEWALL JACKSON

By the Reverend J. J. Clopton

(Continued from Issue of February 8.)

JACKSON, THE CHRISTIAN.

NO ARMY was ever marshaled which had in it more earnest Christians than the armies of the Southern Confederacy. The sombre cant and piety of Cromwell's roundheads is no parallel either in numbers or character. Lee, Jackson, Polk, Stuart among the great leaders, and thousands of unnamed heroes in the lower grades and ranks, earnest Christians all, is proof. The morale of such an army could not be conquered either by defeat or death, and was a reflex of Lee's and Jackson's personal religion. Jackson's religion had not a little to do with his success. Prayer with him was a fixed habit, his religion was his daily life. It was rational, courageous, constant, and nothing is more suggestive of the character of his religion than its spontaneous naturalness. In the anxious days between his wounding at Chancellorsville and his death, nothing is more suggestive of the reality of his religion than his child-like faith in the presence of death. Jackson, in the presence of death, undismayed and full of Christian hope, and Lee, cheerful, active, forgiving, self-renunciating under defeat, each sustained by the simple faith of his religion, are pictures than which no greater exists in history. Jackson, teaching a Negro Sunday school, leading in prayer, kneeling at the front, patient, resigned, triumphant in the face of death, are even greater evidences of his greatness than his most signal and brilliant victories. He stood for what was not an isolated note, but the prevailing spirit of the rank and file of the Southern armies. Though the Southern Cross went down in disaster, never can the spirit of Religion which sustained him in his brief and bloody career and his brothers in arms for four long years be denied. When Americans of today look back upon the life of Jackson, all in it proclaims the loftiness of his moral courage, the simplicity of his trust in Christ, the depth of his faith in prayer, the resignation to untimely death, the glorious hope of the Resurrection.

To the South today no ideal should stand higher than his life. Great in his bravery, great in his inspiring leadership, but in nothing so great as his religion.

ANECDOTES OF STONEWALL JACKSON.

The following anecdotes, with one exception, were garnered from Southern Veterans. I give the anecdotes mainly in the words of the eye-witnesses:

How Jackson's men saluted him. Told by G. B., Sergeant Major, Company G, 25 Virginia Infantry, C. S. A., "Stonewall" Brigade:

When Jackson rode along the lines on old "Sorrell" the troops would cheer him, and he would take off and keep off his gray cap as they cheered him.

If it was so he could not be cheered, the soldiers would uncover their heads and not utter a sound. In such cases as Jackson rode with his staff, if the troops were in his way he waved his hand from side to side as a signal to clear the way.

How Major M., "Stonewall" Brigade, saved Jackson from capture of Kernstown. Told by a son of Major M.:

Jackson was in a house near Kernstown with his staff. A regiment had been stationed to protect him from the advancing Federals. But as they saw a cavalry regiment of the enemy advancing they broke and ran. Major Moore was near with only twenty-two men. He secreted his men behind a stone wall and ordered them to hold their fire until the enemy was near, walking up and down among them. On they came. Suddenly a volley stampeded them. They reformed and charged a second time. Again they broke and fell back in confusion for the last time. The determined stand of this handful of brave men saved the great "Stonewall" Jackson from capture. That night Major Moore, who was then a Captain, was introduced to Jackson, and thanked heartily for his valuable services.

Stonewall Jackson graduated in the Class of 1846 from West Point. There were sixty-nine members, and Jackson graduated seventeen, with such distinguished members as George B. McClelland and George E. Pickett. He was commissioned Second Lieutenant in Field Artillery and joined Scott's portion of the American Army in Mexico. For gallantry at the storming of the castle of Chapultepec he received the highest rating ever given an American soldier, being brevetted Major of Field Artillery. He continued in the Army until February, 1852, being elected in the meantime Professor of Natural Science and Field Artillery at the Virginia Military Institute at Lexington, Va. He was known by the students as "Old Jack", and was distinguished among them as eccentric, and all kinds of pranks were practiced upon him. The following anecdote was given me by an honored clergyman of the Episcopal Church, now the last surviving member of General R. E. Lee's staff:

Anecdotes told by Major G. B. C., member of General R. E. Lee's staff:

I was a Cadet at the V. M. I., prior to Civil War. One day Major Jackson assigned three of us to the blackboard to demonstrate problems. I finished and sat down. A classmate next to me had seen Major Jackson mark me, and he said, "Buck, old Jack gave you one." Three was maximum. After class I went up to the Major and said, "Major, did you give me one?" He replied, "I did." "Why?" said I. "Because you worked the wrong problem—the one I did not give you." No argument could move him. My relations became very strained, and when I graduated I was not on speaking terms with him. After first Manassas, when the army was lying at Centreville, one day while mounted with another youthful soldier, we saw the now famous "Stonewall" at a distance on. I asked my companion to hold my horse and, advancing towards General Jackson, extended my hand and apologized. He received me kindly and said, "I am so glad."

In the classroom at V. M. I. we used to annoy Major Jackson a good deal by cat-calls, dog barks, etc. One day I was imitating a puppy. He tried in vain to find the cause, much worried. Finally he said, "There seems to be a puppy in the room." The noise immediately ceased.

How Jackson got his name, "Stonewall," as told by R. C. P., private in the "Liberty Guards":

I saw General Bee waving his hat upon his sword at first Manassas, and he said, "There stands Jackson like a stone wall."

(To be concluded in an early issue.)

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs W. T. Yancey, of Woodville, Virginia:

"And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

Who will send one from the far-away places as well as very near us?

TRINITY CHAPEL

HARTFORD, CONN.—Ground has been broken and work is under way on a new chapel for Trinity College that promises to be one of the architectural show pieces of this country, the aim of the donor, Mr. William G. Mather, of Cleveland, Trinity, 1877, and a member of the college board of trustees, being to give his Alma Mater a building of rare beauty, worthy to be a House of God, not only as an ornament to the college, but also a tool—an opportunity for real use by the students.

Second only to this consideration in Mr. Mather's mind is a thought to make of his gift a means whereby Trinity men and their familiar may erect a permanent memorial, on the college campus for alumni of the college who have died. Accordingly, it is his intention not to complete all the details and the furniture of the edfiice, but to leave ample opportunity for others to share with him in the privilege of making the chapel perfect. The architects, Frohman, Robb, and Little, of Boston and Washington, the architects of the National Cathedral, have been working on the plans for a year and a half, and the building will be two years in construction, although it is expected that some use can be made of it during the 1931 commencement.

The chapel itself will seat approximately 300 men in the choir, with the addition of 300 more outside of the rood screen. Built against the tower is an outdoor pulpit, for use in connection with open-air services on the campus.

Worked into the new chapel will be several pieces of ancient stone that will link Trinity, Hartford, with her sister Trinities of England and Ireland, and with the ancient English Church. These include:

The framework and mullions of a window that originally was in that part of Whitehall Palace built by Cardinal Wolsey. These stones have been owned by the college for forty-two years, and are a gift of a former Hartford resident.

From Trinity, Cambridge: a corbel head from a building so old that it has been succeeded by one of the present venerable structures.

The Missionary College of St. Augustine has sent two stones, one a piece of Roman tile from the Chapel of St. Pancras, which is said to have been a pagan temple before it became a Christian Church in the year 598; the other a piece of Caen stone from Normandy, formerly a part of St. Ethelbert's Tower in the Abbey Church of St. Peter, St. Paul and St. Augustine. This church was built about 1080. Since the tile is Roman, it is believed that originally it rested in an ancient British church of Roman Times that later became a pagan Saxon temple.

From the Dean and Chapter of Canterbury Cathedral: a small piece of carved stone from the Cathedral itself.

From the churchyard wall at Sulgrave Manor, the original home of the Washington family, a stone which will serve as a reminder that the original name of our college was Washington College.

From Trinity College, Oxford, an old building stone.

From the old Chapel at Trinity College, Dublin, a part of a pillar which was taken down about a hundred years ago.



Architect's Drawing of New Chapel for Trinity College, Hartford. Construction started January, 1930.

Book Reviews

VERSES BY THE WAY: By the Rt. Rev. James Henry Darlington, D. D., with Forewords by Edwin Markham, Sir Oliver Lodge, LL. D., and the Rt. Rev. Hon. Sir Gilbert Parker, LL. D. Published by the Fleming H. Revell Company, New York City. Price, $2.

With such an array of distinguished personages stimulating the reader, there is little an humble reviewer can offer. The marvel is that with his multiudinous demands, this active prelate should find the mood and the leisure for poetic compositions. But here is it, virile and winsome and the successor of three preceding volumes in the same strain.

As one who has intimately known Bishop Darlington for almost half a century, I beg to lay my tribute at his feet, as I peer into this treasure house of poesy. His many friends and admirers will wish to possess a copy. Edwin Markham's commendation is that the Bishop directs his messages into the paths of "every-day kindliness, truthfulness and honesty," not "in the grey and violent nuances of indirections, but in the black and white of direct statement." Sir Oliver Lodge claims that the author mirrors "his assured conviction of the satisfying beauty of the Christian faith." Sir Gilbert Parker testifies that the Bishop combines in some of his poems the genius of Eugene Field and James Whitcomb Riley.

What more could be said?

Kenneth Mackenzie.

THE VEILED DOOR: By Caroline Giltinan. Cloth. Pp. 101. Published by The Macmillan Company, New York. Price, $1.50.

Strikingly contrastive of Bishop Darlington's contribution to the poetic world, is this volume of sorrow, of love, of faith and unrealized desire. It has its place; for all of life is not sunshine. The mellowing power of unexpected turns, the defeating barriers that impede our progress which come to be the very refining we need, contribute, after all, to full-orbed culture.

Kenneth Mackenzie.

RELIGION: WHENCE AND WHITHER? By the Rev. Clifton Macon, D. D., with Introduction by the Rev. Robert Norwood, D. D. Cloth. Pp. 101. Published by The Association Press, New York City. Price, $1.

When the editor sent me this book, I could have wished with all my soul that it had gone to some one else. For I have been a guest in Dr. Macon's home and broken bread at this table. Such kindly hospitality cannot be forgotten. Yet, the memory of his explosive communication to the **Churchman** during past months inspired me with a dread to even open its pages.

But I have read it, though with an occasional spinal shiver and a bit of a heart-ache at times. However, I have no disposition to criticise it adversely. It belongs to a class of publications now flooding the market and obtaining ready sales. It seems to be what the public wants; and will help those who have its vision.

One may question whether Christian leaders are wise in admitting to the young people (for whom Dr. Norwood thinks this contribution is specially designed) that we have our own doubts about the faith. And in our search for the human in the Scriptures, there is grave danger that we not only miss the divine, but crush it with our unholy feet. Our "flaming youth" are adventurously and hilariously insistent upon breaking down what has been reverently treasurable. This they first imbibe from the schools where unspiritual teachers enthuse them with revolutionary ideals. It is a part of the progressive program. Among some of the excellent things Dr. Macon presents, is the one conspicuous thing I have joy in commending. He advises his readers to procure a Bible, a good Bible, one that will stand wear and tear, and to studiously seek from it the light they need. If they will accept that counsel and read it for themselves, they will obtain just what we all would have them. The critical, it is true, will find ample material for confirming unbelief. The ardent seeker after "the truth as the truth is in Jesus" will discover the Author of the Book and become delightfully acquainted with Him whom to know is life eternal. Here he will digest the spiritual food prepared for his inner life, if he is sincere with himself and his God. He will behold the ground of redemption and its beneficent provision and the glorious Redeemer who will become the passion of his life.

After all, the young or the old will be moved and energized by the atmosphere which lends itself to the spiritual moods of the individual. That is why we are all so different. The new world which Dr. Macon believes we are entering will be the same old world of sin and selfishness, of faith and unbelief. God will do His best to win men to Himself; and the Gospel will be just what it was in the beginning, "a savor of life unto life and of death unto death." Argument goes but a little way. Men will think for themselves. The sweet persuasion of the Holy Spirit will allure willing hearts in to the current of His keeping. In this great centennial year may we give ourselves to the fervent acknowledgement of His sovereignty; and confess that the hidden mystery of Christ crucified is His prerogative alone to reveal (1 Cor. 2:1-14).

Kenneth Mackenzie.

Thank you, Dr. Macon, for both hurting and healing.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

PERSONAL AND CHURCH PROBLEMS.

Mr. Editor:

There is an obscure but important footnote in your issue of this date (January 8, 1930), which ought to stir up a lot of thinking. It says, "Our Lord Jesus Christ would like to make this world a very different place . . . and He wants all of us . . . helping Him to do it." The words are under verses beginning, "Lord, what wilt Thou have me to do " and are signed, "Frederick W. Neve," who will be recognized as Archdeacon and Doctor Neve. In no better way could a Doctor of the Divine Science make his title good than by bearing such a message as this. The world is full of people who need it. From the suicides who make the last surrender of life viewing life as useless, to the hosts in despair and disintegration, up to those who are passing their days without inspiration, and those who seize God's purpose with too weak a will, there are so many of us and so many around us who need to know God's purpose in life, that such a message as this should, in every way, be kept moving.

I hope you will not mind if I go on to say it has set me thinking; and if I set down some of the things it made me think about.

The Eternal Son of God has told us that He came into the world for a purpose. We may sum up His purpose as God's purpose in all creation—to make all men happy through goodness, through harmony with God's purpose and God's ways. To that, not His Birth only, but His Life, and His Death, were dedicated. To save us for God's purposes in this life and beyond, our Lord even endured the Cross. On the night before He was crucified, our Lord took His disciples, whom he had chosen for spreading abroad the good news of His purpose, and He let them deeply into the meaning of His sacrifice. Their training had qualified them to understand it. He drew them to sympathize with it, to share it in spirit. He even asked of them a devotion which might go as far as His own. He promised to be with them as they went, adding to the number of those who would give all to share in God's purpose for men. They were directed to serve men through serving God. It is not unreasonable to say that this event was the creation of the Church—a called and dedicated Body, dedicated to sacrifice, that the purpose of God might be fulfilled in man, for the highest joy of all man. Was it a vain quest? The perpetual help and presence of the Crucified Victor would be enough for them in failure, and enough for some success. The Church, despite failures and weakness, is a called and dedicated Body, meant to win men to the joy of "helping Him to do it"—to bring to pass in human lives the purposes of God. We are Baptized into His Death; and into Christ's Holy Church. We are called to forsake evil, that we may give ourselves to the good purposes of God. The whole of the Church is a Body dedicated to the perfect Purpose of life.

Now, why do people forget this? Or sit loosely to it? It may be preached at us and we forget it. If people really fail to learn it and do it, perhaps that may be for the same reason they fail in other things. It may be for the lack of practice. Only practice makes skill. Skill in living is just as much derived from practice as any other kind of skill. If the Church is a Body dedicated to the purposes of God, its members must practice the intention, the expression and the art of dedication. In the presence of the Crucified, we must offer ourselves, our souls and bodies, to be a reasonable holy and living sacrifice. The whole

Church is a sacrificing Body, because Christ offered once for all; and He being with us, we are lifted to join in His Offering by offering ourselves. One who offers to God is called a priest. The whole of the Church is a priestly Body called to offer itself, with the aid and presence of Christ. We ordain a man to be priest for the priestly or dedicated Body, because he has vocation or call; and has been trained to give his life to teaching men and winning people to practice offering themselves to God and God's purposes, that they may become perfect. The duty of a priest is to offer his people in the presence of Christ to do the will of God, in the spirit of Christ and with the aid of Christ. Of course he himself is of the one Body and he must offer himself when he offers his people. Worship has been called a lost art in America. Worship is the practice of offering ourselves to God. Christ created the Christian worship at His Passover table in the upper room in Jerusalem the night before He gave Himself on the Cross. In that act He identified His disciples with His Sacrifice on behalf of the purpose and will of God; and they thereafter identified others with it, for it is the only perfect sacrifice, and large enough for us all. We ought to come to Holy Communion, seeking the meaning of it more than we do. We may see it plainly if we will read St. John 17; and two verses of the chapter fololwing, to indicate the connection between dedication and the Cross. Real Christian worship as Christ gave it, is identifying ourselves with His self-giving on the Cross, and learning to do the like in our lives, with His aid.

Some of us priests preach, teach, visit, and live to help people to that. It is the best we can do for them. It takes a deal of trouble to win one person to it. To win a man to live for God's purposes, to make him wish to hide his life in Christ, even to be happy to lose or to suffer with Christ, to rejoice to win with Christ, that is the all-year task of the priest, to some degree capable of being shared by every member of the priestly body which we call the Church

The Holy Communion is simply our practice and learning to offer ourselves to God's purposes in the spirit and presence and with the aid of Christ—the highest function of a man's life. Those who hold this in mind rejoice to call themselves priests. Why should a parish put a man on a salary if he can take his people only as far as Morning Prayer and preaching? Why not let our capable parishioners lead Morning Prayer? If the priest concentrates on his priesthood some of his best people will seek to follow him in his Orders. It is time we thought more of this. We ought to stop saying of our men whom we present to the Bishop for Ordination to the priesthood, that they "joined the Episcopal ministry," as was said in a New York paper recently; or as a man in our neighborhood said of a friend of his who was recently ordained to the priesthood, "Now, I suppose he is a full-fledged Rector-man." We hedge too much about this supreme thing in our Prayer Book. Pastor, parson (one of our officials from "281" used this many times in a recent address); clergyman, rector, minister; anything to keep people from seeing that the supreme purpose is to win men to God's purpose and lead them to offer themselves to it with Christ. Some of those people who solemnly petitioned our Bishops to enjoin upon us the use of "the Prayer Book terminology" are the last to recognize, in their own speaking, that every Bishop is first a priest, and in the parishes in every Bishop's diocese are men who have been ordained priests. It is a distinct advantage to our people and to our ministry that we should always recognize in our common speech, that their place and work is to offer themselves to the service and will and purpose of God, in the spirit and in the Presence and in the way and with the help of our Lord and Saviour Jesus Christ. To recognize today that our Rector is a priest will be no small help to making us hear the call of Christ and feel the purpose of God in this life. And that will give us inspiration for a happy perseverance even "until everlasting life," as the priest in the Communion service always says to us.

Our rule is that a priest is the proper person to offer to God. A special priest stands at the head of a priestly people. Our Communion service is full of the sense of approaching God "through" Christ. From the offertory on to the end it is an offering to God. It is an ascending series of offerings: alms and oblations, prayer, penitence, praise. The solemn climax comes when we offer, in Christ Crucified, our whole selves. The memorial of the crucifixion which our Lord instituted is a definite association of our offering with His Offering, the Sacrifice of Christ. If we "discern" what the Bible and the Prayer Book say, that Christ is present for each offering, then it becomes vivid for us that our offering of self is associated with our Lord's offering of Himself.

Our rule is that if a man is ordained to the priesthood, he is not subject to be ordained again. We expect of a priest that he shall possess the idea and character of a priest. But by our rule we do ordain to priesthood a man who has been a "Gospel minister." That is because we want him to possess the idea and character of a priest. It is of essential importance to our people forever that they should see in the pastor the representation of the idea and character of the dedicated Church, perpetually offering itself to fulfill the purpose of God. I know ministers of the Gospel who are not certain enough of the purpose of God in Christ: so that in practice they do not preach the Incarnation of the Eternal Son. At a recent funeral of a dear friend of mine, the minister read the words of our Lord, "I will see you again. Where I am, there ye shall be also." He added his comment that this was the opinion of Jesus and that it is worth serious consideration. He was himself evidently uncertain about the whole business. How far this is from the Christian proclamation of the Resurrection! A weak witness carries no conviction. I feel quite sure that congregation is a social more than a religious organization. If we are united to the Risen Christ who was crucified for this purpose, we cannot bear any but a strong witness to His Living Person. I know others who practice their own personal interpretation of the memorial of the Last Supper, but it all appeals so little to themselves that they conduct it only on a Sunday afternoon every month or two. Even where a better understanding and practice exist, it remains true on the whole that the majority of congregations of ministers who are not priests do not practice or enjoy Christian Worship as our Lord founded it. This is why we support Bishop Manning's ruling that our Churches are set apart for our people to use in learning and practicing dedication with Christ and in His way, to the purpose or glory of God.

One or two of your correspondents have urged clearing out altars from churches, and substituting tables. It makes no difference whether the Lord's holy table is called by this name or that. Where you have priests you might as well have altars. They signify the act of the priest. They keep it in people's minds that the whole Church is dedicated to God in Christ. You set your holy table in the place of prominence and you make it fine, because it is not a supper-table but a place for the things our Lord provided, for our act of union with His Sacrifice.

Calvinists declared the will of God in Predestination: to which the human response was submission. Puritanism carried a great deal of the weight of the same idea. You will find the purpose of God, or His Will, or His Leading, or His Glory, all practically forms of speech showing minds looking in the same direction. It is a very living impulse among men, and men must have the truth about it. If they do not get it right, they will take it up in some wrong form. When religion goes out at the door, superstition flies in through the window.

Buchmanites declare the guidance of God through private seeking. This is good, and their methods of conversion may be good. But Christ guided private seeking in a social environment. His minimum is two or three, but those He trained were twelve, those He sent seventy, those He fed four thousand and five thousand. His Church is a social Body dedicated to our Lord's way of doing things We ought to make up our minds that it is better to lose with Christ than to gain by some other and "better" method. The Buchmanite restraint of Holy Communion is not after our Lord's leading. Restraint is too moderate a word to describe their attitude. There is evident a tendency to reject. If, as our record seems to show, our Lord founded Holy Communion as a practice in dedication to the Purpose of God in His Spirit and in His Presence, and thus meant it to bind His Church to God and its own members to each other, and if in this way He meant to give to His members the strength for perseverance, then in losing anything of Holy Communion the Buchmanites have suffered a great loss. It is commonly reported of the Buchmanites that they do not persevere, but fall away. This is asserted and denied. Probably there has not yet been time for a conclusive test. More will be known, about that, after the third generation. But why waste a life on something so uncertain?

Christian Scientists try to promote harmony with the purpose of God as expressed in their own way. They have their own way of promoting it. Daily meditation and reading, even if done poorly, is a good practice. Christian Science teaches people to ignore pain and sorrow. That is good if you have no other way. Christ teaches us the opposite. He was crucified, He suffered, He was dead. And through His Cross we learn that God does not take away our pain and sorrow, but He makes us strong and great to overcome them as He did. An eminent physician in a great city told me that the estimated loss in that city through neglected care of the body induced by Christian Science is annually a half million dollars. The dollars show only part of the trouble. There is an imperfect but good method with the body, because physicians are imperfect, but with the soul there is a perfect way for the perfect work, because it is our Lord's way. It is no secret or monopoly.

Everybody has at hand a copy of the Gospels and St.

Paul, and everybody can find out quite easily that the social method of our Lord for dedicating His people in His Spirit and Presence to the Purpose of God is the one service which He instituted. Our part is to participate with a developing sense of dedication to God.

I have a haunting bad dream of a big Church years ago nearly emptying itself into the streets during the service, most of the people desiring to escape any participation in the Lord's service. As Communion was "observed" only once a month, many of the members were even then not present and probably did not know what it was about, or knew very slightly. We should make it a point of honor to remain gratefully through the service. If we are not duly and truly prepared to receive the Holy Communion, we should feel that we may offer what there is in us to offer, and there is always something, and leave the act of personal communion till we have properly prepared ourselves for the next or some subsequent occasion. The whole Church is a dedicated and dedicating Body and we should not go out like Judas or in any other way hinder or discourage it in performing to God its greatest spiritual function.

Radio holds people, it is said, from Church; because they can hear a better sermon with cigar and slippers, or equivalent. But hearing a sermon is not dedication. It may be a preliminary or guide to dedication, and often is essential. But, except to the disabled, there is no substitute for personal presence at the Lord's service.

If we know that the Will and Purpose of God embraces the truly faithful souls departed from this life, and includes their happiness and growth, we do not seek to change the decisions God has made in respect to their present and future state. Prayer for them must be covered by the great words, "Thy Will be done." Only that can accord with the character of the Church as a dedicated Body. Reserving all Judgment to God according to His command, if we believe a departed soul has been faithful, prayer on his behalf is not changing God but entering into His Will. And if we fear we may be mistaken, we can ask God to purify every prayer His children lift from this darkness. We know that God lets His children cooperate with Him in every good work and purpose. Prayer is not antagonizing the way of God or getting out of Him what He does not will to give. It is cooperating with Him. He loves to have His children do that. If this is prayer, then the Church can pray for the faithful dead. It is amazing to see good people breaking out into wrath in your columns because we are allowed to pray for the dead. How can any one cease to pray for loved ones when they are safe in God's keeping? People say **"If safe, Why pray?"** Because we can always pray for **whatever** is the Will of God. Prayer isn't giving God pointers on His duties or adding to His impulses to do good acts. It is the child's loving fellowship with the Father's loving heart, seeking to work with the Father as the Father wills to work. No Father dislikes such a fellowship with his children.

Some of your correspondents are angry about the words in the Communion Service, "And now, as our Saviour Christ hath taught us, we are bold to say, Our Father." They allude to the splendid passage in the Epistle to the Hebrews 4:4-16:

> "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore **come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."**

Our people ought to be jubilant over their present right to use this allusion and approach God with this assurance. We ought to learn the passage by heart so we can quote it to those who do not know about it. In a score of printed letters we have read all sorts of comments on this new line in the Prayer Book, including citation of all the forms of ancient liturgies and all the dictionary definitions of the word "Bold." But the one simple and obvious and sufficient explanation, the allusion to the ringing passage in the Hebrews, has not, I believe, ever yet been printed out for any one. Why don't you carry the passage a few weeks on your outside cover in big type so all your readers will see it? Properly featured it may lead to an interest in the Epistle to the Hebrews and suggest to many a parish priest that it would be well to take up with his people the exposition or the study of the Epistle itself.

Unchanged, in the most important respect, for three hundred years, our Prayer Book has continued presenting to our people "The Order for Daily Morning Prayer" and, for Sundays, provision for Holy Communion. Our love of the Church ought to lead us to more use and intimacy with these principal services. With the book in our hands and its praise always on our lips, we have failed to see the absurdity of it all in the light of our use of "Daily Morning Prayer," only about three times a month and the Communion once a month. If any one calls himself a priest and proceeds to use the services daily and weekly just as provided in our Prayer Book, he gets himself marked as a dangerous man! Such is our present standard of devotion and loyalty. It is time there was a change. Troubles are come about us which require of us more devotion and duty-doing in a glad spirit than we have ever before shown in this country. We need more of the Presence, the help, and the inspiration of God our Father, our Lord Jesus Christ and the Blessed Spirit. We can all agree that our Lord's under-priests on earth never can offer any other sacrifice than His, and His cannot be repeated. All we can do, and what we must do, is ourselves to enter into His Sacrifice. For it was offered for us; that we might enjoy the perfect fulfillment of the Father's creative intention. It is for this Purpose that our Holy Communion service from the offertory on is an offering to God; within the scope and power of our Lord's Offering of Himself. It is still ours, and ours **now**, because now only can we enter or learn to enter into His Offering and so into His Purpose. It strikes me as simply spiritual obstruction to abuse or threaten priests who try to show their people how truly to worship God each Sunday by gathering together in His Name for Holy Communion. It is time we all saw that we can do this with Divine sanction and nothing else that we do has as great sanction. And nothing else has its spiritual possibilities. We ought to repent our neglect and reform our ways. Every hand should be raised and every voice lifted, with willing feet carrying us from our ease or convenience, for Christ's Worship as always our chief and best privilege. We should learn to lose every trace of self in the practice of Worship which centers about the Purpose, the Harmony, the Will, the Guidance, and the Glory of God in the Way of Christ.

John S. Littell.

St. Peter's Rectory, Lewis, Delaware.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 25.—Please name the office or attributes of the Holy Spirit.—S. E. W.

Answer.—The Holy Spirit is recognized as the Third Person of the Trinity and indwells every believer. His work may be classified in brief as follows: Regenerates, John 3:6; Intercedes, Rom. 8:26; Strives, Gen. 6:3; Reveals, John 14:26; Bestows, Gal. 5:22, 23; Seals, Eph. 4:30; Comforts, John 16:7; Empowers, Acts 1:8; Convicts, John 16:8; Guides, John 16:13; Indwells, Rom. 8:9; Restrain, 2 Thess. 2:7. Conditions after receiving, are: "Grieve not," Eph. 4:30; "Quench not," 1 Thess. 5:19; "Walk in the Spirit," Gal. 5:16.

Question No. 26.—Can you favor me with some definite reasons why the Church will not pass through "the great tribulation".—L. E. B.

Answer.—Yes, here are four: (1) God's people were always provided for, when previous ages closed in Judgment. (2) We shall be saved from wrath through Christ, Rom. 5:9. (3) Even Jesus, which delivered us from the wrath to come, 1 Thess. 1:10. (4) For how it will be done, see 1 Cor. 15:51, 52, and 1 Thess. 4:16, 17.

CHINA FAMINE RELIEF.

The Department of Missions has considered at several of its meetings what recommendation should be made to the people of our Church regarding China Famine Relief. The most careful investigation of the whole subject was made. Conference was had with the American Red Cross and with our Bishops in China, in order that the Department might take the wisest action in the case.

There has been no question about the need of relief. The only question was as to the possibility of getting relief to those who needed it most. In response to a cabled inquiry to Bishop Graves, who is a member of the International China Famine Relief Committee in Shanghai, for advice on this question, the Bishop has replied:

> "Need unquestioned. Limited funds can be used in few areas under foreign supervision. Writing."

In view of the information received the Department of missions, at its February meeting, felt that it should emphasize to the clergy and the people of our Church the fact that several million people in China are suffering indescribable privations as a result of present conditions, and that the Department will gladly receive and forward to the Bishop of Shanghai gifts for their relief, to be distributed by him in consultation with such advisers as he may select.

The Southern Churchman will be glad to forward any contributions for this most needy cause.

NATIONAL COUNCIL MEETING, FEBRUARY 12 AND 13

"Splendid things have been happening all through the Church," said Dr. Lewis B. Franklin, Vice-President of the National Council, opening the Council meeting on February 12. He was referring first to the fact, previously reported, that the National Council had received for 1929 the full amount which the dioceses had told it to expect, and $10,853 more. Such a record of collections on pledges, made at a time of financial depression, has not before been equalled. Because of this record, because of strict economy in the Church Missions House, because of inability to operate at full capacity in China, and because of a favorable rate of exchange with China, the Council closes its books for 1929 with an unexpended item of $168,000, to be carried over in 1930.

The Budget.

Turning to the 1930 budget, Dr. Franklin reported that early in January the Council, according to pledges then received, faced the probable necessity of reducing appropriations some $250,000. Since this was made known to the Church, additional gifts and pledges have been received, so that at the time of the Council meeting the amount expected for 1930 from dioceses and individuals is approximately $2,914,000, a figure approaching the Church's previous high record in giving.

The Departments of the Council, to make cuts in the mission field unnecessary, of their own initiative accepted the following reductions in the budgets: Religious Education, $8,550; Missions Administration, $12,800; Publicity, $6,500; Field, $22.547; Finance, $8,350; Social Service, $1,150; Woman's Auxiliary, $3,500.

The death of Bishop Anderson called forth messages of sympathy and appreciation from all parts of the world. The Council's own memorial to him expressed its sense of loss of his brief but strikingly effective leadership.

Minute on Death of The Right Rev. Charles Palmerston Anderson, D. D.

Your Committee, to which the Council committed the preparation of a memorial for the late Presiding Bishop and President of this Council, together with a minute passed by the Department of Missions, begs leave to submit the following report:

1. Memorial:

Again the Church has been bereaved of a Presiding Bishop. Again the National Council laments the loss by death of its Presiding Officer.

The Most Reverend Charles Palmerston Anderson, Doctor of Divinity, fourth Bishop of Chicago, Presiding Bishop of the Church, and President of the National Council, was one of the great prophets and statesmen of the Church. To soundness of judgment, positiveness of conviction and fearlessness of utterance he added the great gifts of tolerance for the opinions of others and modesty and simplicity and humble walking with God.

He loved the Church for which Christ died and threw himself with ardor into the great enterprise of Christian unity. He was the first President of the Commission on Faith and Order. He loved his country and sealed that love with the gift of his only son, who died in the great war. He loved the world, he loved all the peoples of it, he longed to have them know his divine Lord and Master. The mission of the Church to make that Lord available for all the needs of all men in all the world was the supreme passion of his life.

Called but last November to be the President of this Council he entered upon the arduous tasks attached to this high office with characteristic zeal. To those tasks he brought a rich experience, a clear and piercing mind, a powerful and persuasive personality, a quiet courage, and a serene confidence in God. He saw problems clearly, grasped their implications quickly and faced conclusions bravely. Coming into office at a critical time he brought reassurance and renewed courage to the hosts of workers in the field. Calling the whole Church to rise up and meet its responsibility, to go forward and not to retreat, he heard, even in his dying hours, that shout of loyal response which has changed apprehension into hope and bright promise of advance in every field of the Church's work. His term of service as President of the Council was brief, but it was not barren. It was untimely short, but it was touched with the splendor of large accomplishment.

We mourn his death, but we rejoice in his life still among us if beyond us and above us, for

"Surely unto him is given
A life that bears immortal fruit.
In such great offices as suit
The full-grown energies of heaven."

Out of the shadows and unrealities he has entered into light and greater service. To his family and diocese we convey our tenderest sympathy in a loss which we share; but with them we also rejoice in the treasured memory of his gallant life and leadership and pray that unto them and unto us there may be given grace to forward the great cause to which he gave his mind and his heart and his strength and for which he finally laid down his life.

R. I. P.

2. Resolved:

That the above memorial be spread upon our minutes, and a copy of the same sent to the Church press and to the Secretary of the Diocese of Chicago; and that it be suitably engrossed and sent to Mrs. Anderson.

Signed:

Joseph M. Francis.
George Craig Stewart.
Richard I. Manning.

The above was received standing, and adopted unanimously by the National Council on February 12 and 13, 1930.

A memorial, presented by the Department of Missions, was also adopted for Bishop Kinsolving, for nearly forty years Bishop of Southern Brazil, whose death occurred on December 18, since the last Council meeting.

Minute on the Death of Bishop Kinsolving.

The Department of Missions of the National Council, meeting in New York on the eleventh day of February, 1930, and having been informed of the death on December 18, 1929, of the Right Rev. Lucien Lee Kinsolving, D. D., First Bishop of Southern Brazil, puts on record this Minute of appreciation and gratitude:

For forty years, Bishop Kinsolving had been a laborer in South Brazil. Fired by missionary enthusiasm, moved by the needs of its people, he gave himself and gathered around him a small group of like-minded men who gave themselves to service in that distant land. A mission of this Church to a Roman Catholic country was a new adventure in our ecclesiastical procedure and was viewed with anxiety and distrust by many. From the beginning the adventure was justified. By sympathy, broad-mindedness, the manifestation of a truly Catholic spirit, godly living and zeal, the work prospered and developed until the District of Southern Brazil has become a conspicuous evidence of the result of wise and loyal presentation of the Gospel as this Church has received the same.

Rarely gifted, a man of serene faith and high courage, with an attractive personality and a deeply loving nature, Bishop Kinsolving has left an example of heroism and devotion to duty which enriched the Church and for which we render heartfelt thanks to God.

Administrative Reorganization.

Administrative reorganization affecting all the Departments of the National Council centered at the Church Missions House, became effective at the meeting of the Council by the adoption of many features of a report submitted after some months of careful study by a committee of that body, appointed last October to secure greater coordination, cooperation and economy. The report was presented by the chairman of the committee, Bishop Perry of Rhode Island, and was considered by the Council through many hours of executive session.

The reorganization groups the six departments in two divisions. The first of these will include under one administrative office the Departments of Missions, Religious Education, and Social Service. In addition, the present Department of Missions is reorganized into two autonomous sections, Domestic Missions and Foreign Missions. The second division will include under the present vice-president, Dr. Franklin, the Departments of Finance, Field and Publicity. The Presiding Bishop and the executive heads of these two major divisions will form the inner control of the administration of the work of the Council.

The plan cannot be put fully into effect until a new Presiding Bishop has been elected, which it is hoped will be in Chicago on March 26. The election of the new executive officer, to be in charge of the first division above mentioned, and as such the dominant figure in the organized missionary work of the Church, is of so great seriousness that the Council appointed a committee of advice to confer with the new Presiding Bishop on this appointment. This committee consists of Bishop Rogers, Dr. George Craig Stewart and Mr. Walter Kidde.

In its effort toward greater coordination, Bishop Perry's committee has proposed important changes in the Department of Missions, particularly with respect to work which has been conducted by the Foreign-Born Americans Division; the Department of Religious Education, in the regrouping of work and workers; the Department of Christian Social Service, also in the matter of regrouping.

Very considerable economies will be effected by the proposed changes, far more than compensating for the addition of a new executive officer. Details proposing the abandonment of certain work and reduction of staff were resubmitted to the committee for fur-

ther consideration and will be reported again at the next Council meeting, May 1. The committee's report, which has not been made public, brings nearer to completion the work of the Evaluation Committee provided for by General Convention in 1925. Changes now effective and others under consideration are the outcome of studies begun at that time and indicate the present policy in national administration of continuous study and appraisal of work, personnel, cost, results.

"All the work in the Missions House is of value," say the report of the committee on coordination, "but the duties and responsibilities of some of the officers have become so enlarged that for their own sake and the sake of the work, readjustment is advisable."

The members of the committee, in addition to the chairman, Bishop Perry, are the Rev. Drs. George Craig Stewart and H. Percy Silver, Mr. Samuel F. Houston and Dr. Lewis B. Franklin.

Mr. Walter Kidde Appointed to Council.

The Council has a new member in the person of Mr. Walter Kidde, appointed by Bishop Stearly as Council member from the Second Province, in place of Mr. Tully, resigned. Mr. Kidde is head of a New York engineering firm, a member of St. Luke's Church, Montclair, N. J., a national vice-president of the Brotherhood of St. Andrew. He was recently chairman of the New Jersey State Conference on Social Work. He is a brother-in-law of Mrs. Alfred A. Gilman, wife of the Suffragan Bishop of Hankow. Mr. Kidde was appointed a member of the Department of Religious Education and Publicity, and of the Trust Funds Committee. Bishop Rogers was appointed a member of the Department of Religious Education and Finance.

Rev. C. Leslie Glenn Resigns.

The resignation of the Rev. C. Leslie Glenn, secretary for college work since September, 1927, was accepted with great regret and with an expression of deep appreciation for the notable service rendered by him. His resignation takes effect July 1, 1930. He has accepted a call to Christ Church, Cambridge, Mass. Upon his resignation he is to become vice-chairman of the Department of Religious Education's Commission on College Work.

The Rev. W. Brooke Stabler, now assistant at All Saints' Church, Worcester, Mass., was elected to succeed Mr. Glenn.

Woman's Auxiliary.

The Woman's Auxiliary is to make use of associate secretaries similar to those used by the Field Department, women throughout the country who will serve without salary, giving their services for such time as may be requested, to assist in promoting the general Church program. To provide their expenses, a small appropriation was made from the income of the Emery Fund.

The Council adopted an expression of appreciation for the past thirty years' service of Dr. Wood.

Dr. Wood's Thirtieth Anniversary.

The National Council rejoices to recognize the unremitting and devoted service of Dr. John W. Wood, executive secretary of the Department of Missions, as marked by the recent thirtieth anniversary of his relation to the Church's missionary work. This service has been characterized by unusual devotion and fidelity. Dr. Wood's familiarity with the Church's missionary enterprise, his understanding knowledge of details concerning its work at home and abroad. His clear and consistent judgment as applied to progressive efforts, his sympathetic contacts with missionary bishops and workers, have made him an advisor of exceptional value to his department. His genius as an administrator and his gifts as an exponent of the Church's missionary program give him a unique and outstanding place in the Church's missionary effort. The National Council felicitates Dr. Wood upon his long and remarkable period of service, places on record the deep esteem and affection in which he is held, and expresses the hope that he may long be spared to serve the Church as a leader and counselor.

Resolution on Naval Conference.

Further Council action included the adoption of a resolution, to be forwarded to the Secretary of State in London, affirming the Council's earnest hope and prayer that the Naval Conference will result in substantial limitation and reduction of armament; in increased confidence of the nations one with another; and in consequent lessening of the possibility of war. The resolution was brought in by the Department of Christian Social Service.

Prayer for Sufferers in Russia.

The Department also asked that a special prayer be issued for use in the Church, on behalf of sufferers in Russia. The Council, approving the request, asked the Bishop of Rhode Island to issue such a prayer, with the understanding that it would first be approved by bishops in whose diocese it might be used.

Partial Reimbursement for China Missionaries.

The question of personal losses sustained by members of the mission staff in China as a result of disturbances of 1927 had been before the Council for some time. No reimbursement for these losses had been made. The three bishops in China have advised that from funds in hand in China partial reimbursement could be made. The National Council, in view of the fact that the same conditions in China which caused the losses to the missionaries had also made it impossible to resume much of the work which would have been done under normal conditions, occasioning an unused balance in the China account, felt able to set aside from that account $25,000 for partial reimbursement of those who sustained these losses.

Undesignated Legacies.

The Council was able to make a number of appropriations from undesignated legacies.

Your Committee recommends that the following appropriations be made from the available amount.

North Dakota, Church at Wahpeton	$ 3,000
Southwestern Virginia, purchase of property for school for mountain children (Using, therefore, the legacy of $2,000 from J. C. Davies, of Michigan, given for the improvement and betterment of living and educational opportunities in the South.)	10,000
Wyoming, reconstruction of the mission building, Indian School and dormitory on the Shoshone Reservation, Wind River	2,700
American Church Institute for Negroes (to be distributed as the Trustees of the Institute may determine)	25,000
Brazil, Porto Alegre, parish house for Trinity Church, to cost $18,600 ($13,000 has already been given)	2,500
Haiti, Porto-au-Prince, Episcopal residence, to cost $15,000 ($3,100 has already been given)	12,000
Mexico, Cuernavaca, rest house for members of mission staff, to cost $7,500 ($3,000 has already been given	4,500
Virgin Islands, repairs on Church properties	10,000
Kyoto, X-Ray equipment for St. Barnabas' Hospital, Osaka	5,000
Philippine Islands, Baguio, residence for missionary in charge of Easter School	5,000
North Tokyo, Tsuchiura, land, rectory and parish house (other funds amounting to $3,951 are available in accordance with a recommendation that will be made later in this report)	3,549
Tokyo, parish house for St. Timothy's Church, to cost $10,000 (the congregation has raised $5,000)	5,000
Tohoku, Aomori, land for a second kindergarten ($300 of the $1,100 needed has already been given)	800
Honolulu, reserve for land and buildings to be selected by Bishop of Honolulu in consultation with Bishop Burleson and Dr. Wood	10,000
Arizona, advance for construction of Church of the Good Shepherd, Fort Defiance	1,400
Total	$100,449

Church Intelligence

Statement by the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington.

"In June last I brought the Rev. Julius A. Velasco to the Diocese of Lexington. I knew that his attachment to a Roman Catholic girl in Ellicott City was causing unfavorable comment in that community; comment that was militating against his usefulness as a priest of the Church. As Mr. Velasco had entered the ministry from my parish and had asked me to preach his ordination sermon in Ellicott City in June, 1928, and had often expressed friendship for me, I thought that I would be able to steer him aright and contribute toward his future welfare in the ministry.

"In July and August I had definite conversation with Mr. Velasco, advising him against entering into union with a young lady of another faith, for the sake of his future ministry and for the sake of the happiness of the young lady in question.

Pledge Was Demanded: "On September 7, 1929, I received word from the Standing Committee of the Diocese of Lexington that they would not permit

me to ordain Mr. Velasco to the priesthood unless he first signed a written pledge to me that in the event of his marrying a Roman Catholic he would immediately resign his orders. Canonically, my hands were tied in the matter. The Bishop of an Episcopal Diocese can only ordain with the consent of the Standing Committee.

"Mr. Velasco, after some hours' consideration, decided to sign the written pledge. I drew it up and he affixed his signature, in the presence of two ordinands. Accepting the conditions imposed by the Standing Committee, Mr. Velasco was ordered a priest on September 8, 1929. Two days after, Mr. Velasco asked me to use my influence to have the record of the condition effaced from the minutes of the standing committee. I used my influence and the record of the transaction, not the fact of the condition, was effaced from the minutes.

Tells of Plea Made: "The fact could not be effaced, for the ordination had been consummated on the condition. Mr. Velasco's plea was, 'I will abide by your godly admonition and advice in this prospective matter, as in all matters. Between September 8, 1929, and January 16, 1930, I spoke many times to Mr. Velasco upon the inadvisability of a priest of the Episcopal Church marrying a member of the Roman Catholic Church; pointing out that it would be hard for him and hard for the young lady were such a situation created. I also spoke on two occasions to the young lady in question, and to the same effect.

"On January 16 or 17—the date is fixed, for I forwarded a transcript of the conversation on that day to the President of the Standing Committee—Mr. Velasco gave me his solemn personal promise that in the event of his going against my 'godly admonition and advice' in the matter he would 'automatically resign his orders.'

"Since then the event has occurred, Mr. Velasco has been married by a Roman Catholic priest to a practicing Roman Catholic. He has done something unprecedented in the history of the Episcopal Church in this country, and has defiled his ecclesiastical nest. He repudiates his solemn written pledge to the Standing Committee and his personal promise to me, and in the repudiation has behaved with unbelievable insolence to his bishop.

Ordered to Bring Trial: "The Standing Committee, under the legal advice of the chancellor of the diocese and three leading lawyers of Lexington, Kentucky, have ordered me to bring Mr. Velasco to trial. In accordance with the canons when such a request is made, if there be any suspicion of guilt in the mind of the bishop, I am compelled to abide by this request. Mr. Velasco, therefore, will be brought to trial before the ecclesiastical court of the diocese, and the successive steps toward that end are now in process of fulfillment. This is not a case of a bishop persecuting an individual priest. It is a case of corporate, authoritative action of a diocese against a recalcitrant minister who treats his obligations as so many 'scraps of paper.'

"This is not a case of discrimination against the Roman Catholic Church. It is a case of an autonomous Church upholding its dignity and self respect. The Roman Catholic Church can appreciate that, for they have their own autonomy dignity and rules and regulations. In fact, it is from members of that great church of the centuries that I have received the warmest commendation and approval of the action of the Standing Committee and of the Bishop of Lexington."

TO RECTORS OF PARISHES.

Does the Church need more missionary workers in the foreign field? It does. How can the Church send more workers to the foreign field if there is the necessity of cutting the budget, is a question frequently asked. The answer is that though we are not forging ahead in our missionary work, it is necessary to have new workers merely to hold the fort. There are constant needs for replacing those who, for good reasons, retire from the field.

Our present most urgent needs for women are as follows:

Nurses for St. Elizabeth's Hospital, Shanghai; St. Luke's, Tokyo; St. Timothy's Hospital, Cape Mount, Liberia.

Evangelistic workers for Kyoto, North Tokyo and Tohoku, Japan; Baguio, Besao and Upi, the Philippines.

Teachers: A kindergartener for Japan; a rural grade teacher for Porto Rico; a grade teacher for St. Stephen's Chinese School in Manila, and for the Moro girls' school at Zamboanga, Philippine Islands.

We have a most important communication from Bishop Graves, calling for women evangelistic workers for the District of Shanghai.

He also needs a man trained in physical education for St. Paul's University, Shanghai.

We hope to secure the above workers so that they may sail during the coming summer. It will be a great encouragement to the workers in the field if we can do this. To do so will mean that we will have to pull together and make these needs known. In some place in the Church, young people of the right make-up and with sufficient consecration ought to be found. We will appreciate your putting us in touch with any persons interested.

Further correspondence should be addressed to the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

Tenth Annual Institute Church Mission of Help.

Utica, N. Y.—The Tenth Annual Institute of Church Mission of Help, which met in Utica, February 10 to 12, took up, in turn, the three great divisions of Christian social service: the study of the outward facts, the consideration of the mental and emotional elements, and the solving of the spiritual problem, always involved. The part of the social "case worker" is to bring together the material facts; the function of the physician and the psychiatrist is to find the facts as to health of mind and body; the office of the clergyman is to learn what malady is in the soul. All must then work together, to heal the "whole individual," man or woman, girl or boy.

Miss Mary S. Brisley, of the New York Church Mission of Help, opened the discussion of the first topic, with an admirable paper. Miss Brisley made the point that no one of the three or four helpers needed should be the instrument of the others, but that they all should be colleagues. Speakers to this point brought out the truth that each and all are indeed "instruments," but instruments of God. The second topic was presented by Dr. Richard H. Hutchings, State Superintendent of the Utica State Hospital (for the Insane). Dr. Hutchings impressed every one deeply when he said that mental disease, like physical, was often curable if taken in time, but fatal if neglected. He said also that "nervous troubles" were never due to "nerves," but to the emotions. He declared that the best provision for health of mind, body, and soul is a good home, with a good mother and a good father at the head of it. The Very Rev. George L. Richardson, Dean of All Saints' Cathedral, Albany, spoke on the third topic. Dean Richardson said that, until the individual is at peace with God, there is no solution of the problem of life for that person. He urged that the clergy learn more and more not only to wish to give pastoral care, but how to do it.

There was a Mass Meeting in Calvary Church, on Sunday, February 9, which served as introduction to the Institute. At this, the chief address was made by Dr. Charles H. Johnson, Director, State Department of Social Welfare, New York State. He was preceded by the rector, the Rev. D. Charles White. The Rev. Charles N. Lathrop, Executive Secretary, Department of Christian Social Service, the National Council, gave the opening talk of the Institute proper, on Monday evening, at Grace Church, the rector of which is the Rev. Harold E. Sawyer. Dean Lathrop said that the foundation of morals was faith in God; that, until each individual could say with conviction, "I believe in God," that individual could not live the Good Life as God means it to be lived—the life of fellowship with man and communion with God. Each day began with a Celebration of the Holy Communion, and the Institute ended with a Service of Intercession.

Delegates were present from all the dioceses in New York State, and from the two dioceses in the State of New Jersey; also from Connecticut and Chicago. The people of Utica were greatly interested, and services and sessions were very well attended. Bishop Fiske made a fine address at the Tuesday luncheon, when he and Mrs. Fiske were guests of honor; and Bishop Coley made a splendid speech at the Wednesday luncheon when he and Mrs. Coley were guests of honor. Mrs. Theodore Robinson, of Chicago, also spoke on Wednesday. The officers of the National Council of Church Mission of Help were reelected, Mrs. John M. Glenn again being made President. It was, altogether, one of the most successful of the ten annual institutes.

E. M. C.

Dr. Glazebrook's Visit to Oregon.

Dr. Glazebrook, continuing his evangelistic tour in the West, sent the folloking report to Bishop Remington of his visit to the District of Eastern Oregon:

When I reached Chico, California, the Rev. Dr. Little informed me that Archdeacon Thomas, of your diocese, desired me to be at Alturas, California, on the night of January 14 and Lakeview, Oregon, on the fifteenth. I wired him that I would make every effort to comply with his request. On the evening of the thirteenth I was at Grass Valley, California, intending to leave there after the evening service, motoring twenty-nine miles over the mountain to catch my train. Unfortunately, a heavy fall of snow, which reached the depth of two feet by the time I was to leave, made it impossible to pass over the road. The next day I took the train from Auburn, finding it necessary to go

quite a long distance out of my way, to Reno, Nevada, arriving there on the evening of the fourteenth. I left there at 6:30 the next morning for Lakeview, but by train was delayed five hours by wreck on this route, and I was forced to wire him that it would be impossible to reach this point in time. I, therefore traveled all day and reached Klamath Falls the following morning at eight A. M., where I was met by the Rev. Mr. Joseph Ewing.

January 16, at twelve noon, in company with Archdeacon Thomas, I spoke to thirty-five members of the Kiwanis Club, where I made several very interesting contacts. At eight P. M., I spoke to a group of twenty-five men in the parish hall. Twelve of these were from this parish, the other being from the other churches. A Jew, who was present at the luncheon, came to this meeting and brought three of his Semitic friends with him.

January 17, I was invited to address the Rotary Club. Spoke to sixty-five men. That evening I spent with Mr. Thomas and Mr. Ewing in a very worthwhile conference.

January 18, took the 7:30 A. M. bus for Bend. Motored 156 miles, passed Crater Lake, over the Mountain through the dense pine forest, reaching Bend at 1:30 P. M., and was met by the Rev. Philemon Sturges; having met his father, Dean Sturges of Boston and spoken in his brother-in-law's church at Lee, Massachusetts, we had many things in common. At 8 P. M., he invited several young married couples in to meet me.

January 19 (Sunday), a heavy snow falling all night, and continuing during the day to the depth of two feet, with zero temperature. At 9:30 A. M., I addressed forty children of the Sunday school. At 11 A. M., spoke to his congregation of about thirty-five, about half of these being men. At 6:30 P. M. he arranged for a men's dinner at the hotel, where I addressed sixteen of his men and found them most responsive.

January 10, left Bend 7:30 A. M. Temperature eighteen below zero, arriving at Pendleton about 5:30 P. M. Met by the Rev. Mr. Hinkle. At 8 P. M., spoke in the church to a congregation of fifteen men and about twenty women. A pleasant and profitable after meeting being held. I was then invited to the residence of Mrs. Remington, where I enjoyed a most delightful evening.

January 21, left Pendleton at 10:30 A. M., train being three hours late owing to temperature of thirty degrees below zero, arriving at LaGrande at 1:30 P. M., where I was met by the Rev. Mr. Tennyson. At 6:30 P. M., I attended a men's dinner at the hotel; Bishop Remington and Archdeacon Creasy being present, the Bishop introducing me when I spoke to a group of fifteen very splendid laymen.

January 22, in company with Archdeacon Creasy, we left for Baker, arriving about 11 A. M., and met by the acting rector, a young Church Army man by the name of Thomas Lewis. At 12 noon I addressed the Kiwanis Club of seventy-five men. At eight P. M., in the Church I spoke to ten men and about twenty women. Took the eleven P. M. train.

January 23, arrived 9:30 A. M., at The Dalles, met by the Rev. Mr. Richardson. At twelve noon addressed sixty-five Rotarians at luncheon. At three P. M. in the church spoke to the Women's Guild of twenty-eight, afterwards attending a tea given by this group. At eight P. M., twelve laymen came to the rectory and were much impressed with the challenge which I brought to them; there was a heavy fall of snow at this point with temperature well below zero.

January 24, took the nine A. M. train for Hood River, where I was met by the Rev. Schuyler Pratt. The weather conditions were very severe at this point. He had, however, arranged the general meeting at the parish hall at three o'clock. At that time I spoke to a very interesting group of twelve men and fifteen women. At eight P. M., several came to the rectory for an informal conference.

January 25, I took the 7:30 A. M. train for Portland, arriving at 9:30. Here I was met by Archdeacon Black of the Diocese of Oregon.

Although the weather conditions throughout my visit were the worst for several years, I feel more than satisfied with the result of my visit. Besides the many men addressed at the Civic Club meetings I was in touch with about ninety-five laymen of this district and the clergy. Apparently, they were greatly interested in the challenge to more active cooperating of the laymen in the work of the Church. I explained to them a plan to challenge three men in each parish to a more difficult effort than herebefore attempted; in two of the parishes visited a group of three men were selected and others urged to offer their services to their rector. I took liberty of suggesting to each of the clergy to invite to their homes the week following my visit the men that I had addressed. In order that they might go over the suggestions I made. A line from you to your clergy endorsing such after-meetings I feel will prove beneficial. God bless you for the splendid work you are doing in this field.

Bishop Rowe and the Quota.

Bishop Rowe addresses some plain remarks to his own missionary staff on the subject of the quota. "May I suggest," he says, "that in the coming year, 1930, you will please make it a matter of conscience to raise your offering for the quota as early in the year as possible.

If your people are made acquainted with the quota and what it means, I feel that they well gladly respond. It is a matter of education, a challenge to come to the help of the Lord. Delinquency towards such an object is a crime. There is no place here for indifference or selfishness, as there is no place for discouragement or despair."

Alaska more than met its quota of $1,500 last year, as in the years past.

Conference for Leaders of Boys' Work.

A movement promising much for the future boy life of the Church received a real impetus at the conference called for leaders of boys' work by the National Brotherhood of St. Andrew at Indianapolis, on February 7 and 8. Some forty men, diocesan executives in boys' work, parish leaders, clergy, and national officers of the Brotherhood were in attendance at the meeting, which included representatives from eleven midwestern states.

Believing that before adequate work could be done in presenting the Church to boys, it was necessary for a leader to have some understanding of the boy problem as a whole, the first section of the program was devoted to a consideration of the subject of "The Psychology of Adolescence," with papers in this general field being read by Irwin C. Johnson, Director of Boys' Work for the Diocese of Michigan, on "Understanding the Individual Boy"; Glenn R. Sawyer, Prosecuting Attorney, of Elkhart, Indiana, on "Developing Personality in Boys," and Professor L. C. Gardner, of Lexington, Kentucky, on "The Problems of Boyhood." The discussion following these papers demonstrated the necessity of a thorough understanding of the social environment in which the boy of today grows up, and the place of the parent in the whole process if the Church is ever to do an adequate job.

The second section of the program was devoted to a series of papers on "The Boy and the Church"; the first of these being on the subject of "The Church's Responsibility to the Individual Boy and in Organization," by Dudley McNeil, a young layman of the Diocese of Chicago, who has been active in boys' work. "The Growth and Development of the Religious Idea in the Mind of the Adolescent Boy" was discussed by Leon C. Palmer, the National General Secretary of the Brotherhood of St. Andrew; while the subject of leadership and the various methods of developing it with special reference to the value of camp conferences was covered by the Rev. H. H. Lumpkin, of Madison, Wisconsin.

The concluding section of the series of conferences was devoted to a general discussion of the Brotherhood of St. Andrew as an answer to the problem of integrating our boy life into the Church, and training our boys in leadership for the carrying on of the Church's work. Papers in this section were read by Mr. Johnson; Geo. C. Kubitz, the Executive Secretary for the Junior Brotherhood in the Diocese of Chicago; the Rev. H. C. Dixon, Louisville, Kentucky; the Rev. G. S. Gresham, St. Louis, Missouri, and the Rev. Otis Jackson, Chicago, Illinois. All the conferences were presided over by H. Lawrence Choate, of Washington, D. C., the National President of the Brotherhood of St. Andrew, and he directed the discussions which followed the reading of each paper.

The conference, after its deliberations issued a series of recommendations, which begin with the peramble: "As a result of the deliberations of this conference we have been deeply impressed with the vital importance for work with youth in the Church. We are convinced that the importance of such work has not been sufficiently recognized in the Church at large—evinced by the lack of young leadership, and we are of the opinion that only through adequate provision for this work can we hope to meet the present needs of the Church today and develop this leadership commensurate with the opportunities confronting us. Recognizing to the fullest the contributions to boy life made by various secular organizations, such as the Boy Scouts and other agencies in areas of experience other than the spiritual, we are of the opinion that in our work with boys the Church needs at this time an organization with definite religious objectives, specialized for boys, simple in program, and capable of adaptation to various conditions. For this reason we commend the Junior and Advanced Junior Brotherhood of St. Andrew to the careful consideration of our Bishops, clergy, and other parish leaders."

Other definite recommendations which the conference issued had to do with the suggestion that the various dioceses of the Church be encouraged to incorporate into their diocesan organizations a commission or a department solely devoted to the consideration of the boy problem in the Church; that the National Brotherhood be requested to make available to leaders of boys throughout the Church a special study of the problems of adolescence and their

relations to the Church's work; that the place of camping as an educational project in developing ideals and training leadership should be recognized, and that the Brotherhood be responsible for calling together the leaders of Church camps in the United States for a conference, both in the interest of extending the camp movement throughout the Church and for developing certain common objectives leading to the furtherance of the Church's work.

The conference also urged attendance of older boys throughout the country at the National Junior Brotherhood Convention to be held at Oberlin College, August 26-29, 1930.

It is planned to extend the number of these leaders' conferences to be held next year.

I. C. J.

Hebrew Christian Publication Society.

The sixteenth annual meeting of the Hebrew-Christian Publication Society was held on January 29, at the vestry room of St. Thomas' Episcopal Church, Fifty-third Street and Fifth Avenue, New York City. Dr. Brooks, presiding, was reelected president for the ensuing year. Mr. William Albert Harbison, vice-president; Col. Howard Caswell Smith, treasurer, and the Rev. Kenneth Mackenzie, who served in the capacity of treasurer and secretary, has been elected secretary of the Society. Mr. B. A. M. Schapiro, Managing Director was reelected to the same office. The following committees were appointed by the president:

Finance Committee—Mr. William Albert Harbison (chairman), Mr. Thomas P. Browne, Jr., Mr. William Phillips Hall.

Publication Committee—Dr. Ludlow S. Bull (chairman), the Rev. John F. Fraser, D. D., the Rev. Duncan J. Macmillan, D. D., the Rev. Dr. George E. Sehlbrede, D. D.

There was a large attendance of Directors. Mr. Schapiro, the Managing Director, who may be remembered by the readers of the Southern Church for have appeared from his pen in the Southern Churchman, has been very ill during 1929. He is fully recovered now, and is able to resume his work for the Society. The new office of the Society is 664W Two Hundred and Seventh Street, New York City.

Use the Extension Library.

Do you know that the National Council conducts an Extension Library for people who are isolated by distance or illness from Church instruction?

If you would like to avail yourself of this privelege the simple rules to be observed follow:

Rules.

1. Books may be borrowed for one month and renewed for another month, if desired, by writing to The Extension Library, 281 Fourth Avenue, New York.

2. The only charge will be the cost of postage in sending the books to you, which you are asked to refund in stamps when returning the books.

Copies of the list of books obtainable will be sent as requested. Additional lists of new books will be sent from time to time as they are added. Keep the lists together for reference. If you do not find the kind of books you need, listed, write to the Librarian who may be abye to secure them for you.

Any voluntary contribution will be used for the purchase of new books. Books may also be given, if approved by the Librarian, as designated memorials. Books given in this way would be especially appropriate for the new Children's Lending Library for children who are isolated by distance or illness from Church instruction.

First English Church Service in America to be Commemorated.

Plans have been completed for the erection of a beautiful gateway "in memory of Virginia Dare, the first white child of English parentage to be born in America," at the site of Old Fort Raleigh, on Roanoke Island.

This is to be paid for by a U. S. Government appropriation of $2,500. The detailed plans have been completed through the efforts of the Roanoke Colony Memorial Association, which was organized in 1894 and has operated under charter since that year to establish a shrine at the site of the Sir Walter Raleigh colony in Dare County. The organization was and still is, largely composed of faithful Episcopalians who have sought to receive recognition for, and preservation of the first Protestant colony in the New World and especially for the first recorded performance of any service of the Protestant Church for an English speaking person—the baptism of Virginia Dare.

The Association owns sixteen and one half acres of land surrounding the Fort Raleigh site and, in 1896, placed there the beautiful monument which stands today, on the shore of the calm blue waters of Roanoke Sound, where the little body of Englishmen and women who landed there August 5, 1587, found harbor and abundant promise of great good fortune.

Less than a quarter of a mile westward of the shore and midway of the association's property frontage on the State Highway, soon there will be in place a beautiful gateway to mark the entrance of the road to America's oldest landmark set up by English speaking persons.

The following are the inscriptions, which have been approved for the memorial tablets on the highway side of the gateway pillars:

For the North pillar:
To
Sir Walter Raleigh's
1584—Colonists—1587
Whose Friend and Guide Was
The Indian
Manteo
Christened and Called
Lord of Roanoke and Pasamonguepeuk
11 August, 1587
In Reward of His Faithful Services

For the South post:
To
Virginia Dare
First Born of the English in America
Near By this Place
Born 18th and Baptized 20th August
1587
And Then Vanished With
These Colonists.

It is with peculiar and fitting pride that North Carolinians see the placing of a memorial to those pioneers and Virginia Dare by the nation on North Carolina soil. Credit is due the Roanoke Memorial Association and to Bishop Cheshire, to Dr. Drane, to Congressman Lindsay Warren, and to Mr. Alexander B. Andrews, who has succeeded Bishop Cheshire as President of the Memorial Association, in particular for the very definite part they have taken in bringing this to pass.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

A Beautiful Memorial Dedicated.

On Sunday, February 9, the Saulsbury window and reredos just erected in St. Paul's Church, Georgetown, Del., were dedicated by the Bishop of the diocese, assisted by the Rev. Samuel D. Van Loan, a former rector, and the Rev. Martin Bram, the present minister-in-charge. The window is the gift of the late Senator Saulsbury in memory of his sister, Miss Margaret Saulsbury, both of whom were parishioners. It was formally presented by the trustees of the estate, Judge Hugh Morris and Victor Wolley.

The window is a product of the studios of James Powell and Sons, of London, and was designed by Mr. James H. Logan. It is fittingly called the Te Deum window, for in it this beautiful canticle is pictured in detail.

As the congregation stands facing this window, singing the most ancient of Christian hymns, the Creed-Anthem, called the Te Deum, the whole scene is a glorious accompaniment to the worship of our Blessed Lord.

This window is but one of four provided for in the bequest of Senator Saulsbury, the others having been placed in Trinity Church, Wilmington, Christ Church, Dover, and the Church of St. John the Baptist, Milton. All are the work of the same firm and are among the finest specimens of stained glass work in this country.

Baltimore Laymen Stir Countryside In Delaware.

An opening gun hit its mark when three Baltimoreans, one a clergyman and two laymen, addressed a gathering in the old St. James' Church, Stanton, Delaware, February 5, by invitation of the rector, the Rev. Ernest A. Rich. The meeting was sponsored by three laymen of the parish, Messrs. W. Truston Boyce, Alonzo Newlin and Edmund Mitchell. The general subject of the addresses was "My Church and Myself." A deep impression was made upon the community, which was well represented by citizens of all denominations.

J. H. E.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Financial Situation for 1930.

The total diocesan budget for 1930 was estimated at $194,000, including the General Church quota, the Diocesan Missionary Society quota, and all other expenses of the diocese.

General Church	$48,000
D. M. S.	73,250
Church Schools	50,000
Various Diocesan Boards, etc.	22,750

The total acceptances to date by the various parishes of the diocese as a result of the Every Member Canvass amount to $158,000. This would mean an indirect cut of 25 per cent on all the various items. Therefore, a committee has been formed with the Rev. Beverley D. Tucker, D. D., as Chairman, to make a special effort to raise a sufficient amount to balance the budget or at least to secure sufficient funds to pay the salaries of the missionaries without a cut. Also special committees have undertaken to see the vestries of

all the parishes, which did not accept the full tentative quota.

The Woman's Auxiliary of the Diocese will undertake to raise a certain amount. Every congregation in the diocese has been asked to give the Easter offering as a free-will offering over and above the parish quota to pay the salaries of the Church's missionaries and other workers.

A most encouraging response has been received from every section of the diocese to this effort to support and carry on the Church's work.

Already one church in promising the Easter offering for this purpose has guaranteed $1,000 and hopes to have more to give. Quite a number of others have already promised, and it is hoped every church in the diocese will take part in this way.

It is understood, of course, that the Easter offering does not include the mite box offering of the Sunday schools, which is already designated for missions under the quota.

Sufficient special gifts for the diocesan quota for the work of the General Church have been received in cash or pledges to justify the committee in accepting as the diocesan quota a sum of $42,000, instead of the cut of 25 per cent to $36,000. The diocese has, therefore, accepted a quota for general Church work this year the same as 1929.

Diocesan Institute: A well-attended institute for the training of leaders among the women workers of the diocese was held in the Mayo Memorial Church House, Richmond, February 12, 13, 14.

Of outstanding interest was Miss Laura Boyer's discussion of the "Jerusalem Conference," a stereopticon lecture on the mission to the Arapahoe Indians by the Rev. A. A. Hastings and the Rev. Robin Chen's address on China.

Bishop Tucker, on Friday, told of the meeting of the National Council, from which he had just returned.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Here and There In the Diocese.

The usual winter activities throughout the See-city and diocese apparently leave scant leisure for reports; but several items bespeak interest: The Cathedral Year-Book is at hand, with its tabulated totals exceeding $59,000 as its record of widely dispersed expenditure. St. George's Parish, the Rev. T. S. Kell, rector, after a long period of many conflicting obstacles to progress, sends forth a clarion note of brave hope and determination for the coming year. Under the oversight of the Rev. W. F. Rennenberg, minister-in-charge, the Mission at Grahamton, with its newly-dedicated chapel, is realizing its hopeful vission with regular services conducted each Sunday by a corps of faithful lay-readers. Following serious injury by fire to the church at Lyndon, the Advent offerings of the Church Schools were devoted to this point, amounting to nearly six hundred dollars. Mr. Joseph Califf, one of our younger Churchmen, is giving valuable service here, as Superintendent of the Church School. Grace Church, Hopkinsville, not long since bereaved of its beloved rector, the Rev. George C. Abbitt, is rejoicing under the new leadership of the Rev. W J. Gaither, and looks forward to enlarged and rapidly growing activity. Pre-Lenten energy is already in evidence in many parishes busy with programs foretelling concentration of aim and purpose in devotional and personal service. The following list of names chosen as noon-day speakers, promise a season of helpful interest, not only for our Church people, but for an ever-increasing participation on the part of fellow Christians throughout the community: the Rt. Rev. C. E. Woodcock, March 6, 7; during successive weeks, the Rev. Wm. C. Cravner, Biltmore, N. C., the Rt. Rev. H. P. Almon Abbott, Lexington, K., the Rt. Rev. Warren L. Rogers, Cleveland, Ohio, the Rt. Rev. Derwyn T. Owwen, Bishop of Niagara, the Rt. Rev. Robert E. L. Strider, Bishop-Coadjutor of West Virginia.

L. L. R.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

The Indian Mission Burned.

The many persons in various parts of the United States who are interested in the work being done at Christ Mission in Amherst County, Virginia, about six miles from the town of Amherst, will be distressed to learn that the church and mission house were destroyed by fire at about 10 A. M., on Sunday, January 19. Miss Brightside Webb Savage was alone at the mission when the fire was discovered and the flames made such rapid headway that practically nothing was saved. Miss Savage lost all of her personal effects with the exception of a very little clothing.

The fire originated on the inside of the mission house and evidenty was caused by a spark from a defective flue.

In the fall of 1929, Miss Savage succeeded Miss Ella Pier who resigned after several years of faithful service as the missionary at this point. In the few months she has been in residence she has done excellent work and the loss of the buildings is a serious blow to the mission. It is probable that during the coming months, Miss Savage will board in the neighborhood and conduct her mission work in the school house, located just across a small stream from the buildings, which were burned.

The mission house was built a number of years ago with funds contributed by the students of Sweet Briar College, only a few miles distant.

The work at this point, which since its organization has been known as "The Indian Mission," is rather unique in its character; the people served by the mission being of a racial type not often found in this section of the United States. The missionary in charge serves under the general supervision of the Rev. Thomas D. Lewis, D. D., of Amherst, in whose parish Christ Mission is located.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Brotherhood of St. Andrew.

The Annual Corporate Communion of the Brotherhood of St. Andrew, on Washington's Birthday, will take place on Sunday, February 23, at 8 A. M., in Washington Cathedral, with Bishop James E. Freeman, the celebrant.

Following this service, the Junior members will take breakfast at St. Alban's, the National Cathedral School for Boys, at 9:15 o'clock, and this will be followed by a Junior conference to be held at Satterlee Memorial Hall of St Alban's Parish Church, when the innovation of having boy speakers discuss religious problems and opportunities in their own way will be introduced.

Davis Caldwell, of St. Margaret's Parish, will speak on "A Boy's Lent," and William Hendrix, of St. Paul's Parish, Rock Creek, and Stephen B. Lee, of St. Stephen's and the Incarnation will discuss "Lenten Opportunities." The principal address to the boys will be delivered by Right Rev. Samuel B. Booth, Bishop-Coadjutor of Vermont.

The Senior members of the Brotherhood will take breakfast in the refectory of the College of Preachers' Building, where they will begin their conference at ten o'clock. The Rt. Rev. Philip M. Rhinelander, warden of the College of Preachers, will lead a discussion on "A Man's Lent," and William C. Sturgis, of the staff of the College of Preachers, will speak on "Lenten Opportunities."

The final hour of the conference will be devoted to the general theme, "The Churchman and His Neighbor," with addresses by Busey H. Howard, President of the Laymen's Service Association; Harold Brown, V. Ward Boswell and the Rt. Rev. Henry St. George Tucker, Bishop of Virginia.

Reservations may be made through H. Lawrence Choate, National President of the Brotherhood of St. Andrew, at 925 Fifteenth Street.

Wedensday Evening Lectures.

The series of Wednesday evening lectures, which were begun in St. Alban's Church, January 15, under the auspices of St. Alban's Parish Church, and the Washington Cathedral College of Preachers, will continue through the Lenten Season.

A splendid list of speakers have been heard and are booked for future dates. The Rt. Rev. Arthur C. A. Hall, Bishop of Vermont, lectured February 19, on the subject, "How to Make Use of Lent," and Dr. F. S. Fleming, rector of St. Stephen's Church, Providence, R. I., will speak February 26, on "How to Use the Sacraments." Dr. Fleming has recently accepted the call to become vicar of the Chapel of the Intercession of old Trinity Parish, in New York City, succeeding the Very Rev. Milo H. Gates, recently installed as dean of the Cathedral of St. John the Divine.

M. M. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt. D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

The Northwestern Convocation of the diocese met in Christ Church, Clarksburg, February 10-12, the session taking the form of a Retreat with the Rev. McVeigh Harrison, O. H. C., as director.

Several of the clergy were unavoidably absent, but those attending found these brief hours apart exceedingly helpful and inspiring. The Convocation directed the secretary to present a resolution to Mr. Harrison, expressing appreciation and gratitude for his gracious service.

G. W.

Personal Notes

The Rev. George S. Gresham, rector of St. Paul's Church, St. Louis, Missouri, has accepted a call to the Church of the Ascension, Norfolk, Virginia.

The Rev. C. Leslie Glenn, Secretary for College Work for the National Council, has accepted a call to become rector of Christ Church, Cambridge, Massachusetts.

Family Department

FEBRUARY.

1. Saturday.
2. Purification B. V. M. Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. Monday. S. Matthias.
28. Friday.

COLLECT FOR SEXAGESIMA.

O Lord God, Who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. MATTHIAS' DAY.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be one of the number of the twelve apostles; grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

I WANTED TO REST.

William Allen Ward.

I was weary of toil,
My bones ached and
My nerves cried out,
For I was very tired;
I wanted to rest
For an age I thought,
But I could not stop,
For I had to work
To get bread and meat,
For there was the wife
And the little ones—
At last the time came
When I could rest,
For my toil had made
Me great wealth—
But I was not tired!

For The Southern Churchman.

An Old Lady's Hymn Book.

G. W. H.

"This world is made for young people." I thought this remark was made rather sadly by a gentleman nearing his seventieth birthday. Another said seriously, but sadly: "I have lived long enough to testify that we need not fear old age."

No doubt we have a natural fear of old age and death. But—this fear can be overcome!

I opened my hymn-book this morning and played the hymn: "Guide Me, O Thou Great Jehovah"; and memory took me back to the days of a happy, carefree childhood. "Pilgrim through this barren land." I sang it then, but how little I knew of deserts and difficulties and red seas. I recited in Sunday school the history of the children of Israel, their wanderings in the desert, the bread of heaven that fed them daily, the pillar of fire and the pillar of cloud that led them. I thought it was history of the chosen people. And it was. But I know now that it is also my history. And I remember all the way that God has led me to humble me and to prove me and to keep me walking in His way. I see that the story of the desert and the pillar and the daily manna is the story of the individual Christian. And so without sadness, I look ahead to the Promised Land.

No doubt the young look with real compassion on the old; and their little attentions are gratefully received. But the old have their compensations. The battle of life has been fought. Victory at times, defeat at times, mistakes often that one could correct, if only one could return and live life over.

But we have peace, learned. Now, not much remains to do. To love, to trust, to pray—we, the aged, can always do that.

And we are not appointed to die. Rather to live! For eternal life is given us even here and now if we believe in our Lord and Saviour, Jesus Christ.

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land,
I am weak, but Thou art mighty;
Hold me with Thy powerful hand,
Bread of heaven, Bread of heaven
Feed me till I want no more!"

Blessings in Disguise.

A writer of some renown has said, "It is found in farming that the removal of small stones which frequently encumber the fields does not always increase the crop. In many soils they are an advantage, attracting the moisture and radiating the heat. Around these stones you will find the largest berries. In an experiment made in England the result of removing the stones was so unfavorable to the crop that they were brought back and spread over the ground. We often cry to God, like Paul, for the removal of some thorn in the flesh. Later experience teaches us that it was better for it to remain. We may learn the sufficiency of grace and glory even in our infirmities."

God makes our infirmities means of grace if we are driven to feel our need and apply to Him for more grace. We prosper best where we have just enough difficulty to keep us much on our knees. In eternity we will thank God for our infirmities, if we have made them the occasion of obtaining more grace.—Wesleyan Methodist.

A Saint of the Congo.

Baraweni, the greatly beloved of all our missionaries, and the best of all our evangelists! After a time of patient suffering, during which he never ceased to witness for Christ, he has been called to higher service. He was called by grace in the early days of the work of the Heart of Africa Mission. He responded to the call and yielded his life to the proclamation of the Gospel to the people from whom he had been gathered out. The following account has been written by Mrs. Alfred Buxton of Baragweni as she knew him.

Baragweni came into our lives in the early days of Nala, 1916, and he came to stay. I remember the first time I saw him. We had not long settled in our first home. There had been much talk of Baragweni, but he was away when I arrived in Nala. Then he came —one morning I found him on our verandah. He was of unprepossessing appearance with an untidy sort of face; his skin pitted as if with smallpox, and I wondered why every one had been saying—Baragweni this and Baragweni that . . . and wait till you see Baragweni, etc. But under that disappointing exterior there was a heart of gold. And a heart of gold is never worn on the sleeve—it takes time to find it.

The days and months went by, and somehow we all seemed to turn to Baragweni for everything. Two lady missionaries go to a native village for a week's meetings, Baragweni must go as escort; there is a difficult bit of work to be done with a neighboring chief. Baragweni must take the message. He was the friend of every missionary, one of God's true gentlemen. So on the night when Sambo died, our first convert, and Elder of Nala Church, we all turned to Baragweni—"Of course there was Baragweni"—so he became, without any question, the leader of the Nala Community.

He must have been near forty when he was converted. The incidents of his conversion I do not remember; but the surprising thing was that a man of his age should learn to read.

I said to him once, "How is it, Baragweni, that you can read, and these fellows in Class I, much younger than you, cannot even grasp aeiou?" "Ah!" he replied, "it was this way, I used to smoke hemp . . . and it makes your eyes go zaba-zaba—nothing you look at stays still—and I went to school at two o'clock and the 'A' used to be dancing this way, and 'E' would be dodging that way, and I never could keep track of them, so far a long time I never moved out of Class I. Then one day I realized it must either be hemp smoking or reading, and I determined it should be the reading of God's Word. Twelve o'clock came and, instead of lighting my pipe as usual, I got up and walked to a sheltered place behind my hut. Here I knelt down and said, 'O God take away this desire to smoke, and help me to read Thy Word'." He said he got up from his knees, and the desire left him from that time—he never again took up his pipe. Two o'clock found him in school, and for the first time he saw a e i o u all steady on the board, and with triumph he added: "And I was out of Class I in a week!"

Once I saw him angry. At the end of a market day in Nala a shindy broke out along one of the roads over a bowl of wine. A market row was always an unpleasant excitement; you never knew where it would end, with twelve different tribes at least represented, and six hundred natives congregationed together. The missionaries were sent out to guard the roads so as to keep the crowd from increasing. A new missionary recognizing Baragweni, barred his road and would not let him by. His indignation at being kept from his white man's side while he was in danger knew no bounds; he was inconsolable. No explanation was of any avail, and we had to leave him to go back to his hut and let time heal it.

I have many pictures of Baragweni; he stands and leads in prayer at the Friday night prayer meeting, so quiet, so humble in his approach to God—just a silhouette of him as he stands against the light of the fire—lifting us up to God in prayer. Or again, he is preaching in the Nala Church on a bright Sunday morning, pouring out the thoughts which had given him, may be in that same sheltered spot behind his house where he had found such wonderful deliverances.

It was an inspiration to hear him expound the Word. Every morning about 5:30, or as soon as it was light, he might be seen sitting by a fire outside the door of his house reading his Bible. He had a great love for God's Word, and this was the secret of the life he lived.

Taking an evening stroll round the

compound, we pass his house. There he sits by the fire, out in the open, with his wife, her loud voice and rough ways seem a contrast to his quiet, Spirit-filled life. We read of the Saviour that "as He prayed the fashion of His countenance was changed," and it is the same with His followers. Contact with Jesus can change the ugliest, sin-stained face and give it a refinement, a strength, and a transparent honesty, which is most remarkable.

And how unselfish he was! The Poko Elder got disgruntled because his pay was not large enough to provide him with shoes—he must have shoes. Baragweni goes to his precious box. See him take out his only pair of shoes and send them to him.

The last picture is the best of all. A quiet night under the stars, a little company round the fire. I hear the strains of an old banjo and they sing—

Only trust Him, only trust Him now,
He will save you, He will save you now—

the tilt of his head upward, and his eyes looking out beyond the palm trees and the starry sky, to the very gate of heaven.

Yes, Baragweni did what many of us failed to do; he, a black man, lived as he prayed. What he sang by the firelight, he carried out next morning. Yes, his heart trusted in Him and he was helped; helped through the long, long march; helped in his temptations and through the days of trial and difficulties; helped when he came to pass over to the Other Side. Now he rejoices with many another who had gone on before, in the City which hath no need of the sun, neither of the moon, to shine in it, for the glory of God lightens it, and the Lamb is the Light thereof.—Selected.

God of the Starry Night.

"O God, whose wisdom speaketh in the order of the Universe, who hast set the stars in their places, and who tenderly guidest the littlest insect that crawls upon the earth.

"Thy love rises higher than the firmament and Thy sympathy is deeper than the depths of the sea. Thou rejoicest greatly in our gladness and Thy tenderness shall accompany us through the depths of our anguish.

"Thy harmony is beauty and Thy riches are when man, for Thy sake, serves his fellowman. We bless Thee for all that Thou hast done for us in the past and we glorify Thee for whatsoever Thou has prepared for us in the future, lest when we meet joy we may forget Thee and when we meet sorrow we may not see Thy hand leading us.

"Thou hast bidden us to Thy Table and there Thou hast touched us with Thy very life. Thou hast looked not upon our short-comings but upon our necessities, and Thou hast joyfully bestowed upon us more than we did think to ask.

"As the sun warmeth the earth and calls it to blossom and as the rain maketh it to be fruitful, even so Thy love shining on our hearts calls us to high endeavor, and Thy life touching our lives shall enable us to be fruitful in Thy service.

"Thy people are weak, but Thou art strong for them; they are poor, but Thou art rich for them. Thou laborest for Thy children by night and by day, and though they wander from Thy paths yet art Thou ever preparing fresh ways by which they may approach Thee.

"Thy door is ever open and Thy love is ever bidding us enter.

"Without Thee, O Lord, we are as the sand of the desert, which the wind tosseth about and it knows not whence it came and cares not whither it goeth and it bringeth forth food neither for man nor beast.

"But when Thou hast touched us we shall become as the fertile ground on which Thou mayest bring forth abundant fruit to nourish those who dwell there and to make glad the hearts of those who pass thereby."—H. K., in Canadian Churchman.

I Hate War.

I hate war.

I hate war because I know its folly—I have watched it waste the substance of the world.

I hate it with terror—the terror of one who has known the sting of its torture and the frenzy of its fear.

I hate it with passion—the passion of one who has held its dying against his breast.

I hate its disillusionment—the disillusionment of one who has gathered up its bloody fragments and remembered its broken promises.

I hate it with agony—the agony of one who has sons to be numbered and daughters to be offered should its guns grow hungry again.

I hate war

I hate it for the crimson bubbles on all seas for the poisoned breath it gives to the wings of the wind and for its fences of skulls that girdle the globe.

I hate it for the men it maims—bodies mutiliated, eyes blinded, limbs severed, faces that shut forever behind masks.

I hate it because of the young men it splits upon bayonets and scatters like offal across continents sown to passion and watered with blood.

I hate it because of the child it orphans and the bride it widows.

I hate it because of the betrothed it leaves unmated, the father it makes sonless, and the mother it robs of the fruit of her womb.

I hate it because of the unborn slain in the loins of the potential fathers it destroys.

I hate it because of the evil passion it unleashes to feed upon the innocent.

I hate it because of the virgins it casts to the lions of lust.

I hates war.

I hate it for its ruined cities, hate it for its polluted rivers, hate it for its desecrated altars.

I hate it for the good-will it destroys, the truth it perverts, the lie it exalts, the murder it decorates, the brotherhood it despoils and the black damp of suspicion it hangs over all the lounlils of man.

I hate war—but I believe; believe that the song of the angels above Bethlehem is a prophecy; believe that right is ultimate might; believe in the fatherhood of God, in the brotherhood of man, and have cast the anchor of my faith behind the Prince of Peace.

I hate war and I believe. And because I both hate and believe, I hear the trumpet of the dawn when nations shall beat their swords into ploughshares, their spears into pruning hooks, and when men shall learn war—No more forever.—Daniel A. Poling.

A Christian man once said, "I have been seeking that blessing for about thirty years." "Brother, it is nearly time you got it then," was the swift rejoinder. And the writer of the story then remarks, "For all these thirty years that man was crying, 'O God, give—give—give!' While God in His wondrous grace had been bending over him and saying, 'Oh, my child, take—take—take!'"

Carry religious principles into common life, and common life will lose its transitoriness.—Caird.

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For the Young People

TO THE NEW CRUSADERS.

Lo, in the east the sunrise!
Reveille sounds today;
You have your marching orders;
Your Captain leads the way.

Your foes are strong—and deadly,
The weapons that they wield,
But every point is blunted
In contact with Faith's shield.

Ah, not in noise of battle,
Or shriek of shot and shell,
The victory of the Lord is won
Against the powers of hell.

On shining heights of heaven
Angelic warders keep
Their holy watch, while over all
The eyes that never sleep.

Follow the mighty conflict,
Till, with the victory won,
Your Captain, Christ, acclaims you,
Soldiers of mine: "Well done!"

—Charlotte Beaumont Jarvis.

Panyam's Leopard.

Panyam was a little girl of thirteen living in Africa. She once came out at the head of her class for attendance at the small local Sunday school, and her unbroken record meant no easy thing. She was brought up to work hard from sunrise till the great fiery ball "fell asleep under the earth." Once or twice a week she had to go about ten miles into the "bush" for firewood. This took up the whole day, but, even, when she got home at night, she must help her mother cook the evening meal for her father and brothers. Then the corn must be ground for tomorrow's breakfast, and the days she did not go to the "bush" were spent in hoeing the garden with the heavy baby on her back.

It was the singing of a Christian hymn by one of the neighbor's children that caused Panyam to resolve to go to Sunday school.

"Ayo," she said, "how do you make your voice wriggle up and down like that?"

"Easy! Easy!" said Ayo with a proud toss her little fuzzy head, "You should hear our teacher! Why, Panyam, you should come and be taught, you have such a big voice."

Now, her voice was the pride of Panyam. Every one told her it was extra good, and certainly it was unusually loud and strong for a small girl. From that day forward, Panyam was eaten up with the desire to sing like Ayo, and she did not mind what she did, as long as she could get to Sunday school to learn the "wriggly tune," as she called them. It was a terrific scramble to get her work done so as to get off to the school, but Panyam had a will that about matched her voice.

"Our eldest daughter is singing all those Foreign Jesus songs," said Panyam's granny one day to her mother. "By and by she will become lazy, proud, and rebellious. She will despise her parents, and tell us we ought to keep the hut cleaner and be washing ourselves all the time. Be warned in time and stop her going, or bitter fruit will spring up in the home."

Panyam's mother agreed; she was ignorant and believed all the witch doctor told her about the evils of "the Foreign way." She did not, however, immediately forbid her daughter to attend the Sunday school; perhaps she felt the little girl's will might find a way.

Instead she chose Sunday as the day for Panyam to go to the "bush," knowing well she could never get home till evening.

Panyam pretty well guessed the reason, and saw it would be of no use to protest or beg for permission to go another day. She had grown not only to sing many "wriggly hymn tunes," to her satisfaction, but she had also acquired a childlike faith in God. Therefore, Panyam prayed earnestly for some "little pathway to open up through the jungle of her difficulty.' She also set her nimble wits to work.

She was rather popular in her village, and some of the younger children were fond of her. She would sing to them when she was hoeing the garden, and she was always smiling and never bad-tempered. So when she asked them to go with her to the "bush" and help her to get more grass and fuel on Saturday afternoons, they thought it a great advenure, and willingly agreed. Panyam had also won a much coveted red bead necklace as a prize for attendance at Sunday school, and this was to be lent out for so many days to all who came and helped her.

Her mother said nothing when the usual supply of wood was brought in on Saturday night. She was secretly proud of her daughter's clever ways, but she dared not oppose Granny, who was a powerful old dame, whom none dare offend for the peace of the family.

One evening when Panyam and two other little girls were very busy cutting the tall grass, they heard a terrible roar like a leopard's from the jungle close beside them. The children screamed, and, dropping their hooks, they tore away home as if not one but a hundred wild beasts were after them! Only Panyam stood still, her eyes full of terror, yet unwilling to run away without the all-important fuel. She tried to calm her fears and go on with her work.

"It may not come here at all. If I make a fire and keep shouting it will likely be scared." So, quick as lightning, she struck two flints together and set a bundle of the grass and twigs alight. But alas! this leopard wanted something more than that to frighten him away, and the noise of his approach came, still nearer. He was almost in sight, when Panyam, who had carefully marked a tall banyan tree near by, made a flying leap, and swung herself safely up on a topmost branch.

The leopard, a curious starved looking animal, so undersized that it looked as if it had never enjoyed a single decent meal in its life, paused at the foot of Panyam's retreat. She was singing now at the very top of her voice to keep her courage up, and was also hoping to attract any one who might be near. In her heart she kept praying God to save her, and she fully believed that in some wonderful way He would.

Somehow the leopard did not seem so dreadful now that he was so near. Panyam, in the strangest way, seemed to have suddenly lost all fear of him. In fact, she could almost have laughed at him, only she thought perhaps she had better not, especially as he seemed to be thinking about climbing the tree.

Suddenly a shot rang out from the jungle, and in a flash the leopard seemed to wriggle right out of his skin, which he toosed away and ran for his life with a cry of human terror!

Panyam was so astonished that she slid down to the ground with a cry of surprise. Then, in a moment, she understood everything! Her mischievous brother Dakum had likely been bribed by Granny to disguise himself in an old leopard's skin which her father was waiting to sell. Well, their plan of frightening her had not achieved its purpose.

As Panyam was chuckling to herself while she was gathering up her bundles of twigs a European appeared through the jungle.

"Seen a leopard about here?" he asked. "I am sure I caught sight of one just about this spot."

"Oh, Great Excellency, it was only this skin which my father desires to sell. Please follow me home, and if you want to buy it he will talk a proper price."

Now, the young sportsman was extremely anxious not to sail to America without some such trophy, and he was prepared to pay for the skin so generous a sum that Panyam was praised and congratulated by every one on her sharp wits.

"Let the girl go to Sunday school," said her father. "It gives her courage and teaches her many useful things. Any one will be glad to swallow her Foreign flavor if she continues to act with such ability."—A. O. Stott, in S. S. Times.

Washington's Faith.

At this time when the memory of the nation turns to the man who was so large and heroic a figure in its first era, and to whom its debt of gratitude will ever remain so large, it is both pleasant and helpful to remember that among the sterling qualities for which Washington is held in honor, not the least was his strong and unswerving Christian faith.

Taught by a Christian mother, Washington's religion, deep and unobtrusive, as was the nature of the man, was from boyhood to death part of his daily life. It strengthened and sustained him in every hour of trial, and kept him brave, sincere and uncorrupted in the time of depression, of temptation and of power.

As a young man, but little over twenty, when about to join the ill-fated command of Braddock, he wrote to his mother, who, motherlike, feared for him to take the risk, "The God to whom you commended me, when I set out on a more perilous errand, defended me from all harm, and I trust He will do so now." And his letters and journals and actions through life showed that he never lost that unfaltering trust, a trust that nerved him for great undertakings, and gave him confidence to meet grave dangers.

Washington was reverent of everything that was sacred. The impression that the profane use of the name of God made upon him is shown by this order issued while he was Commander-in-Chief of the Army:

"Headquarters, Moore's House,
"West Point, July 9, 1779.

"Many and pointed orders have been issued against the unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever; his feelings are continually wounded by the oaths and imprecations of the soldiers whenever he is in hearing of them. The name of the Being from whose bountiful goodness we are permitted to exist and enjoy

the comforts of life is incessantly imprecated and profaned in a manner as wanton as it is shocking.

"For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful."

Words that ring as true as when they were uttered more than a hundred years ago.—Exchange.

For The Southern Churchman.

NOT ONLY WITH OUR LIPS, BUT IN OUR LIVES.

E. Elizabeth Bateman.

It matters not how well we speak, or long,
Our acts alone will make our words prove strong.
This is our test, no other ever thrives;
Not only with our lips, but in our lives.

Since Christ our Saviour dwelt among men here,
This proof He asks of us, who hold Him dear;
To feed His lambs and help men break their gyves,
Not only with our lips, but in our lives.

Dear Father, then for wisdom we will pray,
That we may give Thee service day by day;
And show Thy wondrous live to him who strives;
Not only with our lips, but in our lives.

A True Story of a Common Cat.

As the cold winds begin to blow and there is a hint of heavy snows in the air, and as we sit closer at home and feel grateful for comfort and security, my mind goes back for some few years to a high hilltop in Berkshire county, and a yellow cat, roaming the dark woods at night and living as cats may in the wild country. This is the story of "Tommy." It is a true story; there is something of tragedy in it, much of drama, a deal of mystery. It has a happy ending.

Back thirty years ago my parents bought an old farm in the town of Otis, but some five miles from the village. A remote, isolated, beautiful place, the house perched on the hill, about 1,800 feet above sea level. Standing on the front piazza one looked across a rolling expanse of low hills, and on the horizon stretched a purplish haze of mountains melting into the sky. Behind the house the slope rose another fifty feet, to a bare, bleak, stone-cropped summit whence the watcher saw a great sweep of horizon, with Mt. Tom, Greylock, Monadnock and, on clear days, the Catskills in the distance. Woods of maple, beech, oak, birch and pine, with some ash and other trees swept like a benediction along the slopes of our farm.

When we took over this great old place there went with it, along with farm tools, horses, Jerseys cows, and other farm necessaries, two cats—"Tommy" and "Beauty." If ever there was a married couple, here was one! They were devoted. When Beauty had her little family of yellow kittens to care for, Tom provided her with wild food. The house gave her milk and odds and ends, but it was Tommy's delight to bring her field mice, and we could see him come across the mowing with a mouse in his mouth. Now, let's keep clear of moralizing at this point on the hunting proclivities of cats. I have no quarrel with them. I may write something about this some day, but not here. I love birds, and all living things; but I will not judge the cat, or other animals who are as the Lord made them. Just as the fact let it be said that Tommy brought Beauty field mice, not birds.

But that is not the story. The hired farmer who had charge of the place owned several dogs. It is not easy to mix dogs and cats, unless they have been brought up together. Here is another of nature's ways with which I shall not quarrel. The facts in this case were that Beauty, after some months disappeared. We always supposed one of the farmer's dogs killed her, and we mourned her. Tommy remained a short time after Beauty went, and then disappeared. We felt sure he had also fallen a victim to the dogs, and we mourned again—and even more, for Tommy was a most engaging cat, firm-fleshed, sleek, responsive, soft-furred—not like a city tomcat, but a bit of wild life consenting to human companionship.

We did not forget Tommy, and often spoke of him as of friend lost. Time passed, and with it the farmer's reign. On a spring day he packed his household goods on wagons, prepared to depart with his family on the morrow.

On the day he packed his wagons, Tommy reappeared. He sat perched on one of the highest rafters in the great old red barn, safely out of reach of dogs or men. There the old fellow sat, leaning his head over and watching the goings and comings of those beneath. We called him, tried to tempt him with a saucer of cream; but he moved not. Night came, and on the high rafter slept, or watched, Tommy.

The next day the farmer, his family and his dogs, departed. The caravan had not gone a quarter of a mile down the road when Tommy came trottting and chirruping to the west door of the house. He rubbed, purring and joyous, against our legs, arched his fine yellow back, nosed into once-familiar corners

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of the kitchen, and then settled down, crouching, to a saucer of cream, his tail gently swaying at the end, lapping contentedly the renewal of things as they had been.

Where had he been? All through the last half of the summer before through the winter—and they have old-fashioned winters in the Berkshire hills—through the melting spring, Tommy must have ranged the fields and woods, living maybe in deserted, tumbled-down barns or sheds, perhaps in caves or other natural shelters. Tommy for those long months had gone wild. He had skipped back some thousands of years to the time when his kind were self-sufficient wanderers of the woods.

But, and here is the point of the whole story, while he had gone wild in his way of living, the ties of civilization had stuck. The claim of human companionship had stayed with him. Else, how was it that he made his reappearance on the very day that the farmer's loaded wagons stood in the yard?

I feel sure about Tommy. He liked us; and though circumstances told him he must make his living elsewhere or perish before hostile forces, he kept his eye on home. Like some wandering exile, he crept close in the dark hours, and peeked in the lighted windows. The thought of warm firesides, of stroking hands, of saucers of food by the kitchen stove, the memory of a pleasant couch or chair in the living room, a thought of his favorite spot in the spring sunshine on the south steps—these lived with him.

Tommy had faith in us, in the future, in the gods of nature, and the gods of homes and friendship. Very likely cats have their gods. So he watched and waited, patiently, unspoiled. He came back.

Tommy lived his span of life, a good cat, loyal to his friends, faithful to the demands of cat nature. He has gone to the place for good cats; and in Our Dumb Animals.

How Mary Made Friends.

Mary was a very fortunate little girl. She lived in a nice home with a lovely lawn all around and plenty of room to play. She had any number of toys, but still she was not quite happy. "I don't see," she said to her Aunt Mary one day, "why all the children will stay over at Jane's and play with her so much more than they will play with me. Her dolls are not half so nice as mine, and she has hardly any toys. Besides, she isn't very pretty and her hair is as straight as a stick. And look how much more room we have here."

Now, Aunt Mary loved her little namesake very much, and she hated to see her unhappy. So she was sorry to have to say what she felt was the real reason that Mary was alone so much of the time. "You know," she said slowly, stroking her little niece's bright curls, "straight hair does not necessarily make one unattractive. Haven't you often heard Grandma say that 'Pretty is, as pretty does?' Maybe Jane is nicer about letting the other children play with her dolls and her toys than you are. Does Jane ever say 'Don't take that carriage, that's mine?' I don't believe she would ever say to the other children, 'You'll have to play this game that I want, because aren't we playing on my lawn'?"

Then Mary's little head began to hang down a bit. She remembered having said almost exactly those words. And she remembered, too, some things she felt sure Aunt Mary didn't know about, how she had hid her candy and just slipped bites of it when the others were around and she thought they weren't looking, and other things like that.

Then she glanced up, "Aunt Mary," she asked slowly, "do you think if I wouldn't be selfish that the other children would like better to play with me?"

"Well," answered her aunt, "I couldn't be sure, but I don't think selfish people have so many friends and they are never as happy as their unselfish friends even if they have ever so many more toys."

"All right," said Mary, "you don't know, and I don't know, but I'm going to find out if being selfish has kept me from having friends."

She was as good as her word and often after that when she wanted to ride her bicycle herself she would remember just in time and say, "Let's take turns riding so we can all have fun." She learned to play the games which her playmates wanted and she was surprised to find that very often they would make her choose a game. She found, too, that a little bit of candy shared with her friends tasted better than lots more eaten "on the sly."

It was not long until the children all came to Mary's lawn to play, Jane along with the rest. Before Mary was through her lunch, she would hear, "Aw, Mar-ee," and she nevermore had to beg her friends to come over and play with her.

All things that can be thought, or seen, or told, or handled, are as nothing in comparison with those things that can neither be thought nor seen, nor told, nor handled.—Giles of Assisi.

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WANTED, BY THE GIRLS' FRIENDLY Society, a housemother for one of its Lodges. Address "G. F.", care of Southern Churchman.

Deaths

AMBLER: Entered in life eternall February 4, 1930, at her home in New Brighton, Staten Island, ELSIE M., wife of Charles Edward Ambler and mother of Humphrey Ambler. Funeral services were held at St. John's S. I., February 5th. Interment in Zion Churchyard, Charles Town, West Virginia.

EUGENIA CARTER CASSATT.

By Her Friend, Deborah Brock.

Shortly after the ending of the World War a group of women war workers were gathered at their headquarters in Philadelphia and were discussing the various women with whom they worked. How difficult many of them had been, and how scheming for notoriety and decorations were even some of the best of them! It was the seamy side of their excellent work. "Well, there's one woman who has come out of it unscathed," said one of the group, "that's Mrs. Gardner Cassatt. She has worked with the most difficult people, and made them work together, keeping them in a good humor with her amusing talk and, when they were unreasonable and trying, with a quick rebuke making them ashamed of themselves. The work no one else wanted to do she quietly did while others were discussing it, and she sought no recognition or reward." To this the whole group agreed.

One of the greatest belles Philadelphia ever had, and always a leader in social life, she stood for what was highest and best, and everyone knew where she stood. The "singular gifts of the Holy Ghost" with which she was endowed (and all who knew her agreed she was a unique personality) she used for the glory of God. The tongue, that unruly member, so often used for evil and to injure others, was by her used to give pleasure. Many were the lives she brightened with her gay and witty talk, and many sad and lonely persons, rich and poor, were made happy by her visits. Busy woman as she was, she always took time for this Everyone in need was her neighbor, especially the members of her own parish; and how she loved St. Mark's! If there were prayers for the sick and afflicted, she wanted to know who was prayed for, and was the first to call to see what she could do. She never sent. Her hand was always in her pocket to help when such help was needed. "Thank you so much for letting me know. Of course I want to help," was her invariagle answer when asked to contribute to something in the parish. And her giving meant sacrifice and self-denial. During the war, when it was difficult, and sometimes impossible, to get coal, she told the worker in the charity organization in her ward and the Sisters at our missions to come to her cellar and get a bucket of coal if they needed it and couldn't get it for their poor people. They did, and she suffered. "Just like the saints," said someone to whom I told this story, and of course it was.

She was a leader in Red Cross work, president for several years of St. Mark's Auxiliary, was chairman of the hospitality committee for the Priests' Convention of 1924, and for twenty-two years assistant to the chairman of St. Mark's League of Intercession. No one wrote as many notes and mailed as many circulars as she did for our days of intercession, but that was the smallest part of her work. Her whole life was a life of prayer and a hidden life. "I hear Mrs. Cassatt goes to St. Mark's every day to pray. I never knew she was that kind of person," said someone who had only known her socially. "That is why she is that kind of a person, the most charming and attractive person you know," I replied. This had been her habit for over half a century. "It is not in gloom and hardness, but with a reckless gladness of the saints, the careless and light-hearted glee of children, that we must look for the crashing of ramparts and fall of Jericho. Dullness will never master the flaming dragons of sin."

A Catholic life, the product of Catholic faith and practice; and when last August the call home came to her I think she answered as usual: "I was glad when they said unto me, Let us go into the house of the Lord."

An ardent writer on the spiritual life has said that a deply spiritual person will be so pleasant that all persons of good will will want to be continually in his or her company. Such a person was Eugenia Cassatt. May she rest in peace.

Mrs. Eugenia Carter Cassatt was the daughter of Dr. Charles and Ellen Newman Carter, of Philadelphia, Pa., and granddaughter of Mr. William Carter, of North Wales, Caroline County, Va.

IN MEMORIAM.

The Rev. George Otis Mead.

In the passing of the REV. GEORGE OTIS MEAD, many have lost a true and faithful friend and the Church a more than usually useful member. His geniality and cheerfulness widened his influence with Clergy and Laity as the years went by. This he used with fine and telling effect as new opportunities for service opened up in his one thought and purpose of advancing the Cause of Christ.

Limited in his boyhood in educational advantages, because there were no schools at that time so shortly after the War, he bravely overcame the want of them. With inspired use of splendid endowment of an attractive personality, it is doubted if any man ever met their varied and various requirements and exactions, with better success than he as he measured up to many departments of the Church as opportunity presented themselves, enlarging and strengthening them with his benign and helpful influence.

As mission preacher in his early life he was of the best; he touched Church Extension Fund to make it a success in his department; the Sunday schools in his own and other Dioceses got new impulse and inspiration in his energetic and practical presentation of the cause; the rural churches which he faithfully served still recall his ministrations in their behalf with cordial affection; while the town and city churches through which he passed to a splendid culmination of a successful ministry in Christ Church, Roanoke, add their willing testimony to the uplifting and benignant influence of a simple and Godlike ministry.

Limitation in education and others of like nature are no bar to success in preaching the Gospel of Jesus Christ or living a life of righteousness, if the effort is entered into, under God's guidance, with the same simple hearted, energetic sincerity which actuated every motive and purpose of George Otis Mead. He goes back to God, leaving a splendid example for praise and emulation.

May God put His hand on the pain of his sorrowing loved ones and enable them to forget in time their loss, as they contemplate him as he enters for eternity into that "rest that remaineth for the people of God."

JOHIAH R. ELLIS.

REV. THOMAS NICHOLAS DUNSCOMBE.

The REV. THOMAS NICHOLAS DUNSCOMBE, M. A. (T. E. D.), Vicar of Acklingon, S. O., Northumberland, England, died at the Vicarage January 24, 1930, aged 72. The survivors are a son, Dr. King Dunscombe, of Shanghai, China, a daughter, Rita, wife of Captain Thomas Bartlett, I. A., two grandsons, four sisters, two lived with him in the Vicarage, Mrs. Guille Cox, of Vancouver, B. C., and Mrs. Seth A. Mills, of Riverdale, Md. Mr. Dunscombe was unwell for some time. Influenza set in. He held service in church the Sunday before his death; became unconscious and died peacefully on January 24th. Funeral at Acklington on the 27th. S. A. M.

IN MEMORIAM.

Rt. Rev. Beverley D. Tucker.

On the eve of our annual report going to press, February 6th, the Executive Board of the Woman's Auxiliary held a meeting which was opened with a memorial service for Bishop Beverly D. Tucker and the following resolutions were adopted:

Whereas it hath pleased Almighty God to remove from this worlds' sphere to a higher one our beloved Bishop

Be it Resolved, That the Woman's Auxiliary of the Diocese of Southern Virginia record the deep sorrow that we experience in the loss of so true a friend, shepherd and counsellor, whose simplicity, democracy and godliness have endeared him to all who knew him. His interest and love for the work and members of the Woman's Auxiliary so long an inspiration, will continue with us in the life of the Auxiliary, and his absence will be keenly felt in our Diocesan meetings.

Be it further Resolved, That a copy of this resolution be sent to the family, to the Diocesan Record, to the Southern Churchman and printed in our annual report.

Respectfully submitted,
MRS. FRANK HOLLADAY,
MRS. CHARLES GRANDY,
MRS. R. B. SPINDLE,
MRS. WALTER WHICHARD,
MRS. RICHARD McILWAINE,
MRS. JOSEPH D. DEAL,
Committee.

A CONFEDERATE CATECHISM.

(Continued from back page.)

12. Did Lincoln, by his conquest of the South, save the Union?

No; the old Union was a union based on consent; the present Union is a great Northern nation based on force and controlled by Northern majorities, to which the South, as a conquered province, has had to conform all its policies and ideals. The national authority is only Northern authority. Today the Executive, the Cabinet, the Supreme Court, the Ministers at foreign courts are all Northern men.

13. Could Lincoln have saved the Union by some other method than war?

Yes. If he had given his influence to the resolutions offered in the Senate by John Jay Crittenden, the difficulties in 1861 would have been peaceably settled. These resolutions extended the line of the Missouri Compromise through the territories, but gave nothing to the South, save the abstract right to carry slaves to New Mexico. But most of New Mexico was to barren for agriculture, and not ten slaves had been carried there in ten years. The resolutions received the approval of the Southern Senators and, had they been submitted to the people, would have received their approval both North and South. Slavery in a short time would have met a peaceful and natural death with the development of machinery consequent upon Cyrus M. McCormick's great invention of the reaper. The question in 1861 with the South as to the territories was one of wounded pride rather than any material advantage. It was the intemperate, arrogant, and self-righteous attitudes of Lincoln and his party that made any peaceable constructive solution of the Territorial question impossible. In rejecting the Crittenden resolutions, Lincoln, a minority president, and the Republicans, a minority party, placed themselves on record as virtually preferring the slaughter of 400,000 men of the flower of the land and the sacrifice of billions of dollars of property to a compromise involving a mere abstraction.

14. Does any present or future prosperity of the South justify the War of 1861-1865?

No; no present or future prosperity can make a past wrong right, for the end can never justify the means. The war was a colossal crime, and the most astounding case of self-stultification on the part of any government recorded in history.

15. Had the South gained its independence, would it have proved a failure?

No. General Grant has said in his Memoirs that it would have established "a real and respected nation." The States of the South would have been bound together by fear of the great Northern Republic and by a similarity of economic conditions. They would have had laws suited to their own circumstances, and developed accordingly. They would not have lived under Northern laws and had to conform their policy to them, as they have been compelled to do. A low tariff would have attracted the trade of the world to the South, and its cities would have become great and important centers of commerce. A fear of this prosperity induced Lincoln to make war upon the South. The Southern Confederacy, instead of being a failure, would have been a great outstanding figure in the affairs of the world.

16. Were the Southerners "rebels" in seceding from the Federal Union?

The Southerners in seceding from the Federal Union were no more rebels than the Americans in 1776 in seceding from the British Union. These last called themselves "Patriots," not rebels. Both Southerners and Americans in 1776 acted under the authority of their State governments. The Freesoilers in Kansas and John Brown at Harper's Ferry were undoubtedly "rebels," for they acted without any authority whatever in using force against the Federal Government, and Lincoln and the Republican party, in approving a platform which sympathized with the Freesoilers and bitterly denounced the Federal Government, were rebels and traitors at heart.

17. Did the South, as alleged by Lincoln in his messages and in his Gettysburg speech, fight to destroy popular government through the world?

No, the charge was absurd. Had the South succeeded, the United States would still have enjoyed all its liberties, and so would Great Britain, France, Italy, Belgium, Switzerland and all other peoples. The danger to popular government came from Lincoln himself. In conducting the war, Lincoln talked about "democracy" and "the plain people," but adopted the rules of despotism and autocracy, and under the fiction of "war powers" virtually abrogated the Constitution, which he had sworn to support.

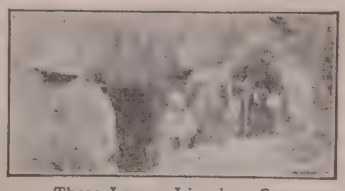
18. Was Lincoln's proclamation freeing the slaves worthy of the praise which it has received?

No, his proclamation was a war measure merely. He had no humanitarian purpose in view, and only ten days before its issuance he declared that "the possible consequences of insurrection and massacre in the Southern States" would not deter him from its use, whenever he should deem it necessary for military purposes. (Nicolay and Hay, **Complete Works of Abraham Lincoln, 11, p. 225.**) In his second inaugural message, while professing "malice to none and charity to all," he slandered the South by describing the slave owner as an incarnate demon, who did nothing but lash his slaves, without giving the least requittal for their service of 250 years! The Southerners took the negro as a barbarian and cannibal, civilized him, supported him, clothed him, and turned him out a devout Christian. Booker T. Washington admitted that the negro was the beneficiary rather than the victim of slavery.

19. Would Lincoln have saved the South from the horrors of Reconstruction if he had survived the war?

No, Lincoln had shown no kindness to the South while he lived, and there is no reason to suppose that he would have done so had he survived the war. His war violated every law of humanity, and instead of offering pardon to every one who would submit, as the British General Howe had done in his amnesty proclamation of November 30, 1776, Lincoln in his amnesty proclamation of December 8, 1863, excepted from the benefits of his proclamation everybody in the South of any leading intelligence. It is absurd to ascribe Andrew Johnson's policy of Reconstruction to Lincoln, for Lincoln in his proclamation of July 8, 1864,, professed that he was not bound up to any fixed plan whatever. The closest companion of Lincoln and the master mind of his Cabinet was Edwin M. Stanton, who hated the South and all that concerned it. President Johnson to his credit, drove him from his Cabinet. Lincoln's reputation for kindness is based upon a number of trivial incidents and on his knack of juggling with words and using rhetoric to cover his absurd and oftentimes outrageous statements by a jingle of sentences.

(A Confederate Catechism in pamphlet form can be had from Dr. Lyon G. Tyler, Holdcroft, Va.)



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A CONFEDERATE CATECHISM

THE WAR OF 1861-1865

By LYON GARDINER TYLER

1. What was the cause of secession in 1861?
It was the fact that the Union consisted from the first of two jarring nations having different interests, which were brought to the breaking point in 1861 by the intemperate agitation in the North against everything Southern. The breaking point was nearly reached in 1833, when the North sought to impose upon the South a protective tariff. It was finally reached in 1861, when after unmitigated abuse of the South, a purely Northern president was elected by purely Northern votes upon a platform which repudiated the decision of the Supreme Court of the United States authorizing Southerners to carry their slaves into the territories. This decision gave no material advantage to slavery, as none of the remaining territorial domain was in any way fit for agriculture, but the Southerners resented the attitude of Lincoln and his party as a challenge to their constitutional rights and as a determination on the part of the North to govern the Union thereafter by virtue of a mere numerical majority. There was no real peace, and the South seceded because it wanted peace and not strife or war.

2. Was slavery the cause of secession or the war?
No. Slavery existed previous to the Constitution, and the Union was formed in spite of it. Both from the standpoint of the Constitution and sound statesmanship it was not slavery, but the vindictive, intemperate anti-slavery movement that was at the bottom of all the troubles.

3. Was the extension of slavery the purpose of secession?
No. When South Carolina seceded she had no certainty that any other Southern States would follow her example. By her act she absolutely shut herself out from the territories and thereby limited rather than extended slavery. The same may be said of the other seceding States who joined her.

4. Was Secession the cause of the war?
No, secession is a mere civil process having no necessary connection with war. Norway seceded from Sweden, and there was no war. The attempted linking of slavery and secession with war is merely an effort to obscure the issue—"a red herring drawn across the trail."

5. What then was the cause of the war?
The cause of the war was the denial of self-government, by Lincoln, to 8,000,000 of people, occupying a territory half the size of Europe. Lincoln himself said of these people that they possessed as much moral sense and as much devotion to law and order as "any other civilized and patriotic people." Without consulting Congress, Lincoln sent great armies to the South, and it was the war of a president elected by a minority of the people of the North. In the World War Woodrow Wilson declared that "No people must be forced under sovereignty under which it does not choose to live."

6. Did the South fight for slavery or the extension of slavery?
No, for had Lincoln not sent armies to the South, that country would have done no fighting at all.

7. Did the South fight for the overthrow of the United States Government?
No, the South fought to establish its own government. Secession did not destroy the nation, but merely reduced its territorial extent. The United States existed when there were only thirteen States, and it would have existed when there were twenty States left. The charge brought by Lincoln that the aim of the Southerners was to overthrow the government was no more true than if King George III had said that the secession of the American colonies from Great Britain had in view the destruction of the British Government. The government of Great Britain was not destroyed by the success of the American States in 1783. Nor would the government of the United States have been destroyed if the Southern States had succeeded in repelling the attacks of the North in 1861-1865.

8. What did the South fight for?
IT FOUGHT TO REPEL INVASION AND FOR SELF-GOVERNMENT, JUST AS THE FATHERS OF THE AMERICAN REVOLUTION HAD DONE.

9. Did the South in firing on Fort Sumter begin the war?
No, Lincoln began the war by attempting to land troops at Fort Pickens, in Florida, in violation of a truce existing between the Federals and Confederates at that place. This was long before Fort Sumter was fired on, and Fort Sumter was fired on only after Lincoln had sent an armed squadron to supply and strengthen that Fort. Even supposing that the action of the Confederates in firing on the Fort was unjustifiable, Lincoln was not bound to treat it as a gage of battle. He knew that all the Confederates wanted was a fort that commanded the Metropolitan city of South Carolina. He knew that they had no desire to engage in a war with the United States. Not every hostile act justifies war, and in the World War this country submitted to having its flag filled full of holes and scores of its citizens destroyed before it went to war. Lincoln, without any violation of his views of government, had an obvious alternative in putting the question of war up to Congress, the war-making power. But he did not do it.

10. Why did Lincoln break the truce at Fort Pickens and precipitate the war by sending troops to Fort Sumter?
Lincoln did not think that war would result by sending troops to Fort Pickens, and it would give him the appearance of asserting the national authority. But he knew that hostilities would certainly ensue if he attempted to reinforce Fort Sumter. He was therefore at first in favor of withdrawing the troops from that Fort, and allowed assurances to that effect to be given out by Seward, his Secretary of State. But the deciding factor with him was the tariff question. In three separate interviews, he asked what would become of his revenue if he allowed the government at Montgomery to go on with their ten per cent tariff. Final action was taken when nine Governors of high tariff States waited upon Lincoln and offered him men and supplies. The protective tariff had almost driven the country to war in 1833; it is not surprising that it brought war in 1861. Indeed, this spirit of spoilation was so apparent from the beginning that, at the very first Congress, Grayson, one of our two first Virginia Senators, predicted that the fate reserved to the South was to be "the milch cow of the Union." The *New York Times*, after having on March 21, 1861, declared for separation, took the ground nine days later that the material interests of the North would not allow of an independent South!

11. Did Lincoln carry on the war for the purpose of freeing the slaves?
No, he frequently denied that that was his purpose in waging war. He claimed that he fought the South in order to preserve the Union.

(Continued on page 22)

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"Come unto me all ye that travail and are heavy laden, and I will give you rest."

"Cast all your care upon HIM, for He careth for you."

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

"Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

A MESSAGE FROM GOD

My name is Jehovah. I am that I am. I am a jealous God. My glory I will not give to another. I am seeking a people who will wholly obey Me. Him that honoreth Me will I honor. I am seeking out a real people, a people who do not honor Me with their lips alone, but with heart and mind and life. I am a real God; I want a real people.

There is violence and oppression in the earth, confusion and chaos, selfishness and self-seeking. Many profess with their mouths to love and serve Me whose hearts are far from Me. I am weary of shams and hypocrisy. My heart is hungry for reality, for a people who will love, serve, and obey me. I long for a people who will open their hearts to me. I long, yea, greatly desire, to bless my people. My name has been dishonored, I am wounded in the house of my friends. I am cast one side as one unworthy to be trusted. Do not my people know that I am Jehovah? My name shall be exalted in the earth. I, Jehovah, have purposed, my plans and purposes shall be fulfilled. I greatly desire to manifest forth my glory and power in the earth, but I am hindered by my people. Have not I said unto thee, if thou wouldst believe thou shouldst see the glory of God? But ye have not believed. You have said with your lips you believed, but your actions belie your words.

But I will have a people who will fully trust and obey Me. I am about to pour out My Spirit in greater fulness in the earth. I have only begun to show forth my glory and power as yet. Hear My voice, O my people, give me thine ear and hear what I have to say unto thee.

I am offering now a place by my side in my glory. Thou canst have a seat beside Me on My throne; thou canst rule and reign with Me in glory if thou wilt hearken unto My voice and obey Me. I have said I will not give My glory to another, but thou canst share My glory if thou wilt follow me all the way. Yea, I have called thee out to show forth My glory. I am cramped and hindered by the unbelief and fear of My people. Why will ye not believe Me? Move out into the deep. Enlarge thy borders. Trust Me fully. I will not disappoint you. A goodly land lies before you; corn, wine, oil, milk and honey. I long to lavish upon you all good things, but you must separate yourselves from the world. I must have a people wholly separated unto Myself, then I can work and show forth signs, miracles and wonders in the earth. I have not withheld these because I desired to, but because I could not trust My people with them. But ye shall know and all the earth shall know that I am Jehovah in your midst. My people shall be willing in the day of My power. My name shall be exalted, and My glory shall fill the whole earth.

Have not I spoken and shall it not come to pass? My purposes are ripening fast. The consummation of the age draweth nigh. Hasten, O My people, for golden opportunities are before thee. Look not for worldly honor or praise: I will honor thee.

There is no time to lose. I hasten. I am coming. Get ready for Me. Only those who are separated wholly, unto Me, who have severed all ungodly and worldly alliances, will be caught up

(*Continued on Page 23*)

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To tell it in.

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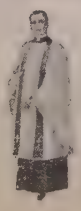
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He loveth thee, but not thy sin;
He would thou shouldst be pure and clean;
That which defileth, cast away;
Thy steps direct in wisdom's way.
Give Him thy heart and soul, and be
His own, because God loveth thee.

In sorrow and trouble, how little comfort there is in ordinary consolations! But when you tell people about what Jesus did and suffered Himself, and how He feels for mourners, you will find that God the Holy Spirit has Himself applied the consolation to their hearts: the word about Christ has been used to bring before them His Person.

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There is no more use in praying without practicing than there is in practicing without praying. You cannot learn to walk without walking, no more can you learn to do good without trying to do good.—Charles Kingsley.

Thou hast taught us that Thou art
Still present in the crowded street,
In every lonely suffering heart
That there we meet.

O God, our Master, help us then
To bless the weary and the sad;
And, comforting the hearts of men,
To make Thee glad.
—Annie Matheson.

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SUNRISE

This Lenten season comes with events and conditions offering us brighter hopes for the future and surer confidence that the promises of God shall be fulfilled than the world ever has known. Therefore, it brings more and stronger incentives to earnest and fervent prayer, humiliation and gratitude than has inspired any preceding generation. Humanity has made more progress toward the reign of peace and righteousness and brotherhood in the last one hundred and sixty years than in the seventeen centuries that had passed since the Crucifixion; more in the last ten years than in all the centuries before.

In 1775, the world had but one republic, that of Switzerland. Since then wars and upheavals have followed each other swiftly, each resulting in distinct advancement, repulsive as they are to read of, fearfully tragic and apparently destructive as they were. Now the strongest nations are uniting in earnest endeavor to outlaw war and end it. We have pacts, treaties, agreements, the international court of justice, the league of nations, the conference at work in London for limitation of naval armament. Cynics and pessimists, those whose thought is directed from the standpoint of twenty years ago, sneer at these efforts, recall the long record of diplomatic treacheries, betrayals of compacts by statesmen and rulers, the complications of jealousies, fears, greeds, ambitions, ignorance. They overlook the vast fact that the masses of the people in all civilized countries have gained steadily in intelligence, become more conscious of the interdependence of mankind, more closely intimate with the people of other tongues and races. While the philosophers of gloom and exponents of despair tell us of the profound and incurable hostilities and dissensions and bloodlusts, the radio, long-distance telephone, airship, moving-pictures, cheerfully and happily draw the ordinary citizens more closely together, make the idea of killing each other more repugnant and absurd. The time when emperors and kings and cabinets could decree war for satisfaction of their tempers and whims and covetousness relying on an unthinking populace to obey and blindly follow, regardless of causes and consequences, is gone. Public opinion asserts itself more than ever before and demands reasons and to know if all possible means for avoidance of war have been exhausted. Emperors and kings, premiers and rulers, know this and measure words and demands, deferential not only to their own constituents, but to the increasing sentiment of the world for tranquility and against strife, resorting to arbitrations rather than arms. Another tremendous factor for peace is the rise of the United States to world dominance and the close sympathy between the English-speaking peoples, representing so much of the population, courage, ability, wealth and resource of the world and their honest, cordial cooperation in fulfilling the prophecy that the swords shall be beaten into plowshares and spears into pruning hooks and that nation shall not lift up sword against nation.

Unity of Christian peoples comes continually nearer, by orderly, steady, well-measured steps. We realize it clearly as we look back a little way to the ferocity with which Protestants and Roman Catholics, Presbyterians and adherents of the Church of England fought each other, when Catholics, Baptists, Episcopalians, Presbyterians, alternately persecuted and were persecuted as they gained or lacked power. In 1675, Quakers were excluded by law from many American colonies. Quaker women attempting to preach the doctrines of their sect were publicly whipped. Now a Quaker is President of this Republic. Baptists were put in jail for being Baptists. One of them is Governor of Virginia, elected by a great majority, partly because of his allegiance to the Roman Catholic nominee of his party. As recently as fifty years ago the bitterness of feeling among Protestant denominations was evidenced everywhere. It is disappearing, in most parts of the country has disappeared.

Day by day all of us are developing unity of purpose and mutual helpfulness and coordination of work to the same great end. In Scotland and in the Anglican Church of India denominational lines are melting away or being lowered. The horrors in Russia are driving all the Christian people of the world in united protest against the attempt there to destroy all religion and the mingling of the blood of Catholic, Protestant, members of the Greek Church and Jews will tend toward uniting believers in all religions in sympathy more closely than ever before, perhaps in faith and action.

After one of the periods of loud, blatant, aggressive irreligion that have come at fairly regular intervals, with loose beliefs and heresies and religious inertia, we have clear signs of re-awakening for the Church. The evangelizing crusade is organizing and already is giving glorious results and promise of addition of hosts to the Army of God, the winning back to the fold of many astray, the arousing of the indifferent, neglectful and careless to enlistment under Christ's banner, to be His faithful soldiers and servants.

Peace on earth, good will among men, unity and united work for the Almighty, a great revival of religion, are the magnificent prospects. Let us dedicate this Lent beyond all those past to lifting our hearts in humble, continuing prayer that God's kingdom shall come, His will be done on earth as it is in Heaven. For peace and the unification of all Christians most of us may only pray. In the revival work each of us may help by act and word and example. If the laity of each parish will volunteer their service for faithful, determined, concerted effort glorious results will come. That is the duty and the responsibility on us as individuals. If we will do that, we may leave the other and larger blessings to the Wisdom and Mercy of the Most High, knowing that we have done our parts as we could.

Alfred B. Williams.

THE CHURCH IN CUBA---PAST AND FUTURE

By the Right Reverend H. R. Hulse, D. D.

Special services were held in Holy Trinity Cathedral, Havana, January 12, in commemoration of the fifteenth anniversary of Bishop Hulse's consecration as Bishop of Cuba.

Following is the sermon preached by the Bishop.)

"Look Unto the Rock Whence Ye are Hewn."

AN anniversary furnishes an opportunity to survey the past and expresses one's reasonable hopes for the future.

The future grows out of the past. Human institutions, however suddenly they appear, have their roots in the past.

There are three factors to be considered in the development of the Church in Cuba.

First, the early missionary work started by Bishop Whipple. This first service was held on a gunboat in the harbor, as the authorities of the Church of Rome prevented him from holding services on shore.

The next week both the Prussian and the British consulates were offered him and on Sunday, March 18, 1871, be held a public service in the Prussian consulate, a thanksgiving for the restoration of peace between France and Prussia. These were the first public Protestant services to be held under Spanish rule in Cuba, though services of the Church of England were held in the building now used as a postoffice during the English occupation in 1762 and 1763.

Bishop Whipple was able to excite considerable interest at home and the Rev. Edward Kenney was sent down to act as chaplain to the British, Americans and Germans. For the first year the congregation had to row out to service on a gunboat stationed in the harbor, as the authorities would not permit him to hold service on shore. Finally, the Prussian and British consuls succeeded in getting him permission to hold service on shore.

Presently Cubans were attracted and Spanish services were started. This Spanish work continued under other chaplains after Mr. Kenney withdrew, and met with considerable success. But all this work was broken up by the revolution which started in 1895.

The second factor in the development of our work was found in the Cubans and Americans who were driven into exile during the revolution.

Large Cuban colonies were founded in Key West, Philadelphia and New York. In Key West a congregation was organized by the Rev. Juan B. Baez. Our senior Cuban clergyman was brought into the Church there. In New York the Rev. M. F. Moreno established a congregation. He was one of those driven out by the revolution. When the troubles were over he returned to Cuba, and died in our ministry soon after my arrival here.

Many Cuban families joined English speaking churches in the United States. Many American residents, forced to return to the United States, resumed their old Church membership. When the war was over they returned to Cuba. Many of these families are still members of the Cathedral congregation.

Two I must mention among the many coming up before my mind. Mr. Himely and Mrs. Farres, faithful friends, vital personalities. Mr. Himely was one of the managers of the Missionary Society which first requested me to visit Cuba in 1904 and Mrs. Farres was one of the faithful members who greeted me on my arrival.

In the church at Lon Alabos there is a tablet to the Himely family, who had owned a plantation in the neighborhood for over a hundred years, and the altar cross here was given by Mrs. Farres and her brother and sister.

The third factor in the development of our Church is found in the number of Americans who came to Cuba at the end of the Spanish-American War. Many of them, especially in the army, belonged to the Church and were anxious for its services. Governor General Wood was especially influential in the time soon after the war.

Many colonies were also started by Americans and their members were anxious for religious services. But we had no resident Bishop and so the work lagged. In 1904, the American Church Missionary Society asked me to visit the Island and report on the opportunities here.

It was evident that the opportunities were here, but the great need was for a Bishop. As a result of our representations to the General Convention, which met that fall in Boston, Bishop Knight was elected and sent to Cuba.

He arrived early in 1905 and was greeted by but three clergymen. The situation looked discouraging. But he had these three elements to fall back on. Those who had been reached by the early mission here, the returning exiles and the new coming Americans, British and Germans. We must never forget the helpful part the Germans played.

He soon organized these into a substantial congregation, the nucleus of the Cathedral of today. Bishop Tuttle told Bishop Knight when he came here that he was to lay foundations, they might be all covered up, but they would be there to build on. Bishop Knight did lay foundations, but he was fortunate enough to build on some of them. This Cathedral church will always remain a monument to his statesmanship.

I think of one earlier than Bishop Knight who did lay foundations that have been forgotten. When the Reverend Edward Kenney arrived here in 1871, Havana was one of the pest holes of the world. Yellow fever was epidemic. There was no hospital for foreigners and no cemetery where Protestants might be buried.

For his first year he was not allowed to hold service on shore. Finally he won a grudging permission to hold services in the city. He was isolated, the only Protestant clergyman here, hampered at every turn.

Presently he succeeded in getting foreigners admitted into a hospital where he could hold services for them. He established a cemetery, where Protestants might be buried. There are no records to show us where that cemetery is today, but he read the Burial Service over more than a thousand people who are buried there.

He was here for nine years and every year reported over two thousand calls.

When I first saw Havana, twenty-five years ago, yellow fever was a thing of the past. Life and property was as secure as in the United States. I held a service in the building we rented on the Prado without interference.

Now Havana has grown to be one of the great cities of the world. In the midst of it we have our beautiful Cathedral; we have our Anglo-American hospital, we have our schools and clubs.

But our advantages rest on these spiritual foundations that are covered up and forgotten. Faith, devotion, hard work and self-denial.

Bishop Knight took these three threads of Church life which he found here and bound them together into a growing Church, and since his time there has been more or less constant growth, interrupted at times by revolutions and strikes and cyclones. Three times our churches on the Isle of Pines have been destroyed by cyclones. Before the last cyclone we had five buildings there, now we have none.

The first enthusiasm of a new start has died away and we have settled down to the long, steady stride of the daily march, but every year sees the Cuban work grow. Our largest confirmation classes are found in the Spanish-speaking work.

So much for the past, what about the future? Bishop Knight's task was to organize these different elements of Church life he found and so needed a strong center; so his first task was the building of the Cathedral. He, by no means, neglected the work in the country, but my particular task has been to develop and strengthen that side of our work.

We have probably reached out as extensively as possible with our present resources, growth in the future must come from cultivating the field better. We have been skimming the cream, that is, we have been going out for those who are naturally interested in religion, but have been neglected. Now we must both keep hold of our children and interest the indifferent. That means better equipment and more schools and a ministry constantly on the qui vive. As I look ahead to the future of the Church in Cuba, I do not think that our numbers will ever be large. We will probably be one of the smaller religious institutions here, but I hope that we may exert a strong moral and spiritual influence.

I have three reasons for my hope:

Cuba is a land of extremes, but we are building up a middle class and the Church is one of the strongest influences in doing that. If we can develop a middle class, we will have with us the stabilizing influence of the community.

The thought of the student and scientist sinks down through the different strata of the community until it affects all. In the long run th eintellectual and spiritual leaders of the community are more powerful than its political leaders. Sta. Teresa is more influential in the life of Spain today than Philip the Second.

I believe that the Church has a strong influence over the religious-minded of these leaders. Our attachment to the past combined with our freedom to adapt ourselves to the needs of the present appeals to them. In this respect

our influence stretches out beyond our membership.

While American colonies are not likely to grow, American influence in Cuba will not diminish. Americans will probably be found in increasing numbers in positions of influence in the industrial life of the nation and we already have many of them in our membership.

If we have our share in shaping the thought of the middle class and of the leaders in the intellectual and commercial life of Cuba, we will not lack influence over the whole life of the nation.

I can speak about our success because it has not been due to me. The Bishop does little of the real work of the Church. He is only an overseer, traveling about with words of encouragement and instruction. The real work is done by the missionaries of the parishes, going in and out of the homes of their people, instructing the young, helping the needy, ministering to the sick, and daily in life and word striving through Christ to bear testimony of His saving grace to all those they meet.

It is because of their faithfulness and zeal for the Church's work, in doing these simple and ordinary tasks that success has come.

THE MALINES CONVERSATIONS

IN the "Notes on the Conversations at Malines, 1921-25" by Viscount Halifax, dated "The Feast of the Epiphany, 1928," the following statement is made on page 3:

"On my return to England, both the English and French Reports, which had been for some time in the printer's hands, would have been published had not the Archbishop of Canterbury wished the publication postponed till the Revised Prayer Book had been submitted to Parliament."

The following verbatim quotations are taken from the official report of "The Conversations at Malines, 1921-25":

Page 6.—"In the autumn of 1921, Lord Halifax paid a visit to His Eminence Cardinal Mercier at Malines, and asked him if he would be disposed to receive some of his friends, members of the Anglican Communion, who like himself were anxious to labour for a rapprochement of the Anglican Church to the Roman Catholic Church."

Page 18.—"At the second meeting the same six persons met as on the former occasion, but the Anglicans now came with the friendly cognizance of the Archbishops of Canterbury and York, and the Roman Catholics with the knowledge of the Holy See."

Page 20.—"Attention was next drawn on the part of the Anglicans to the well known axiom, 'No foreign potentate hath any jurisdiction in this realm of England.'

"It was pointed out on the part of the Roman Catholics that the right of the Pope to intervene anywhere could not be surrendered; but it might be a question how far he need exercise it."

Page 40.—"The Church is a living body under the authority of the bishops as successors of the Apostles; and from the beginning of Church history a primacy and leadership among all the bishops has been recognized as belonging to the Bishop of Rome. Nor can we imagine that any reunion of Christendom could be effected except on the recognition of the primacy of the Pope."

Page 42.—"After some conversation as to the publication of any account of the proceedings of these meetings, it was agreed that the matter should be referred to the discretion of the Cardinal and the Archbishop of Canterbury."

Page 79.—"From explanations given to us, it is clear that the Thirty-nine Articles of Religion are not the insurmountable obstacle in the way of an understanding between the two Churches which the Roman Catholics had feared might be the case. In fact some Anglican theologians believe those Articles are susceptible of an interpretation which would reconcile them with the teaching of the Council of Trent."

Page 79.—"In the Eucharist the Body and Blood of our Lord Jesus Christ are verily given, taken, and received by the faithful. By consecration the Bread and Wine become the Body and Blood of Christ."

Page 85.—"Supposing always that all matters relating to doctrine had been already settled, and an agreement had been reached upon a system of discipline, no difficulty would be made by the Anglican bishops about consenting to such an adjustment in regard to Ordination as might seem necessary to the Roman Church in order to place beyond doubt in the eyes of all the validity of their ministry."

Page 85.—"The institution of bishops is of divine right."

Page 95.—"The Anglicans are ready to make sacrifices for the cause of union."

Still worse is the present position in the Church of England, where the new Archbishop of Canterbury has, with the approval of the majority of his Bishops, advised the Clergy of that Church that the negative of the House of of Commons needs not be respected. As the veto of the House upon the Book Deposited was based upon its reversion to Romish teachings and usage this declaration of the Archbishop is certain to have momentous consequences in Church and State. It is an encouragement of the Romeward Movement that will extend beyond England and will give new energy to the Romanizers amongst us.

Extracts from Report of Evangelical Educational Society of Philadelphia:

Based as our Society is upon the distinctive principles of the Protestant Reformation, and upon the Evangelical emphasis on personal experience of the power of the Truth, we are profoundly concerned for the future of our Church in view of the growing tendency among our Anglo-Catholic members to repudiate more and more decidedly our Protestant traditions and assimilate themselves more and more closely in teaching, ritual and aspirations to the Church, that, in the Creed of Pius IV (modifying and adding to the Nicene), proclaims itself as "the Holy, Catholic, Apostolic, Roman Church, the Mother of all Churches." If these tendencies continue unchecked and gather more momentum by success in Diocesan and General Conventions, it may become a question, as we said in our Annual Report of 1925, whether we have the right to use the funds entrusted to us for the education of men in Protestant principles, if they are to exercise their ministry in a Church that should repudiate those principles and should officially sanction the practices and doctrines which this Society was founded to resist and oppose. The position of our Society would be so anomalous under such conditions that it must be plain to people possessing any logical faculty, that it is abundantly justified in resisting any effort to sidetrack the Articles of Religion agreed upon by the Bishops, Clergy and Laity in 1801, or to remove them from the Prayer Book where they have been published since the reign of Queen Elizabeth and where they still stand in the English, Scotch and Irish Books.

Such a policy of resistance was formally agreed upon by the Society and carried out by republishing and spreading abroad Judge Marsilliot's pamphlet, "Shall the Protestant Episcopal Church be Destroyed?" Having satisfied ourselves that the facts set forth in that brochure were incontrovertible, we resolved to face the issue and disseminate this information and to support our further opposition by similar tracts, booklets and leaflets.

Of course, those who wish to Romanize our Church further were shocked by our activity, but the Board is unanimously of the opinion that the time for temporizing is past and that if our Church is still to be an upholder of a Christianity freed from superstitious accretions, and relying upon the power of the Truth, it must steadfastly refuse to give its official sanction to error and resist these Romeward tendencies.

Startling Declaration.

According to the Report of the Evangelical Educational Society of Philadelphia, it has been stated that 2,000 priests of the English Church signed the following declaration in 1928. It is said that very many have signed since.

As published in the **English Churchman**, this extraordinary declaration reads:

"In view of the grave unsettlement of mind which has been caused by recent discussion of Eucharistic doctrine, we, the undersigned priests of the Provinces of Canterbury and York, declare our belief as follows:

(1) We believe that in the Holy Eucharist the bread and wine become the Body and Blood of our Lord Jesus Christ by virtue of the Prayer of Consecration, and that, therefore-

He Himself is truly present under these outward forms.

"(2) We believe that the Body and Blood of our Lord thus truly present are offered to the Father as a Sacrifice; that this Sacrifice is one with the Sacrifice of the Cross; and that it is the continual commemoration of our Lord's Death and Resurrection, and the continual application of His merits.

"(3) We believe that our Lord Jesus Christ being therefore truly and personally present in the Consecrated Sacrament is therein to be adored; and that inward and outward acts of adoration are due to Him in the Liturgy after the Consecration.

"(4) We believe also that our Lord is no less present in the Sacrament when reserved; and therefore is therein always to be adored with like acts of adoration."

Leadership of the Bishops.

It is with grief that we are forced to admit that the Bench of Bishops, our natural leaders, whether in the English or the American Church, cannot be trusted to withstand the flood of Ritualistic practices based on and teaching false doctrine—thrust out of the Church in its reformation on primitive lines—and this is made conspicuously manifest by the behavior of the late Archbishop of Canterbury in the matter of the suppression and withholding of the publication of the Report of the Malines Conversations, or, more correctly, his intentional failure to make or allow any report to reach the House of Commons till too late to aid them in forming their opinion of the changes embodied in the "Deposited Book."—(Sixty-Sixth Annual Report of the Evangelical Educational Society.)

THE TRUE STONEWALL JACKSON

By the Reverend J. J. Clopton

(Concluded from last issue.)

ANECDOTES OF STONEWALL JACKSON.

HOW Stonewall Jackson saved General Milroy's life. Told by E. C., 25th Regiment, Virginia Infantry, C. S. A:

In 1862, when Jackson was engaged in his Valley campaign, I saw a courier hand General Jackson a dispatch. He read it, tore it up and threw it away. Jackson after reading the dispatch immediately gave order to face about and we started down the Valley almost at double quick. When our General destroyed the dispatch I had curiosity to know its contents. I picked it up and put it together. I read, "Milroy is advancing with 5,000 men." Jackson, after reading the dispatch, gave orders to face about, and we started down the Valley. When we reached the enemy under Milroy, skirmishers were thrown out and soon we were in heavy skrimish fight. This was near Mt. Jackson, Shenandoah County. About 1,200 yards away we saw an officer ride under a tree and raise his glasses. Several of our boys determined to sharp-shoot him. One of our number at his first shot made the horse flinch as the bullet scattered the dust under him. "I'll get him next time," said the same soldier; but before we fired again, General Jackson, riding along the lines, passed us. "That is the General; you must not kill him," he said.

Jackson at Cedar Mountain. Told by J. W. G., 10th Virginia Infantry, C. S. A.:

When the "Stonewall Brigade" was lying just behind Pendleton's Artillery at Cedar Mountain, Jackson was in an exposed position at the front, sitting quietly on his horse writing a dispatch. An officer said, "General, we had better get away; the enemy have a good range." Just then a shell struck a pine tree so near Jackson that the bark and splinters fell on the dispatch. Jackson finished the dispatch, handed it to the officer, and quietly rode away.

Jackson's regard for his troop. Told by same soldier as above:

On the forced march before the battle of Second Manassas our men were almost worn out. Our commander, Jackson, would ride along the column and say, "Close up, men, close up."

How a young sentinel held "Stonewall Jackson" up: We were marching in Orange County, between Orange Courthouse and Gordonsville, and it was spring time. A young fellow, small and about seventeen years of age, and from Rockingham County, had been placed in front of an old lady's house as guard, to guard a cherry tree, with orders to let no one disturb it. Jackson and a few officers were riding by and he reached up to take a cherry. The young sentinel raised his musket and ordered him to desist. "Who gave you such orders," said Jackson, still pulling a cherry. He heard the click of the musket as the young soldier cocked his gun. "You can't take these cherries. I will shoot you if you do not stop. I suppose Jackson gave the orders and I am going to carry them out." Jackson took off his cap and said, "You will make a good soldier, my boy," and rode on.

Jackson at Second Manassas. Told by J. W. G., 10th Virginia Infantry, C. S. A.:

At Second Manassas, when our men were hard pressed, Jackson rode along the lines, "Hold on, men, and hold on; Longstreet will soon be here." The troop continued to hold on, and presently the shells from Longstreet's artillery began to burst in front of our lines, and we were safe from defeat.

Jackson's desire to fight between Richmond and Fredericksburg, and not at Chancellorsville. Told Dr. G. S. H., Captain of a Prince William County Company, and afterwards in Medical Department, C. S. A. Told by his uncle, G. S.:

I was at headquarters not long before the Battle Chancellorsville, Lee and Jackson came into headquarters, and noticing no one around, began an earnest conversation. The view was expressed by Jackson that General Lee should fall back and wait for reinforcements from Longstreet. General Lee listened with patience, and when General Jackson had finished, said: "General, I have gone over all that. But we must fight here, though outnumbered. I wish you to make as early a move as you can.' Jackson arose and, lifting his old cap, bowed low and said, "General, you shall be obeyed."

The nearby hillside was covered with the tents of Jackson's corps. In half an hour every tent, wagon and soldier had disappeared and his corps was on the march to Chancellorsville.

Jackson not to be killed. Told me by U. S. Veteran, 18th West Virginia Infantry:

We saw a horseman while we were in the Valley of Virginia ride up to a clump of trees and dismount. One of the members of the 10th West Virginia Cavalry, U. S. A., named "Big Frank A.," said, "I am going to kill that rebel." This same man told me he had killed squirrels at sixty-five yards with his rifle. He rode in range of the soldier, who was kneeling in prayer. He deliberately fired at him three times and missed every time. The officer never stopped praying. "That man can't be killed," he said, and mounting his horse he rode away. The kneeling soldier was "Stonewall" Jackson.

How Jackson lost his buttons. Told by W. B., Virginia Black Horse Battalion of Cavalry:

Just before the capture of Harper's Ferry, our army was passing through Martinsburg, W. Va. The ladies of the town had presented General Jackson with a fine new uniform; but so great was his haste to advance that he was unable to wear it. The hotel where General Jackson had his headquarters was filled with people, and the ladies literally stripped his old uniform of its buttons.

(The End.)

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 27.—"Since the laws of Nature are fixed, please explain how miracles were ever possible?"—C. E. W.

Answer.—Since God is the Author of the laws of Nature, it is an easy matter for Him to either temporarily suspend such laws in any stated case, or overcome them by a stronger reverse power. For example, take the law of gravitation, which draws a falling apple to the ground, yet I may catch the apple and produce an opposite effect, without violating the law which still remains in effect.

If man can thus interrupt a "fixed" law of Nature, how much easier can Almighty God do so, who is the Creator of all things. See Jer. 32:17 and 27.

Question No. 28.—"Why do we not see miracles performed today the same as when Christ was on earth?"—C. E. W.

Answer.—Here is where we need to "rightly divide the Word of Truth" (2 Tim. 2:15). In all of God's dealing

with Israel, physical signs and demonstrations were in evidence, due to the fact that in Israel He purposed a people for His earthly glory and thus appealed to their physical senses.

Christ's Kingdom on earth being rejected for the time being, God turns to the Gentiles and is calling out a Heavenly "Body" for His Heavenly glory (the Bride of Christ). Hence He is dealing with the Church on a spiritual basis, and which, under the ministry of the Holy Spirit is an inward and silent work.

EVERY CHURCH WOMAN IN THE UNITED STATES PLEASE READ

American Church Mission,
Diocese of Shanghai,
January 22, 1930.

Mr. Editor:

This is a very important and very critical time in the history of China and in the history of the purely evangelistic side of mission work. Bishop Graves has, therefore, appointed an Advisory Committee to plan for the development of the Woman's Work in this Diocese. There is so much to be done, there are so many people to reach and so few people to do it, we are hoping and praying for twenty new workers—ten foreign and ten Chinese. Will you help us in our effort to interest ten foreign women by publishing the enclosed appeal in your paper?

Yours respectfully,
(Mrs.) A. R. Standing,
Chairman of the Advisory Committee.

The District of Kiangsu, China, is attempting a very difficult thing. Will you help?

We are appealing for ten educated young Chinese women to organize evangelistic work among their own countrywomen. Only so can the multitudes of Chinese women be reached—women working in the fields or washing clothes in the courtyards, women raising silkworms or working in modern mills, women learning banking or teaching school—with all the old principles swept away by the revolution, with an amazing gift of freedom poured over their heads and no knowledge of God to show them perfect law of liberty. We are appealing for ten Chinese girls, but for that we must have ten American girls to kindle the fire.

There are many educated Chinese girls who are devoted Christians, loyal, hard-working and self-sacrificing, capable also and very charming. But they have had no experience of initiating methods, of organizing forces. Now and for many years to come they will doubtless do only the same kind of work they see done by others. The first thing needed therefore is to show these girls the possibilities open to them in the way of evangelistic achievement.

American women have a priceless inheritance in their knowledge of their own power of accomplishment when they bind themselves together heart and soul to do a thing. Suffrage is ours, prohibition is ours. There may be a hundred different opinions as to the value of prohibition to the United States. There can be no question as to the agency which brought it about. The women did it—because they believed in it. Now we believe in God more than we, or our mothers, ever believed in suffrage or prohibition. Causes are only causes but God is the Author of all good. The victory of the anti-opium movement and other social work in the future of this great land of China will be a by-product of the first essential achievement, the making known to the women of the country of the nature and the strength of the Holy Spirit. As God has worked through women in the past, so it is our privilege to reveal Him as working through us in China now. We have our Master's promise for the success of our work: "The gates of hell shall not prevail against it," gates, you see, not armies, solid, inert barriers of pride and ignorance and selfishness, waiting for the attack. The task is gigantic, but God through history has given to the women of our nation the gift of faith. This faith we are now asked to share with the women of China.

It is interesting to note that ever since the nationalist movement has brought about such a wave of patriotism throughout China, the most thoughtful of the Chinese clergy are still urging foreign missionaries to come to China and throw their energy and experience into the almost overwhelming job of evangelizing the great mass of the Chinese people. No talent, natural or acquired will be wasted here, normal training or business equipment, love of literature or skill in music, public persuasiveness or a gift of friendship, experience in promoting clubs or managing children. Much has already been accomplished—the presence of educated Christian girls in the Church now is proof enough of this. But there have been too few workers to allow of the joyful enthusiasm which comes from corporate action. We want the Chinese girls to know this enthusiasm. We must first show it to them in operation. In city and country, among educated and uneducated women, there is no end to the development possible in this work—interesting outsiders to desire this new thing, teaching those who have come to desire it. It all depends upon whether you will come and help us.

Ten Chinese girls, ten American girls—shall we get them? If you cannot come yourself, will you pray that others may come?

If you would like to hear further details of this work, write to Dr. John W. Wood, at the Church Missions House, 281 Fourth Avenue, New York, N. Y. He will be glad to answer all your inquiries.

> O Lord of the Vineyard, in Thy mercy receive now our prayer for Thy work among Chinese women in the District of Shanghai. Have respect to their great need, we beseech Thee, and send them twenty new workers if this is Thy will, ten Chinese and ten Americans, such as Thou hast chosen. Through Jesus Christ Our Lord. Amen.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. J. W. Ware, of Orange, Virginia:

> "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isaiah 41:13.
>
> "I the Lord have called in righteousness, and will hold thine hand, and will keep thee."—Isaiah 42:6.

Who will send one from the far-away places as well as very near us?

Book Reviews

FELLOWSHIP IN FAITH: Addresses Delivered at the Great Demonstration in Royal Albert Hall, London, on December 3, 1929. Paper. Pp. 30. Published by Marshall, Morgan and Scott, London, England. Price, 20 cents.

The four speakers are the Rt. Hon. Viscount Brentford, P. C., the Rev. J. Russell Howden, B. D., the Rev. John McNeill, M. A., the Rev. E. A. Carter, the President of the Bible Testimony Fellowship.

These addresses are heart-warming. That the Word of God can and does fructify in human lives with such a uniformity of expression is the proof of its divinity. Everywhere on this earth, the witness is the same; from cultured America or Europe to the new convert to the faith of Christ in China, Africa or South America it displays the sheen of gladness in the new vision and hope which are awakened in the soul. Only a living Lord Jesus can effect this result.

Such teaching as this little pamphlet supplies is staunch and strong for "the faith once for all delivered to the saints." Amid the incessant demands for a gospel for the age in which we live, an accommodating gospel which will humor the idiosyncrasies of unbelieving professors in our colleges who are inflaming our youth with rebellion against the truth, there still stands firm and unshaken this "impregnable rock" as Gladstone named it, pleading for the return of the prodigal, assuring of the Father's love and forgiveness, restoring the wasted years, implanting the germ of a new life and a holy hope.

Let us join Jeremiah in his exultant cry, "Thy words were

found and I did eat them: and thy word was to me the joy and rejoicing of my heart."

Kenneth Mackenzie.

DOUBTS AND DIFFICULTIES: By Cyril Allington, Head Master of Eton, with an Introduction by the Archbishop of York, and an Animadversion on the Rev. P. B. Clayton, M. C. Cloth. Pp. 196. Published by Longmans, Green & Co., New York. Price, $2.

The author's purpose is to interest in religious topics those who do not read the larger books in which the subject of religion is dealt with in a more adequate manner. The first part of the book deals by way of dialogue—sprightly and scintillating—with the doubts as to religion and revelation generally which pervade the mind of a college-bred man, whose whole training has been on the scientific side. The second section deals by way of letter with the difficuties in religious belief, experienced by his wife, an intelligent and earnest purposed woman of much charm without any special religious knowledge.

The book will make an excellent companion book to Dr. Atwater's Episcopal Church for Men of Today, which also uses dialogue to enliven and impress the great truths of the religious life and to make real and vital their appeal.

E. L. W.

REDEMPTION: An Anthology of the Cross. Collected and Edited by George Stewart. Cloth. Pp. 323, with Inex. Published by George H. Doran Company, New York. Price, $3 net.

The Rev. Dr. George Stewart won at Yale the Porter Prize for the best research work of the institution, and this anthology shows the touch of a master hand in research and selection from the world's greatest poetry, the poems which bear upon the Crucifixion of Jesus, or the spirit of redemptive love as manifested on Calvary and in the heroic deeds of men.

An arresting prefatory essay of the compiler gives his interpretation to the great religious poetry and sets forth his appraisal of the dominant power of Calvary. An Index to First Lines supplements the Table of Contents by title and author of the two hundred or more selected poems.

While helpful at any time, this book may be particularly kept in mind for reading during the Lenten Season.

E. L. W.

THE NEW PREACHING: By the Rev. Joseph Fort Newton. LL. D. Cloth. Pp. 187. Published by The Cokesbury Press, Nashville, Tenn. Price, $2.

All who know Dr. Newton will metaphorically smack their lips as they read this announcement. Something good is coming, we may be sure, when this prince of preachers seeks to treat the theme nearest his heart.

We are impressed by his statement, "Unless all signs fail, we are on the eve of a new era of assured and all-pervading religious life, and its flowing tide will bring us a new race of great preachers." And what he believes is coming, he longs to assist in arriving. For as a preacher, he talks to preachers, straight to the point, challenging in thought and heart-warming in aspiration.

And we must thank him for the postulate upon which he builds his thesis, namely that unless one lives his faith, he cannot give it to others in the ministry of the pulpit. The people of our day and the day that is dawning will demand that what they receive will come from personal conviction. A back-handed compliment was given by a Yale student, who in the days of compulsory attendance at church was present with his mother at a service. His remark was, "I don't believe that stuff Mr. M. got off this morning; but I know he does." Let us forever divorce ourselves from the temptation to preach what we should like to believe but do not. And yet, let us beware of passing on our crude and untried hypothesis for vital truth. Dr. Newton helps us to this true balance.

Here are his chapters: In the Vestry; The Sermon; The Preacher; What is Preaching; The New Keyboard; The New Srategy; The New Congregation; The Music of Preaching: My Master.

Ere taking up the book, one thinks anticipatingly, "He will surely mention Phillips Brooks." And he does; for the entire chapter, "The Music of Preaching," is a panegyric of this beloved genius of pulpit power.

Dr. Newton confesses to being swept off the old foundations by the tide of modernism; yet his confession is a frank admission of the latent strength of the faith he cannot fully espouse; for he says, "For my own part, it becomes every year more difficult to place Christ intellectually, and increasingly impossible to do without Him practically. . . When I come to Jesus with great questions, suddenly a silence falls upon me, and I know that He is questioning me; and the questions He asks me are so much deeper and keener than those I ask Him, that I am hushed."

Surely we can sit at the feet of such a man and love him for his frank avowal of desire for the fullness of the Lord's life in his own.

Kenneth Mackenzie.

PREACHING WEEK BY WEEK: By A. Boyd Scott, M. C., D. D. Cloth. Pp. 256. Published by Richard R. Smith, Inc., New York City. Price, $2, net.

If Dr. Newton is inspirational and ecstatic in his presentation of the preaching ideal, Dr. Scott is exactingly methodical as to how preaching and conducting the services shall be best achieved. His title suggests the weary minded parson who runs up against Saturday morning with a dry well and an empty bucket. But he shows just such forlorn men the secret of getting ready for the task, which as the years go on should be an event each week of joyous outpouring of the soul's enrichment. For with Dr. Newton, he holds the need of such a saturation of one's message as shall make its delivery the vital expression of the hidden springs which the Lord Himself has nourished in the intervening days of fellowship and impartation.

As this book contains the Warrack Lectures on Preaching, delivered to the divinity students of the United Free Church of Scotland, we at once catch the breeze of sturdy realization of the dignity and responsibility of the preaching office. For the students are trained to regard that calling as superior to mere conduct of services, though they are strictly considered in these chapters. There is not a nook or cranny of the field of the ministry of preaching omitted by Dr. Scott. From the little ones to those of hoary age, all conditions of men are brought into view as demanding and deserving the best possible care of the pastor of souls.

A thoroughly digested lectionary closes the book, by which the essential events and teachings of the Bible are brought to the mind of the preacher for public expression.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

FACTS CORRECTED AND ESTABLISHED.

Mr. Editor:

In view of a letter published in your paper of January 4, written by one who must not have been familiar with conditions here, and for fear that an erroneous impression has been given, I should like to make a brief statement of some of the things accomplished while Mr. ——— was in charge of this parish and since he left (having served as Junior Warden under both Mr. Ellis and Mr. ———, I am thoroughly cognizant of the situation about which I am writing.)

Mr. ——— realized keenly the necessity of a sound body as a foundation for both mental and spiritual training, and almost at once started upon a program conducive to that end. Particular emphasis was laid upon the children's health, and with the splendid cooperation of the local doctors and specialists in Harrisonburg, numerous clinics were held and any one who chose to take advantage of them received medical attention free of charge. In addition, a trained nurse was installed who devoted her entire time to work in this parish. But probably his most outstanding accomplishment along this line was the founding of a small hospital, or preventorium, for tubercular mountain children. In the management of this enterprise he had the benefit of much help and expert advice from the authorities of the Blue Ridge Sanitorium, and under the splendid direction of Miss Annie Park, the children received both spiritual and physical upbuilding. This hospital was such a success that now it is one of the features of the work done by the Episcopal Church in the Blue Ridge Mountains, and has had to be moved to larger quarters.

Though much had been done at Yancey and Rocky Bar in the way of buildings by Mr. Ellis, the southern end of the parish was not so fortunate, and a need for a parish house and workers in that section was great. To fill that want, Mr. ——— was exceedingly fortunate in securing the services of Miss Graves, to whose wide experience, skill and versatility, untiringly exerted in behalf of the parish, too

much praise cannot be given. Due entirely to her efforts, funds were raised for the erection of a charming and practical stone house, which serves most adequately as a community center and a home for the workers. Another fine helper was added to the staff in the person of Miss Connor, who stayed for several years and greatly furthered the work of the Church among the mountain people, by whom she was greatly beloved. Then the Church at Lynnwood was tastefully remodeled, electric lights and a furnace installed, and a beautiful altar, carved entirely by Miss Graves, added. The very inadequate schoolhouse there was made comfortable and presentable, and another much-needed teacher obtained. At Yancey, the mission house was rendered much more convenient and modern by the installation of running water and a furnace, and electric lights were put in both there and in the church. The attractiveness of the grounds was greatly enhanced by the planting of large numbers of shrubs, etc., given to Mr. ——— for that purpose by friends. One of the mission buildings was converted into a recreation hall, where plays and other entertainments for the church were held.

Nor was the spiritual side neglected, as the number of services held in the parish was increased with special emphasis laid upon the Prayer Book. Holy Communion was and is celebrated on the average of once a month, with a marked increase in the number of communicants.

Since Mr. ———'s departure over two years ago, there has been no rector in charge, but the work has been ably carried on by Miss Graves and, later, by her successor, Mrs. Lohman, at Lynnwood, and Miss Price and Miss Orwig at Rocky Bar and Yancey, respectively. As for services, they have been faithfully conducted by the Church Army men, and others, who have been most acceptable to the people as a whole, and whose sincere and untiring efforts have met with much success. Of course, the parish has had the benefit of Archdeacon Mason's supervision and as many services as his over-crowded schedule permits; and both he and Archdeacon Neve (on the occasion of the latter's rare visits) are welcomed by large congregations testifying to the hold they have on the people's affections.

Lastly, another indication of the effectiveness of the work that has been and is being done here is the fact that not only have the three missions comprising this parish met their financial obligations in full but have over-subscribed their quotas and given liberally to the Advance Work of the diocese.

Thomas B. Dilworth.

Lynnwood, Virginia.

APPRECIATION.

Mr. Editor:

Your editorial, "A Word of Protest", is one of the keenest and finest I have ever read. I am indebted to you for such a calm analysis of the situation as it is today. My thanks to you for it.

A. E. Clattenburg.

Bala-Cynwyd, Pennsylvania.

Gleanings Here and There

Richmond Presbyterian Example: In a widely syndicated article on the rebuilding of Sunday schools, the restoration of religious influence and the reclamation of the young to the churches, William T. Ellis cites the example of the people of Grace-Covenant Presbyterian Church, Richmond, Virginia. Many of the members have subscribed formally to a standard of "Accredited Christian Homes." Signers pledge themselves to regular family worship; assistance by parents in preparation of Sunday-school lessons; at least one parent to accompany children to Sunday school and at least one to accompany child, or children, to church at least once each Sunday.

Cuba has sixty-three mission stations under our Church, with twelve native clergy and six foreign clergy, and about twenty lay readers.

Rather unexpected help for Church missions in Brazil has come from the many substantial Japanese resident coffee planters. Bishop Thomas, accompanied by the Rev. J. Y. Ito, Japanese clergyman, found cordial welcome, cooperation and practical help among the Japanese. Services were conducted in Japanese homes and a number of candidates were confirmed. At one place fifteen adults and thirty children were baptized and fifteen persons were confirmed. Two Episcopal churches are in process of construction.

Methodist Glimpses: All ministerial records of communities are challenged by the First Methodist Episcopal Church of Ann Arbor, Michigan. It has sent from its membership eighty-six missionaries, has furnished the Church with thirty-six ministers and eight wives for ministers and sixteen additional men and women giving whole or part time to Church work.

In Virginia, Ginter Park Church, Richmond, seems to lead in average individual contributions for Church purposes, its average for last year having been $100.08. Cabell Street, Danville, is next, $82.85.

The largest membership for one congregation in the Virginia Conference is Park Place, Norfolk, 2,023; Epworth, second, with 1,571. Charlottesville is third, 1,500; Centenary, Richmond, fourth, 1,369. Monument, Union Station, Broad Street, and Barton Heights, Richmond, are among the seventeen congregations of the Conference reporting over 1,000 members.

The Southern Methodist Episcopal Church has in Cuba an annual conference with over 6,000 members. In 1899, the denomination had no church on the island. Now it has more than 100. Work there has been chiefly under Bishop Candler. The population of the island has doubled since the Spanish and yellow fever were driven out by the Americans.

Visitors to the Washington Cathedral in 1929 numbered 313,714, and included President Hoover and Prime Minister MacDonald.

Virginia Baptist Goal: With the inssue of January 2, the Religious Herald, able, useful and staunch organ of the Baptists, published in Richmond, Va., completed its hundred and second year of continuous publication and announced the goal set for the denomination in Virginia. By authority of the General Association $400,000 will be asked for State and like sum for outside enterprises. Among the State activities are four mountain mission schools, Fork Union and Hargrave Academies, Orphanage at Salem and Hospital at Lynchburg. Beyond the State are home and foreign missions, three theological seminaries, training school, Bible Institute and a Hospital in New Orleans.

Diminishing attendance at services in village churches in England is attributed by an elderly correspondent of The Guardian, Church Magazine of London, to increased demands on the time and labor of the small farmer and his family caused by active competition and modern demands for speed and efficiency.

Old Horrors Repeated: While organized Atheists in this country clamor continually against what they describe as religious intolerance and cite Russia as the ideal country of perfect conditions, a writer in The London Morning Post recites recent incidents of Russian and Atheistic and Bolshevist tolerance and freedom of speech and thought. Among them are that the Archbishop of Perm was buried alive after having his eyes put out. The Bishop of Belgorad was plunged into quicklime. The Bishop of Yuriev had his nose and ears cut off and was finally cut in pieces. The Archbishop of Voronezh was hanged before the altar of his church, and in his arch diocese a hundred and sixty priests were shot.

Fred. Erwin Beale, one of the most prominent leaders in the Gastonia, N. C., cotton-mill disturbances and out on bail under sentence of twenty years for participation in fatal riot, has been arrested and held for trial for leading a riotous demonstration at New Bedford, Mass.

Southern Baptists increased their church income from $12,000,000 in 1916 to $39,000,000 in 1929, and in the same time received 2,700,000 members by baptism, more than in the entire previous history of the denomination.

Fourteen young men were received as ministers, on trial, at the recent session of the Virginia Conference of the Methodist Episcopal Church.

Church property in the Virginia Methodist Episcopal Conference is valued at $11,579,000, with debt of $1,837,000.

Church and Mill Workers: One of the Northern newspaper correspondents sent to report on the recent disturbances in Southern cotton mills returned to Washington and, in an address before an Atheistical organization,, declared that religion and the churches were the worst foes of the mill workers and that until both were overthrown there would be no hope for better conditions. A report to the recent session of the Methodist Episcopal Conference told of the special school maintained by that Church at Spartanburg, S. C. Started in 1911, it has a campus of twenty-

five acres and endowment of $250,000. All students must be cotton-mill workers and a two years' collegiate course is provided. Expense of the course is $30 a month, including everything. One graduate of this school is chairman of the Finance Committee of the South Carolina Legislature and others are among the most useful and valued occupants of Methodist pulpits.

Mourning in Alaska: After suspension since July, 1927, the Alaskan Churchman, organ of the Church in Alaska, has resumed publication with the Rev. Michael J. Kippenbrock, rector of St. George's, Cordova, as editor. He replaces the Rev. Kent G. Robinson, to whom, The Churchman says, the Church in Alaska and everywhere is indebted for fine and faithful service. In the new issue there is a distinct undertone of sorrowful resentment against the drastic reduction in allowance of funds for continuing missionary and mercy work. Bishop Rowe had established nine hospitals, but the number is reduced now to three.

The Churchman is supposed to be published quarterly and each number represents overcoming of obstacles and discouragements impossible to understand in this country. Yet it gives out brave and cheerful note and gallantly exhorts the Churchmen to carry on, undaunted. It tells of four ordinations since its last number and publishes letters from native women to Bishop Rowe, telling, with the eloquence of absolute simplicity and frankness, of the good done their community by the establishment of St. Elizabeth's Church, Ketchikan, February, 1928.

The Rev. F. Ernest Warren, rector of Emmanuel Church, Bristol, Virginia, is President of the Kiwanis Club of that stirring community.

The Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, is to receive the degree of Doctor of Divinity at the commencement of Virginia Theological Seminary, in June.

A Faithful Woman's Quarter: At the laying of the first brick for Memorial Hall, attached to Emmanuel Church, Staunton, Virginia, December 6, the Rev. J. Lewis Gibbs, rector, said that more than ten years ago Mrs. H. H. Henkel, of the congregation, had shown in Sunday School a quarter, which she said she would put aside toward the building of a parish house. Since then her faith never has faltered and her zeal has not relaxed and she was accorded the honor of laying the first brick—the brick given by the Baptists, who are building a church of their own across St. Clair Street, from the Emmanuel Church building.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

The Bishop of Exeter Discusses the Prayer Book Measures: The Bishop of Exeter would not describe himself as an Evangelical, but he has from the first taken a clear line in opposition to the policy of the majority of Bishops in regard to the Prayer Book Measures and episcopal action consequent on the rejection by Parliament of those measures. In his Diocesan Gazette he says the practical acceptance of, and use of, the 1928 Book, while professing to accept the 1662 Book is a fundamental error. "No ethical system can justify this action" is his expression. He then advocates that the King in virtue of an acknowledged right, should authorize additional prayers. By this means much that the Deposited Prayer Book contained, and to which no exception is taken by any one, could be allowed. He would not, however, permit any deviation from the present Office of Holy Communion in that way. He believes such an arrangement might be made "without recourse to the turmoil and controversy," which other means of introducing changes must produce.

This is not a new idea. It has been adumbrated again and again on "Truth and Faith" platforms. The best way to bring about a general permission for such changes, deviations or variations, which are generally acceptable and involve no controversial issue, would be to pass through Parliament a new Act of Uniformity Amendment Act, giving to the Bishops authority to permit such departures from the Book of Common Prayer as are in accord with the acknowledged formularies and consistent with Holy Scripture. At present the Bishops give no encouragement for any such thing, but a draft Measure is in existence in non-official hands ready for submission when occasion serves. It seems inevitable that further controversy on the subject of the rejected Prayer Book will be aroused through the resolution of which the Archbishop of York has given notice to move at the Church Assembly this week. Any debate in the Church Assembly at the present on such subjects as the relations of Church and State must carry on this long-drawn-out controversy.

The Church in India: The permission of the Bishops of the Church in India, Bombay and Ceylon to use the Deposited Prayer Book of 1928, is not regarded with great surprise in England. It is, however, regrettable in itself and may prove very damaging to the movement towards Reunion. The Anglican Church with which other Churches are seeking to be united in South India was regarded by them in the light of the 1662 Prayer Book. Some people see in this authorization of the new Prayer Book an astute move by the opponents of the South India Scheme of Reunion.

Last Book of Dr. Griffith Thomas: Those who know anything of the work, and works, of Dr. Griffith Thomas, who was once Principal of Wycliffe Hall, Oxford, and later Professor of Systematic Theology at Wycliffe College, Toronto, will welcome the announcement of the publication of his great work on the Thirty-Nine Articles, "The Principles of Theology." As Principal Gilbert, of St. John's Hall, Highbury, London, says the death of Dr. Griffith Thomas removed from our midst one of the foremost Biblical Scholars and teachers of our generation. He had completed this book before his death. Those who saw the manuscript recognized its worth and have now brought it out. It is a large volume of necessity of over 500 pages, but is arranged in that masterly and precise style typical of its author. It will undoubtedly take its place among the great works on the Articles, and will prove an inestimable boon to those who have to study or to teach with a view to ordination, and to any who would know clearly the teaching of the Church of England as set forth in her Book of Common Prayer and Thirty-Nine Articles.

The Church Assembly: The most important subject before the Church Assembly at its Spring Session this week (February 3) has been that concerning the relations of Church and State. The actual resolution submitted by the Archbishop of York (Dr. Temple) was as follows:

That whereas in the words addressed to the Church Assembly on July 2, 1928, by Archbishop Davidson, with the concurrence of the whole body of Diocesan Bishops, "it is a fundamental principle that the Church—that is, the Bishops, together with the clergy and laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that Holy Faith in its form of worship," it is desirable that a Commission should be appointed to inquire into the present relations of Church and State, and particularly how far the principle stated above is able to receive effective application in present circumstances in the Church of England, and what legal and constitutional changes, if any, are needed in order to maintain or to secure its effective application; and that the Archbishops be requested to appoint a Commission for this purpose.

Had the resolution merely asked for an enquiry into the relations of Church and State with a view to enabling the Church the more effectively to give expression to the Faith that is in her, there would probably have been no opposition. There can be nothing disturbing in an occasional enquiry in the course of history into these relations with a view to some adjustment rendered necessary or desirable by changing circumstances. But the preamble definitely linked the resolution with the Prayer Book Revision controversy, and was in the nature of a response to the action of Parliament in rejecting the Measures. It was inevitable, therefore, that there should be some amount of feeling engendered. Most people seem to have thought that it would have been better to avoid stirring up strife afresh, and many believe that the Bishops would have been serving their own interests better had they not brought forward this resolution (the Archbishop made it quite clear he was the mouthpiece of the House of Bishops). Whether now on reflection they have come to think the same, cannot be said, but this much is certain, they have in the general opinion lost prestige through the debate, even if they have obtained their desire.

It must not be thought from the foregoing that there was much display of feeling during the debate. On the contrary, it was carried through with admirable restraint, and this was due in no small measure to the quite excellent way the Archbishop of York moved the resolution. He disavowed any intention of reopening the Prayer Book controversy, but inevitably drifted to the subject again and again, always, however, with a suavity void of offence. "The difficulty confronting them at the moment," he said, "was not primarily administrative, but moral." He acknowledged that whenever he instituted an

incumbent to a benefice and required of him the ordinary oaths, including the promise to use the form prescribed in the Book of Common Prayer "and none other, except so far as shall be ordered by lawful authority" and when he recalled his own ordination vows he had an uneasy conscience. "The course taken by the Bishops since July, 1928, was, he believed, the right and inevitable course, but he also believed that it was morally indefensible unless they were at the same time setting their hands to deal with the situation," which created the problem now facing them. He thought that to take no step such as the resolution contemplated, would cause more controversy in the country than any which would arise through the setting up of the commission asked for. He did not anticipate that the commission could report for three or even five years.

Among those who supported the resolution was the Bishop of Durham (Dr. Hensley Henson). He is the foremost advocate of disestablishment and as such is, as he put it, in a small minority and, he added, being in a small minority is not wholly unfamiliar to him. It is quite possible that in estimating the value to the Bishops of his speech, he would be again in a small minority, for it cannot have been regarded by them as helpful. The great cry nowadays is that the Bishops are all working along a common line in regard to discipline and permissive variations from the Prayer Book, but the Bishop made it clear that each was following his own line, and doing what was right in his own eyes.

Of those who spoke in opposition to the resolution, Sir Thomas Inskip was the most prominent. He contented himself with asking the Archbishop to withdraw the motion as inexpedient at the present time. He shewed it was more likely to be a hindrance to the work of the Church than a help. The debate was closed by the Archbishop of Canterbury, who made a long speech to a tired house, and ended with a pathetic appeal to the members, specially of the House of Laity, to give assistance in what he conceived to be for the interests of the Church, and finally based that appeal on personal considerations of his own "harrassed and pressed life." No doubt this appeal made a difference to some; anyhow, it secured the withdrawal of a compromising amendment, but it lowered the Archbishop in the estimation of most people. Great questions are not rightly solved on grounds of personal considerations. The final voting was overwhelmingly in favour of the resolution, and we must now regard the relations of Church and State as a subject for thought and discussion if not of controversy for the coming year. It may prove a soporific for the Bishops' uneasy consciences, as the Archbishop of York seems to think, but it cannot justify what has been this week frequently described as "extra-legal administrative action," a more pleasant sounding phrase than the more usual illegality.

Prebendary H. W. Hinde.
Vicar of Islington.

St. Faith's House, Tarrytown.

This is not an appeal for money. It is not even a plea for mercy. It is a cry for justice, for the discharge of duty. "Women and children first!" That claim cannot be slighted without shame and dishonor, and what claim in this regard is more insistent than that of the ignorant, unmarried mother, herself still a child, who was baptized at the Church's font, and communicated at her altar? St. Faith's House, at Tarrytown, is, so far as I know, the only place in New York State in which the Church provides shelter where such a mother can come with her infant, and not be cut off from the saving sacraments of cleansing and renewal. Shall the Church prove to such an one a mother, or a step-mother? Will not those who read this remember that this shelter exists, and guide thither those who need what St. Faith's House stands ready to give, and has given to scores of girls, many of whom are now living happy married lives?

James O. S. Huntington, O. H. C.,
Chaplain.

Russians Risk Their Lives to Get the Gospel.

The American Tract Society is furnishing tracts, in Russian, to counteract the movement of the Soviet Republic to make Russia a Godless country. Twelve thousand tracts have already been distributed in Russia and twenty-four thousand more are being sent by the urgent request of missionaries who are carrying on their work in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the Gospel.

Philippine Notes.

Bishop Mosher made a special visitation to Balbalasang in order to confirm a class before the Rev. A. H. Richardson's departure on furlough. This was the fourth class confirmed there, the figures being 10, 12, 18 and 20. The Bishop found much evidence of a deeper understanding of all that the Church means. Mr. Richardson's furlough was due and it was necessary for him to take it, but there is no priest to appoint in his place and apparently Deaconess Massey may be left alone there for eight months.

Another vacancy exists at Zamboanga where Canon Harvey has been filling in for several months instead of doing his special work as missioner, discovering and ministering to isolated Americans throughout the islands. The important work among the Moslems is at Zamboanga, results from which are slow and difficult to secure. Some one writes of it:

"When recruits to the personnel staff and gifts of money seem to go more readily to those phases of the work of the Philippine Mission which produce the larger number of baptized and confirmed persons, we who work among the Mohammedans wonder if the Church at large is not losing sight of the command of our Lord to tell the Gospel to all men irrespective of their apparent or immediate response to it."

The work in Upi is developing in unforeseen directions. It was at first expected that this would be almost if not entirely confined to the Tirurai tribe, but the whole Cotabato Valley is opening, new people are crowding in, taking up land and settling permanently Non-Christians who come to the church are being baptized and confirmed, some who have been confirmed are being received. The entire number presented to the Bishop at his last visitation was forty-one, of four or five races or racial mixtures.

The Bishop writes of the beauty of the trail, which goes through magnificent forest. One stretch of the trail crosses a mountain stream about thirty times and exhausted the whole party. Nearly all the hob-nails were worn off the bishops shoes, and a new sole gave way entirely in five days. Yet this trail is on the probable line of a projected highway, and it is not in the least unlikely the region may be easily accessible by motor within the next few years. There is the more urgency that the Church's work should be adequately supported.

St. Stephen's Chinese Mission, Manila, suffers by the death of a Chinese gentleman, who in the past twenty years developed from a non-Christian boy into one of the finest Christian characters ever known to Mr. Studley, the head of mission. Mr. Lo Fo Hing was a trusted adviser and co-laborer for more than fifteen years, treasurer of the mission for more than eleven years of that time, delegate to various synods, including the triennial synod of the Chinese Church in 1924; a lay reader, who gathered the congregation, read the services, interpreted the sermons when he did not deliver the address himself. He brought his wife, ten children, and at least six cousins, to baptism, as well as many others.

Brent School, Baguio, was visited recently by the governor-general of Hongkong, Sir Cecil Clementi, and Lady Clementi. The school is full, and has many urgent needs of larger equipment as well as endowment.

February 10 to 14 are the dates of the twenty-second annual convocation of the Philippine Mission, with its accompanying conference, to be built around the theme, The Evangelistic Work of the Mission.

World Day of Prayer.

March 7, 1930, has been designated as a 'World Day of Prayer" by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. They have issued:

A CALL TO PRAYER

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

You are earnestly invited to join with Christians of all lands in a World Fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this nineteen hundredth anniversary of Pentecost.

"Evening, and morning, and at noon will I pray . . . and He shall hear my voice."—Psalm 55:17.

The following subjects for prayer, which were outlined for us by a young woman of the Philippines, may well claim our waking moments each new day:

Sunday Pray: That all those in the Church of Christ may, in preparation for the World Day of Prayer, March 7, 1930, give themselves earnestly to the ministry of intercession.

Monday Pray: That we may be filled with the spirit of the Master, and may manifest the devotion and sacrifice of the early disciples, among them women, who followed Him.

Tuesday Pray: That the Light of God's Word may dawn upon the minds and guide the lives of all earnest seekers after righteousness.

Wednesday Pray: That there be an awakening among Christians to their opportunity to witness for Christ, and that those who have not yet come to know the Lord may find Him through a vital Christian experience.

Thursday Pray: That the Youth of the World may consecrate all their powers

to the building of God's Kingdom and may with rejoicing testify to Him and His power through their lives and message.

Friday Pray: That the spirit of love may rule in the affairs of men, and that through a better understanding all races may be drawn into a universal brotherhood.

Saturday Pray: That in 1930, on this nineteen hundredth anniversary of Pentecost, the Christian Church in all lands may experience anew the power of the Holy Spirit, and that Jesus may again be lifted up through a revival of the simple daily witnessing of His followers.

Pray for Cessation of Russian Persecution.

Persecution of Christians and of peoples of any religion whatsoever has reached such an unbelievable and fearful extent, in Russia that protests are coming from all around the world and prayers are being offered.

The Southern Churchman adds its voice to that of Bishop Manning in urging all Church people, on March 19, to join in united prayer for their fellow Church people, suffering persecution in Russia today.

From the pulpit of the Cathedral of St. John the Divine, New York City, Bishop William T. Manning, on Sunday, February 16, said:

"In view of the facts brought to public attention in the past week, I feel called upon to make a statement this morning from the pulpit of this cathedral in regard to the religious persecutions which have been carried on and are now being prosecuted even more relentlessly by the Soviet government in Russia.

"You have doubtless read the solemn protest against these crimes made by His Holiness Pope Pius XI in Rome and by the Archbishops of Canterbury and York in England, and as Bishop of this Diocese of New York, I feel that I must speak, as I hope the ministers of all faiths will speak, in support of these protests.

"It is not necessary to elaborate. We all know that the Soviet government is seeking, by propaganda and by force, to destroy religion and to destroy also those moral ideals which religion has given to the world and that its attacks are directed not against those of any one faith but against all who believe in God. I myself have seen the most blasphemous, revolting and obscene pictures issued as a part of this propaganda in papers published and circulated under the auspices of the Soviet government.

"The Archbishop of Canterbury says, 'It is not easy to get accurate information about anything happening in Russia, but none can question the truth of the long and shocking tale of imprisonment, exile and deliberate putting to death of prelates and parish priests, of monks, and nuns and of the humblest folk. It is not only one form of religion that has been assailed; it is every sort of belief in God. As Christian men, here and now, as Christian bishops, we cannot keep silent.'

"His Holiness Pope Pius says that 'the horrible, sacrilegious iniquities which have been committted grow worse every day' and urges all Christians to join him in prayer on March 19 for the cessation of the Bolshevist persecutions. In accordance with this suggestion, made by the head of the great Roman Catholic communion, I ask all our clergy and people in this diocese, in their churches, in their homes, and wherever they may be on that day, to offer up their prayers to God for the ending of these persecutions, and I announce that on the Sunday nearest to that date, March 16, at 4 P. M., we shall hold in this cathedral, in conjunction with the Greater New York Federation of Churches, a special service of prayer and intercession in behalf of those who are suffering from these persecutions and also for their persecutors, that they may repent and find forgiveness from God for their deeds.

"At this service of intercession, people of all faiths are invited to attend and ministers of all faiths are invited to seats in the choir.

"I ask you all to make it known that we are to hold this special service of united prayer and intercession for our brethren in Russia and, in the meantime, to offer your prayers daily to God that He will give help and relief to those now suffering persecution in that unhappy land."

Rabbi Stephen S. Wise of New York City has added his protest and expressed approval of the plan for a service of intercession.

Dr. Henry Sloane Coffin, President of the Union Theological Seminary, said that he was very much in sympathy with the idea of the service.

The Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin, New York City, announced that a period of special intercession for the people of Russia would be observed by his church on St. Joseph's Day, March 19.

The Rev. Dr. William B. Millar, executive secretary of the Greater New York Federation of Churches, said that many ministers of all denominations would invite their congregations to pray on March 19 for those persecuted and to participate in the cathedral service on March 16. Dr. Millar said that the protest was strictly the idea of Bishop Manning and that the service would be one for intercession and prayer rather than for any formal protest.

In Munich, Baravia, Cardinal Faulhaber in a sermon on February 10, said:

"Before our eyes terrible tragedies are being here enacted—the attempt of Russian Bolshevism to rule a nation without God, to erect a State that ignores the Ten Commandments, to build up a new system of culture without belief in the soul or the world hereafter and to teach a political economy that refuses to recognize private property.

"During the years 1919 to 1929 laws have been enacted in Russia for the systematic destruction of all religions. Russia today offers a terrible picture of moral depravity and misery of children that appeals to the heavens. Adolescent youth is without any distipline, marriage and family life have sunk below the level of African tribes.

"What is the attitude of the other European powers to this situation? Not only Europe but the whole world is deeply concerned in this matter, if only by its material aspect. Wages in Russia today are lower than anywhere else in the world.

"If England raises her voice against the Russian's sanguinary justice, can Germany remain silent, or have our diplomatic relations to Russia shut our mouth? German people, sell not your soul for a copper mine."

The Church of England Newspaper carries the following extract of a letter written from Belgrade to the Bishop of Chelmsford (Dr. Wilson) by the Metropolitan Antony, President of the Russian Episcopal Synod:

"According to our latest information, thirty-one Bishops, 1,560 clergymen, and more than 7,000 monks and nuns have been killed without trial or hearing solely for acknowledging our Lord. Forty-eight Bishops, 3,700 clergymen, and more than 8,000 monks and nuns are languishing in prison. The Books of Holy Scriptures are being banished from libraries; their reading aloud, especially to children, inflicts a death sentence; public burnings of gospels and saints' images have been organized. Innumerable churches have been transformed into taverns and cinemas."

The paper also quotes Bishop Nikolai, head of Russian Orthodox Church in London, who has addressed a letter to Christian Protest Movement, in which he says: "We have before us the case of the graduate of the Spiritual Academy of Moscow, a teacher in the seminary of Voroneizh, Father Nectarius. He is first beaten and dragged by the feet through the garden. Then his arms and legs are broken, his genital organs are ripped off, and wooden nails are driven into his head, his temples and his nails. Then they pour molten lead into his mouth, thus sacrilegiously deriding the Sacrament of the Holy Eucharist, and finally throwing him into a cauldron of boiling water. . . .

"Andronicus, Archbishop of Perm, was dragged along the streets of the city with his eyes poked out and his cheeks cut out, in the eyes of his flock, which had lost its reason from terror. And later he, together with Theophanes, Bishop of Solikamsk and forty others, men, monks, priests and Archimandrites was killed. Who could imagine the possibility of such terrible human slaughter in the Twentieth Century?

"Archimandrite Demetrius had the skin of his head cut and ripped off, together with the hair, and only then was killed. Theodore, a priest of the Diocese of Oerenburg, was 'dispatched' by a winding process. A cobbler's thread was soaped, tied round his head, a nail was put through the thread, and the thread was wound round it till his skull broke away from the head like a cup. Then, in the presence of their wives, who had completely lost their reason, two priests were killed—one who had just finished celebrating the Liturgy was crushed in a vice, the other was crucified.

"Hermogen, Bishop of Tobolsk, was tied up alive to a steamer's wheel. Bishop Ambrose was tied to the tail of a frenzied horse. Bishop Isidorus was put on a stake alive. And the Benjamins, the Vladimirs, the Platos, and the tens of thousand of the priestly, monastic and lay orders whose names are known to the Lord alone, the terrible mystery of their sufferings is concealed by the dark crypts of the grim 'Cheka.' And the seventy-five Orthodox clergymen who were recently shot at Khabarowski, about one of whom it was cynically stated that for six years he was kept in such unendurable conditions that 'even a dog would have died from them'."

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Christian Men's Convention.

A convention for Christian men under the auspices of the Laymen's Missionary Movement, will be held in Richmond, March 3 and 4.

Sessions at 10:30 A. M. and 2:30 P. M. will be held both days in St. Paul's Protestant Episcopal Church. Evening sessions will be held in the First Baptist Church at 7:45 P. M.

The Convention Committee, of which Mr. Oliver J. Sands is chairman, has issued the following call:

The rallying call for every one who acknowledges Jesus Christ as Saviour and Lord should be, "The Kingdoms of this world must become the Kingdoms of our Lord and of His Christ"—must

if man's chief end is to be attained; must if civilization itself is to endure. Nothing approaching in importance such a consummation is, or could be, proposed in the world today. The extension of the Kingdom of God into every part of the earth is the supreme demand of the hour.

The Laymen's Missionary Movement was inaugurated in order to quicken men into a recognition of this task as being the thing most worth while. Hence, the plan to gather into conventions the men of the different communions for the purpose of learning and prayerfully considering the facts, the conviction being that such information and consideration will result in stimulating them to effective action.

It is for such a convention that this call is issued. It will be held in the city of Richmond, Va., March 3 and 4, 1930, and will be addressed by men who are directing and participating in the missionary undertaking both at home and abroad.

The Convention Committee.

John B. Sleman, of Washington, D. C., a layman, impressed by the unselfish devotion of hundreds of young men and women volunteers for missionary service attending the Student Volunteer Movement Convention in Nashville in 1905, conceived the idea of an unaffiliated companion movement—the Laymen's Missionary Movement.

This is a voluntary movement and is purely educational and inspirational, all communions or denominations participating unofficially. It is neither a federating nor a unionizing movement nor an agency for collecting money.

It purposes to enlist and quicken laymen into fuller allegiance to our Lord and Saviour Jesus Christ in efforts for the advancement of His Kingdom throughout the world—through loyal service within their respective communions.

All Convention expenses are provided in advance, each man paying a registration fee of one dollar for a delegate's ticket.

Address all communications to: Laymen's Missionary Movement, 911 Grace-American Building, Richmond, Virginia.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Executive Meetings.

Meetings of the Diocesan Departments and of the Executive Council were held February 19 and 20, in Christ Church, with the Bishop, the Rt. Rev. F. F. Reese, D. D., presiding at the meetings and being the celebrant at the service of the Holy Communion held in the Chapel of Christ Church. At the meeting of the Executive Council, before receiving the reports from the various departments, Bishop Reese paid a tribute to the late Presiding Bishop, the Most Rev. Charles Palmerston Anderson, lamenting the great loss the Church has sustained in his death and citing instances of the splendid work he had accomplished in the three months he held the office of Presiding Bishop.

The Rev. David R. Covell, Secretary of the Field Department of the National Council, addressed the Council with reference to two missionary projects he believed the diocese would be interested in taking up to forward the Pentecostal year; the building of a rectory at Christiansted, St. Croix, V. I., and the other a chapel at Calienthe, Nevada, at a cost of $2,500 each, the Woman's Auxiliary to do away with the Corporate Gift this year and assist in raising this amount. The Council decided to accept the two projects and will so notify the Diocesan Convention when it meets in May. The Rev. Mr. Covell will attend the convention and address the delegates on the subject to the intent that they may carry back to their parishes complete and enthusiastic information on the subject. The offering for the two projects will be presented on one of the Sundays after the Epiphany in 1931.

The Department of Religious Education reported that the Diocese of Georgia now has 672 N. A. T. A. credits, fifteen diploma teachers and a diocesan teaching faculty of seventeen. Twenty-two Church Schools sent Christmas boxes as assigned them and the Birthday Thank Offering is growing in popularity, nearly half as much having been received in 1929 as was given in the three previous years, when, at the General Convention, Georgia stood fifth from the top.

The Bishop has offered, as is his custom, a banner to the white and colored schools having the largest per capita Easter offering. Mrs. F. B. Screven, who has completed a course in writing Braille, has offered her services to the Diocesan Department of Religious Education and is ready to send Current Events to those of the diocese who furnish her their names and addresses.

The Department of Christian Social service has sent out a questionnaire to every Diocesan Department of Social Service in the country for information as to the work being undertaken by each diocese. As soon as answers are received from fifty per cent of the questionnaires, the information will be compiled and used in a social service survey of the diocese. In the meantime a questionnaire sent to the parishes and missions of the diocese by the Rev. H. S. Cobey, Vice-Chairman of the Department, shows a tremendous amount of unrecorded, but constructive Christian social work is being done by them. The next meeting of the Council will be held the day before the Diocesan Convention convenes at Thomasville, in May of this year.

J. StC. M.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Washington Cathedral Sunday.

In accordance with a custom of long standing the Sunday nearest Washington's Birthday, February 23 this year, was observed as Washington Cathedral Sunday. This practice has been followed for many years to enable parishes throughout the country to aid in bringing to fruition our first President's plan for "a Church for national purposes" in the Capital of the Nation.

Members of the Episcopal Church in the Senate and House of Representatives were specially invited to attend the People's Evensong in Bethlehem Chapel of Washington Cathedral, at 4 P. M., when the Rt. Rev. James E. Freeman, Bishop of Washington, preached the sermon. This service and sermon were broadcast over WRC.

At the eleven o'clock morning service at the Cathedral on February 23, the preacher was the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont, who has been in Washington attending a Conference of the College of Preachers. He also addressed the Brotherhood of St. Andrew, which held its Annual Corporate Communion, breakfast and conferences on Mount Saint Alban, on February 22.

The Washington Federation of Churches is planning its annual noonday Lenten services, which will begin March 17 and continue for five weeks. They will be held daily, from 12:20 to 1:00 o'clock in the First Congregational Church. Speakers will include Dr. Ralph W. Sockman, pastor of the Madison Avenue M. E. Church, New York City, and Dr. Peter Ainslie, pastor of the Christian Temple in Baltimore, each of whom will give addresses for five days.

This is also true of Dr. J. R. Sizoo, pastor of the New York Avenue Church of this city, and Dr. A. Earl Kernahan, evangelist leader, who is making his home here.

Five local pastors have accepted invitations to speak during the series.

The annual Easter sunrise service will be held at seven o'clock Easter morning at Temple Heights. In this service various young people's organizations of the District will cooperate.

Courses of Lectures.

Washington Cathedral will again sponsor several courses of lectures during Lent, as has been done for several years. The series for this Lent will be as follows: "The Holy Spirit in the Church and in the Christian," by Bishop Rhinelander, in St. John's Church, Sixteenth Street, on Thursday, beginning March 20, at 8 P. M.

A course of lectures by Canon Stokes, in St. Paul's Church, Rock Creek Parish, Wednesdays, 7:30 P. M.

The "Sermon on the Mount," by Mr. William C. Sturgis, in St. John's Church, Georgetown, Wednesdays at 8 P. M.

Lectures by Canon Freeland Peter in the Chapel of the Resurrection, Washington Cathedral.

M. M. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

St. Johns' Church, Hagerstown.

The Rev. Walter Byron Stehl, D. D., rector of St. John's Church, Hagerstown, Maryland, will be the Lenten preacher at St. Peter's Church, Albany, March 24-27, and at St. Paul's Cathedral, Buffalo, April 7-11.

Dr. Stehl has also been asked to hold a Mission at Berkely Springs, W. Va., the date to be announced later. He will preach in Baltimore, April 2.

St. John's Parish paid its full quota of the apportionment for 1929 ($4,675), the largest amount in the diocese outside of the largest parishes in Baltimore. St. John's has pledged the same amount for 1930.

Three delegates from St. John's attended the Young People's Conference held during January at All Saints' Parish, Frederick, Maryland, and made a report later.

On Sunday evenings before service, there is a musical prelude on the Brugh Memorial Organ, a four manual organ and one of the largest in the State, recently installed in St. John's Church.

On a recent Sunday a picture was taken of the large vested choir with the magnificent altar and reredos as a background. This photograph will go in the Magazine of The Federated Musical Societies of America, of which Mrs. J. C. Byron of Hagerstown, is regional president.

Memorial Service for Judge Williams.

A memorial service in honor of the late Judge Thomas John Chew Williams, for many years vestryman of the Church

(Continued on page 22.)

Family Department

MARCH.

1. Saturday.
2. Quinuagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday, Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

COLLECT FOR QUINQUAGESIMA SUNDAY.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of all virtues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

COLLECT FOR ASH-WEDNESDAY.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

The Day-Star.

There is only one place in the New Testament, as far as I know, wherein the term "the day-star" is used, but we have an echo of the same idea in the Apocalypse wherein our Lord Himself is made to say: "I am the root and offspring of David, and the bright and morning star." Closely resembling both is the famous Pauline expression: "God who of old commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The beauty of the image employed in each case renders it the most appropriate that could have been chosen to express a truth of the spiritual life that urgently needs to be recovered today. We can have, we ought to have, knowledge of Christ as a positive personal possession, something we are absolutely sure of, a divine guiding light within our souls, the harbinger of the glory that awaits us when the veil between sense and spirit is done away for ever. We can anticipate in a measure, as it were, through habitual communion with our ever-living, ever-loving Lord, the blessed consummation towards which the gospel points. As Dr. Swete would put it, an earnest of the life eternal thus become ours here and now. The principal value of the Christian revelation is that it really does put us in touch with what is beyond and above all that is merely of the natural man, all change and decay, all darkness and death. It really does unite us to the immutable and imperishable good for which we are constituted and are meant to achieve; in a manner of speaking it puts us in immediate possession of that which will survive when this world and everything therein has vanished like clouds and shadows before the ascending light of the morning.

By its ability to do this the religion of Jesus stands or fails If people only understood better what it is and what it promises they could not possibly view it with indifference. Christianity is not primarily a set of rules for good behavior; it is not a code of conduct; it is not principally good advice as to how to live. It is the infusion of a new principle into our hearts in response to faith; it is the letting through of the love of God and the joy of heaven into our earthbound souls, the shattering of the dominion of a delusion, the delusion of materiality; it is a perpetual miracle, the miracle of the impartation of God's own life to the believer through Jesus Christ our Lord. This is the literal truth; it is the secret of the vitality of the Gospel in the world today as in every other day, our title to participate at once and indefeasibly in the eternal and divine substance whence all goodness flows.—Rev. R. J. Campbell.

The Church's Call to Laymen.

"The laymen of the Church today constitute our greatest undeveloped resource, and the enlistment, training and direction of these laymen in organized personal evangelism is our most urgent need and duty. It is a common saying that ninety per cent of the work of the Church is done by ten per cent of the members, and too often this is true. We hear much about the problem of reaching the unreached, but that is not our real problem: that is simply our task. Our real problem is employing the unemployed; getting idle Christians and nominal Christians frankly to accept their personal responsibility for definite Christian service. Too many Christians have a merely negative religion, a futile piety; as some one has said they are "good, but good for nothing." They are nonentities, so far as definite service in the spread of the Kingdom of God is concerned.

We join in singing the great martial hymns of the church, "Onward Christian Soldiers, Marching as to War!" "Stand up, Stand up for Jesus, Ye Soldiers of the Cross!" but in too many parishes the Church reminds us not of an army going forth to battle, but of a hospital with a large number of patients and a few over-worked nurses. There are many rectors that are kept busy nursing sick Christians so that they have no time for going out into the highways and hedges to constrain others to come in.

While we all rejoice in the increased number of Confirmations recorded last year (1928). It is well for us to remember that a large proportion of these represent simply our own children growing up in the Church School, and some of the others are persons already Christians, but members of other Communions who have for one reason or another come into the Episcopal Church. If we take the number of adult baptisms as representing approximately the number of conversions, of non-Christians led into fellowship of His Church, we shall find that (according to the figures in the Living Church Almanac), it takes 109 communicants in the Church a whole year to win one convert. And if we estimate that (as is probably the case) at least half of these are brought in by efforts of the clergy, it would mean that not one layman in two hundred has by definite cooperation brought in a single soul to Christ during the entire year."

The above soul-searching message is given to men by men—the Brotherhood of St. Andrew through its Secretary, Mr. Leon C. Palmer, calls the laymen to halt and ask, "Lord, is it I?"—Exchange.

George Washington: The Imperial Man.

Under the historic old elm at Boston, in 1875, the one hundredth anniversary of Washington's taking command of the American army, James Russell Lowell wrote his immortal poem on Virginia, beginning with these words:

"Virginia gave us this imperial man
Cast in the massive mould
Of those high-statured ages old,
Which into grander forms our mortal metal ran;
She gave us this unblemished gentleman."

Washington is still our imperial man, despite the criticism of some modern biographers who apparently take pleasure in emphasizing every possible flaw or weakness in his personal conduct and judgment. In biography and history let us have the truth, "though the heavens fall," but what is to be gained by emphasizing the faults or infirmities of our great men—as if it were of greater importance to know their defects than their virtues and achievements

It is true that Washington has suffered at the hands of some of his early biographers, like Parson Weems, who put him on a pedestal and made him a super-human being—"he could not tell a lie." (No wonder Mark Twain, in his characteristic way, said: "I'm greater than George Washington. He couldn't tell a lie, but I can—but I won't.") But modern biographers, seeking the truth, do not have to take the other extreme to prove that Washington was a human being of flesh and blood.

One of these biographers, however, pays Washington this tribute: "His strongest quality was fortitude. The fighter who stays in the ring as long as he can stand on his feet, the man who keeps his business alive while his clothes are threadbare and his stomach empty, the captain who clings to his ship while there is a plank afloat—that is Washington."

But is the restriction he hastens to add either necessary or just? "This quality implies sincerity, courage, and honesty of purpose, but it does not imply intellect or good judgment."

Is there any reason why we should no longer trust the judgment of Washington's contemporaries as to his ability and character? How was Washington regarded by the men of his day who were well acquainted with him and his achievements? Did they consider him a poor general and incompetent leader, whose intellect was mediocre and whose judgment was not very trustworthy? Henry Lee (the father of Robert E. Lee) had been a gallant soldier in the Revolutionary War, and was a member of Congress when Washington died. He was chosen to deliver a memorial address, and his opening words were these: "Our Washington is no more! the hero, the patriot, and the sage of America. . . . the man on whom in times of danger, every eye was turned and all hopes were placed . . . lives now only in his own great actions, and in the hearts of an affectionate and afflicted people."

Chief justice John Marshall, in the closing paragraph of his life of Washington, says: "Endowed by nature with a sound judgment and an accurate discriminating mind, he feared not the la-

borious attention which made him perfectly master of those subjects, in all their relations, on which he was to decide; and this essential quality was guided by an unvarying sense of moral right, which would tolerate the employment only of those means that would bear the most rigid examination; by a fairness of intention which neither sought nor required disguise; and by a purity of virtue which was not only untainted, but unsuspected."

To these testimonies we may add one more, that of Thomas Jefferson, who certainly was not under any hypnotic influence of Washington. Jefferson said: "His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity or friendship or hatred being able to bias his decision. He was indeed, in every sense of the word, a wise, a good, and a great man."

Few came in touch with Washington without feeling the greatness of the man. Woodrow Wilson says: "The singular majesty and poise of this revolutionary hero struck the French officers as infinitely more remarkable than his mastery in the field and his ascendancy in the council. They had looked to find him great in action, but they had not thought to see him a great gentleman, a man after their own kind in grace and courtesy and tact, and yet so lifted above the manner of courts and drawing-rooms by an incommunicable quality of grave sincerity that they were at a loss how to describe it. No one could tell whether it were a gift of the mind or of the heart. It was certain only that it constituted the atmosphere and apotheosis of the man." —Dr. H. H. Smith, in Exchange.

INTO THE LIGHT.

I had a grief so hard to bear
I hid it from the Master's sight.
I said to Him, "It is not there."
Alone I tried to make it right.

But O the darkness and the pain,
The bitter loneliness and grief
Of searching for some hidden gain,
Some secret pathway of relief!

"Alone, alone!" my spirit cried,
And then I looked through tears to see
The Christ was standing by my side
To share my lonely grief with me.

I bear it still, my bitter cross,
But I have seen beyond the tears
The smile of One who feels my loss
And will sustain me through the years.

—Selected.

For The Southern Churchman.

An Object Lesson.

Dora N. Kromer.

The 'phone bell rank sharply just as I took my seat by the window to finish some sewing. It was my friend, Mrs. White, on the other end of the line and she had a tale of woe to pour into my listening ear. She lives in another part of the city and she had been more than annoyed by some children of the neighborhood, especially a "certain bunch of boys, who were vicious in the extreme and couldn't even play games properly. The world is getting worse and worse every day," she said, "and as for the churches, they were accomplishing very little to remedy such conditions."

Mrs. White is not a member of any church and seldom attends one, except to hear some exceptionally good music or a celebrated clergyman. I sympathized with her as well as I could, ignoring her fling against churches and sat down again to my sewing, a trifle disturbed.

A shout from outside drew my attention to a number of boys, playing football in a vacant lot nearby. I am not familiar with the rules of the game. I have seen several games, too, and my impression was that it was a decidedly rough game, sometimes ending with serious injury to some player.

In this "bunch of boys" was one, a little taller than the others and another one, who had lost one leg and used crutches. I never before saw football played the way they played it. The tall boy had a very quick eye for the movements of that ball — seemed to know just about where it would land and just when to push back into safety the crippled boy and just when to let him stay near it, so he could touch it with the tip of his waving crutch and the otherboys joined in the game in the same spirit. There was a radiant look of joy upon the face of the boy who must carry through life his terrible affliction. I recognized the rule of that game. It was the "Golden Rule," and as I watched them play and recalled the stories, centuries old, of nations whose rule it was to destroy the crippled and maimed children, as useless, my heart warmed with this evidence of Christianity and I only wished that my friend, Mrs. White, could be near by to see it, too.

Einstein.

No. This is not an effort to comment on relativity; but to speak words of appreciation of the man himself. Mr. Einstein seems to have greatly surprised the cocksure cynics when he frankly declared in an interview in The Saturday Evening Post the other day that he is "enthralled by the luminous figure of the Nazarene." They evidently expected him to sneer at Jesus as our superficial young smart alecks in America have been doing lately, as, for example, young Barnes of Smith College; but Mr. Einstein didn't curl his lips and sneer. Rather, he seems to have reverently declared his desire to "see Jesus." Hear him in this interview:

"To what extent are you influenced by Christianity?"

"As a child, I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"Have you read Emil Ludwig's book on Jesus?"

"Emil Ludwig's Jesus," Einstein replied, "is shallow. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a **bon mot.**"

"You accept the historical existence of Jesus?"

"Unquestionably. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. How different, for instance, is the impression which we receive from an account of legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the authentic vitality of Jesus."—Christian Index.

A Prayer For Unity.

"O God, who didst plan the Gospel for an undivided Church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue Thy saving work in the broken order of our making. Prosper the labour of all Churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it and joyfully to recognize the presence of Thy Holy Spirit wherever He may choose to dwell among men. Teach us wherein we are sectarian in our contention and give us grace humbly to confess our fault to those whom in past days, our communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness or moral inefficiency, that we may become worthy and competent to bind up in the Church the wounds of which we are guilty and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ, our Lord."—Bishop Brent.

For The Southern Churchman.

YE WEARY.

F. B. Stone.

"Come unto me, ye weary,
And I will give you rest."
Not wait until the end of life,
Come, every day be blest.

I am the way of life, not death,
And life is what you need,
More life for every day and hour,
To follow where I lead.

On earth I oft was weary, too
And sought my Father's rest
And as He gave new life to me
I would have thee, too, blest.

O come to me, my life receive,
For body, soul and mind,
And as you use it for my sake,
Life more abundant find.

"He Became Poor."

Poverty has always been something which Jesus understood. Himself a member of a lowly home, where there was no regular income and every coin had to be expended cautiously, Jesus has always understood the grim nature of the struggles of the poor. Often, on His preaching tours, did He stretch Himself at dusk upon the green grass of some quiet hill, not because He loved the friendly silence of the stars and the caress of the breeze upon His bronzed skin, although He did love them, but because there was no other place for Him to lay His head. The illustrations which He used, show His intimate acquaintance with the vicissitudes of the poor, and one of the characteristics of His work and of the work of the Apostles, a characteristic so striking that it was thought worthy of comment, was that the poor had the Gospel preached to them.—From an article in Canadian Churchman.

A LITTLE PRAYER FOR THE MAN IN THE AIR.

I never hear
The growling diapason of a plane
Up there,
The deep reverb'rant humming of a plane
Up there,
But up to God I wing a little prayer,
Begging His care.
For him who braves the dangers of the air.

"God keep you, Bird-man, in your plane
Up there!
Your wings upbear, your heart sustain!
Give you good flight and oversight,
And bring you safe to earth again!"

I, too, have hostages with fortune up above,
And what may come to you may come to mine.
So, once again—"God speed you as you rove!
Both you and mine to His care I consign."

—John Oxenham.

For the Young People

For The Southern Churchman.

A CONFESSION OF FAITH.

Charles Nevers Holmes.

In God our Father we believe,
Who gave us soul and birth,
And grants the blessings we receive
Throughout this life on earth.

And we believe in Christ our Lord,
The Christ of peace and love,
The sacred, saintly Son of God,
Who reigns with Him above.

In Christ of Virgin Mary born,
Who for all sinners died
And rose again on Easter Morn,
Our Saviour crucified.

In Holy Ghost that dwelleth here
Upon this earth below,
Our Comforter, unseen and near,
Throughout life's weal and woe.

And we believe that we shall live
Beyond the grave, again,
That God's great mercy will forgive
Our many sins. Amen.

Dao's Sunday School Prize.

If there was one scholar at the Lotus Hill Sunday School who was proud of his attendance record, it was young Dao, generally called Teh-ming ("Life obtained"). He was in a Junior class, and his Chinese teacher was well pleased with him in every way.

"See! Teh-ming," he said, "if you keep right along to the end of this month, you will have beaten all the others. Forty-nine Sundays without a break, and your home the very farthest away of all our scholars!"

The boy grinned with delight; he surely meant to get those three more marks, no matter what happened. He was very keen on his class, because his heart was forever saying, "Tell me more about Jesus." Indeed, if he had not been nyih-sing ("hot-of-heart"), his home folk might easily have damped down the fire. His father—an innkeeper—was of that type so common in China today, a "no-religion man." His mother was careless, though she believed that the idols (and still more the dead ancestors) required some worship, but she was always so busy attending their Kah ("Road-guests") that she had little time for anything else. It was only the old Granny who feared and faithfully followed the Buddhist religion with zeal and strong determination. She would not let Teh-ming sing any of the Christian hymns in or near the house, terrified lest "they might offend the spirits, and cause bad luck." Indeed, she seemed to have an uncanny genius for hearing him if he attempted to sing anywhere around, and would come after him in a rage.

"Be quiet, thou foolish little earth worm, thou stupid puppy dog barking on a dust heap, just asking for a beating." Then Granny would flourish her heavy red lacquer stick which Teh-ming had learned to dread. Though the old lady spoke like this, she was really very fond of the boy, and only afraid lest some "listening" evil spirit might become jealous of her love and cause him to fall sick. She never dared call him Teh-ming ("Obtained life") for fear it might be changed to "Obtained death." Most of her extreme earnestness in worship was to preserve him alive, so that he might offer food and other things at her grave. She only beat him because she thought by so doing to hoodwink those wicked, envy-filled spirits, so that they would not know he was reckoned so precious.

Teh-ming's mind was full now of getting the prize offered for a year's unbroken attendance at Sunday School. It happened to be a very handsomely bound, gold-lettered New Testament, and he had once heard his father remark, "If the Foreign Jesus book is so valuable, why is it printed and sold much cheaper than any of the Chinese holy books?" It was bound in such a poor common style that he was sure it must be of little account.

The boy hoped that if he secured that special copy as a prize, his father would be proud of him, and examine it carefully. The following two weeks he managed to attend, but with increasing difficulty. His Granny had been taken sick and she happened to be worse on "Big Worship Day", so she was sure it was all because Teh-ming was offending the Great Spirit of sickness.

"The influence, if bitter, bad," the Buddhist priest had declared, so Teh-ming was strictly forbidden to go on the third Sunday. It was useless to plead with his father, who was completely ruled by his old mother.

"But, Honorable One, let me go this one time—only once, that I lose not my reward," begged Teh-ming with breathless anxiety.

"What matter? A grandson who desires the useless Foreign Book of lies more than the recovery of his father's most honorable mother is an evil one—a disgrace to his home, and shall surely be punished. Thou shalt not go again."

Poor Teh-ming! Bitterly disappointed he rushed out of the house into a thick bamboo grove, and flung himself down under the trees in despair. At first hot rebellious thoughts of disobedience surged over him, but gradually he remembered his teacher's earnest words about "winning his home folk for Christ." It would certainly not help them to accept the new teaching if he went in defiance of his father.

Teh-ming was no coward. He would willingly have taken any punishment, however severe, but he felt perhaps there was "a more excellent way," and he firmly believed God could make it for him. The last Sunday's lesson had been the passage of Israel through the Red Sea, and the boy believed he had just the same Almighty God today. His prayer was brief, but to the point: "Please take me to Sunday School tomorrow in your own way." He hadn't an idea how it could be done, but he could trust. Next morning at dawn he looked wistfully out of the window, and as the hours passed "his heart began to fall down under his feet."

Suddenly a traveler—a European doctor—came to the Inn, having been held up on the road during the night by bandits and stripped of all his possessions. He was thankful to reach any refuge, and as soon as he heard of the old Granny's illness he asked to see her at once.

After a brief examination he said reassuringly, "I can, with God's help, heal her, but my stock of medicines has been taken with all the rest. I will write a note and prescription to a Chinese doctor I know in the nearest town, and you could go fastest, small brother. While waiting for the medicine, just look in at the Sunday School next door; the girls and boys have such a happy time there."

Teh-ming laughed for sheer joy. Did he not know all about that? The way he started off, he might have been running in a Marathon race. Never was there a quicker messenger that morning than he! He was able to put in an appearance at his class for a short time, so obtaining his mark in the circumstances, and then he started back for home, which he reached in record time.

With God's blessing, his New Testament prize was used to bring his father to Christ. And old Granny, in her gratitude for her recovery by means of the wonder-working foreign medicine, afterward joined them in the Way.—S. S. Times.

The Bell.

Before the war there was a bell in Cologne Cathedral bearing the inscription, "I am the Emperor's bell; I proclaim the Emperor's honour." It had been made out of cannon captured by the Germans from the French, and they evidently did not think it derogatory to God that it should proclaim in the Church honours won in the war.

When I went into the Cathedral two years ago I missed the bell, and asked the janitor what had become of it. "Oh," he said, "in 1918 we had to take it down and melt it to make munitions." What irony of history! War material melted to make a bell, and after more than forty years of proclaiming the Emperor's honour, the bell goes back to make fighting material once more. So much for the honours that can be won in war, and the Empire that can be built with the sword.

"But," said the janitor to me, "we have a new bell now, and a better one." Let us hope that the new bell in Cologne Cathedral is a symbol of new ideals and aspirations, proclaiming, as it should in a church, only the glory of God. I would remove all war trophies from churches, and indeed from everywhere, and put old tanks and guns in the earth or in the sea beyond reach and sight.

When Dr. Stresemann said these words at Geneva: "A real progress has been made in the reconciliation of peoples. Those who deny it are blind or pretend to be blind. The heroism which always manifests itself on the field of battle must, in future, manifest in the conflicts of life, where the true heroes are those who facilitate better relations among men," I thought I heard Germany's new bell.—Rev. T. Rhondda Williams, in Canadian Churchman.

OPEN THE DOOR.

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which will banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!
—British Weekly.

You Saved the Mission Fields!

How?

In these four outstanding ways which every Churchman ought to know:

(1) Despite financial depression you paid a greater sum for 1929 than the most optimistic estimate, a total indeed of 100.3% of the sums your Dioceses told the National Council to expect.

(2) Dioceses and Districts did their utmost in pledges for 1930.

(3) Individuals keen to sustain the missionary standards of the Church subscribed liberally beyond normal pledges through the parish.

(4) We cut the appropriations for work centered at the Church Missions House.

For these reasons, based on your loyalty, the National Council was able to say:

THERE WILL BE NO CUT IN MISSION FIELDS IN 1930

Thanks!

Yes, a matter for thanksgiving, but why not make it easier this year by regular monthly payments and constant education in the scope and meaning of the work itself so that parish quotas will be fully met and regularly paid.

"So the wall was finished." Nehemiah 6:15

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

281 Fourth Avenue New York

ICE BOUND ARCTIC GIVES TRAPPER HEALTH SECRET

Letter from far North tells how he gets through hard Winter full of pep

FROM the far and frozen North—from where man has to fight not only wild animals but still more savage Arctic cold, W. S. MacPhee, trapper and prospector, writes us his secret of health.

Just as he is shut in by the ice and snow of the Northern winter, so most of us are shut in by business or household cares. We cannot get enough exercise, and often we are not able to have proper diet. How simple a thing it is then to keep ourselves buoyantly happy, full of energy, seeing the bright side of life, by taking advantage of this discovery. There is a harmless method of bodily lubrication which gently, naturally, and surely sweeps away the poisons out of our bodies—regularly as clock work.



"Especially in the spring before the ice breaks up and the open water comes," writes Mr. MacPhee, "all us trappers are apt to be in pretty bad shape. In the summer of 1924 I first discovered Nujol. The idea of internal lubrication appealed to me. Soon I found that the irritable, nervous, no-pep feeling was gone. Nujol has certainly given me a different outlook on life."

Remember Nujol is not a medicine; it contains no drugs; it is as colorless and tasteless as pure water; it is not absorbed by the body; it is non-fattening. The only way for you to prove what Nujol can do for your happiness is to start in today. Buy a bottle of Nujol at any drug store and try it for a couple of weeks. It does not work over night; it is not a violent cathartic; you must not expect results until you have been taking Nujol for a little while. It costs but a few cents and it makes you feel like a million dollars. Millions of people are healthy because they are using Nujol. Why shouldn't you be happy, too? Get Nujol today!

A PRAYER FOR THE CHURCHES.

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds;
Thy will from none withholds
Full liberty.

Lord, set Thy churches free
From foolish rivalry!
Lord, make all free!
Let all past bitterness
Now and forever cease,
And all our souls possess
True charity.

—John Oxenham.

The will of Justice Lamar, of the United States Supreme Court, contained these striking and memorable sentences: "My friendships, many and precious, I leave to my family, in the hope that they will be cherished and continued. I know of no enemies, but if such hereafter unhappily arise, let them be forgotten."

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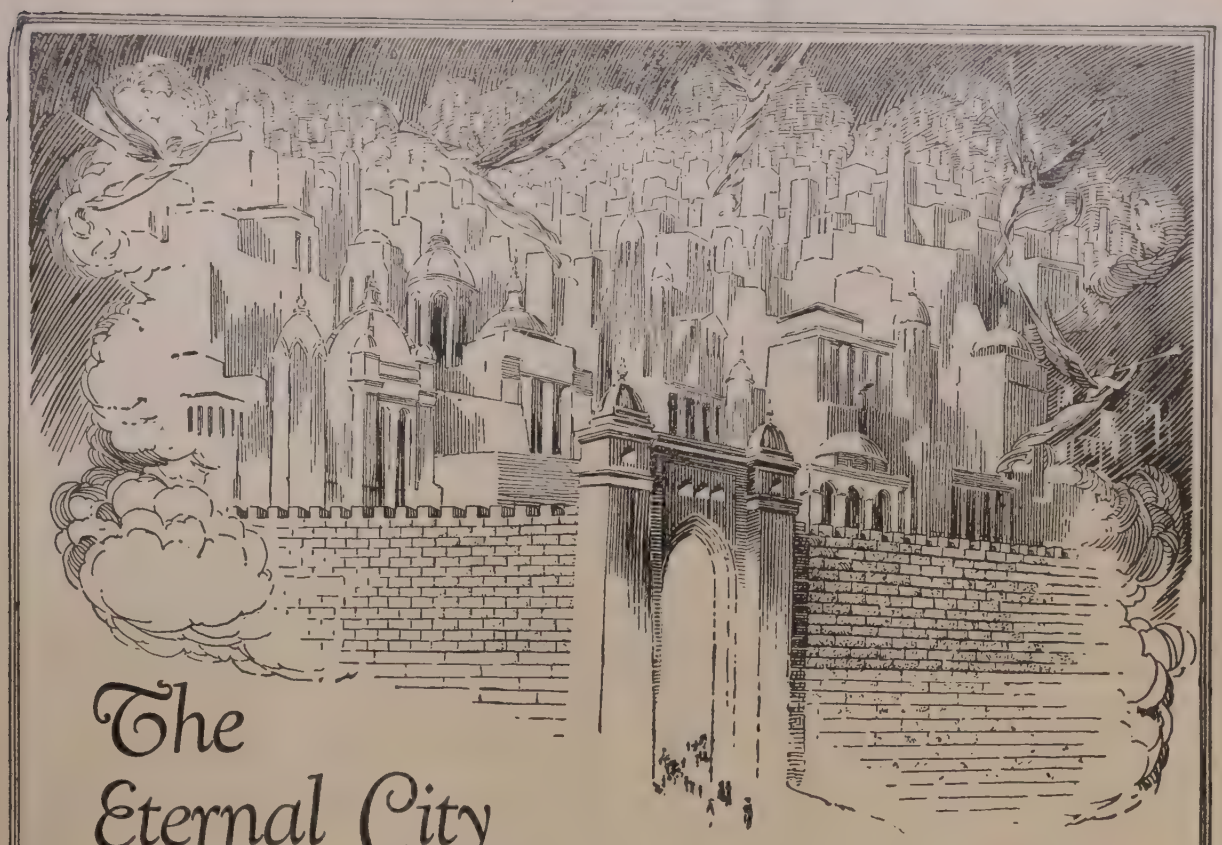
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The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Mrs. G. W. Harrison.....$50.00

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I AM A WHEEL-CHAIR INVALID AND have my medicine, clothes and other things to buy, and have no one to look to for financial help. I would appreciate subscriptions and renewals for any magazine published at publishers rates, or less. EDWARD P. BROXTON, R. F. D., Keysville, Ga.

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SITUATION WANTED.

WANTED, REFINED, EDUCATED MIDdle-aged widow, not a menial, but a capable, willing worker, desires position in home. Excellent companion, housekeeper, hostess or mother's helper, or in tea room or hotel. Address Mrs. M. G., care of Southern Churchman.

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HELP WANTED.

ER'S DAY. PICTURES teach seven days a WANTED, BY THE GIRLS' FRIENDLY Society, a housemother for one of its Lodges. Address "G. F.", care of Southern Churchman.

Deaths

GREENE: ERNEST WILLIAM S. GREENE died suddenly while on train near Orange, Va., February 10, 1930. Born March 24, 1893, at "The Meadows", near Staunton, Va. Only son of the late Captain Francis Greene. His mother and sister survive.

"Blessed are the merciful, for they shall obtain mercy."

CHURCH INTELLIGENCE.
(Continued from page 15.)

of St. Michael and All Angels, Baltimore, was held recently at the Lord Baltimore Hotel. Judge Williams, who was an outstanding citizen of Baltimore, was Chief Judge of the Juvenile Court for many years. He also served as President of the Baltimore Press Club, as for about thirty-seven years he was engaged in newspaper work, first with the Hagerstown Mail and later with the Baltimore Sun.

The speakers at the service, which was presided over by Mr. Walter Hough, President of the Baltimore Press Club, included the Honorable Albert Ritchie, Governor of Maryland; the Honorable William Broening, Mayor of Baltimore, and Messrs. Paul Winchester, Folger McKinsey, and Robert Biggs, of the Press and local charitable organizations. The final speaker was the Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels.

Judge Williams, who was Senior Vestryman of the Parish, died very suddenly, while attending a meeting of the Vestry of St. Michael and All Angels. In addition to being an outstanding citizen he occupied many high positions in the diocese and his loss will be keenly felt.

N. E. P.

"The Power Unseen."

The Church at Work was represented in pageantry in "The Power Unseen" under the auspices of the Church Service League of the Diocese of Maryland in the Maryland Casualty Auditorium, Baltimore, on Thursday, February 13.

The pageant was under the direction of Mrs. William Bauernschmidt, Jr., and the music was furnished by St. Paul's Boys' Choir, under the direction of Mr. Edmund S. Ender, Choirmaster.

The St. David's Players presented the pivotal scene from the pageant, a representation of a house party in which the Church work and its value was discussed, and the work of the Church was reviewed as if on a screen. The work room in the Dioecsan House was shown, where many women were engaged in packing jellies, periodicals, surgical dressings, clothing and supplies for hospitals, orphanages and homes. Then each field was represented, showing the worth of the work done by the women and the destination of it all.

Chinese children and women who appeared as patients in the scene depicting a Clinic at St. Elizabeth's Hospital, Shanghai, and the Japanese girl in the scene entitled, "In the Shadow of Fuji-Yama", were fascinating.

Scenes in a Rancher's Home in Arizona, in the Mountains of Virginia, in a Missionary's Home in Northern Minnesota, and a Mission in Alaska, were also enacted.

The most impressive scene was the Epilogue when the Good Spirits carrying lighted tapers, following the Cross, singing "The Church's One Foundation" triumphed over the Evil Spirits.

The pageant was written by Mrs. Herman K. Harrison and Mrs. William H. Laird, and closed a three-day Educational Conference held by the Church Service League in the Church of St. Michael and All Angels, Baltimore. The Rt. Rev. R. E. L. Strider, D. D., and Mrs. Harper Sibley were among the speakers at the Conference.

Memorial Service for Bishop Murray.

In Old St. Paul's Church, Tuesday evening, January 21, Maryland held a Diocesan Memorial for the late Bishop John Gardner Murray, who for twenty years prior to his death on October 3 last had been her strong leader.

The Rev. Dr. Arthur B. Kinsolving, rector of the church, read Evening Prayer, assisted by the Rev. S. Hilton Orrick.

The Rev. Dr. Arthur Chilton Powell, President of the Standing Committee and Mr. Edward Guest Gibson, Chancellor of the Diocese, made the addresses.

N. E. P.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Lord Bishop of Algoma Visits Diocese.

The Church Club of the Diocese had the Rt. Rev. Rocksborough Remington Smith, the Lord Bishop of Algoma, as their guest Monday night, February 17, in the clubrooms, 202 South Nineteenth Street, Philadelphia, dinner at 6:30 and at a meeting at 8:15 o'clock the Lord Bishop gave an illustrated description on "Burma", where he spent a number of years as a missionary before he was made a Bishop, and transferred to his work in Canada.

Shakespearian Actor Speaks From Pulpit.

At the invitation of the rector, Bishop DuMoulin, the pulpit of the Church of the Saviour, Philadelphia, Sunday night, was occupied by Mr. Fritz Lieber, the Shakespearian actor and leading member of the Chicago Civic Shakespeare Society, now appearing at the Chestnut Street Opera House, Philadelphia in a repertoire of Shakespeare plays. Mr. Lieber made an address on "The Bible and Shakespeare." Mr. Lieber is a communicant of the Episcopal Church and during Bishop DuMoulin's rectorship in Chicago, the actor was one of his active workers.

R. R. W.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Typical Southern Churchman Gone.

Walter Hazard, prominent and active Churchman, died suddenly at his home, Georgetown, S. C., February 6, aged seventy years. He was a member of the standing committee and the executive committee of the diocese and represented the diocese in the last three General Conventions. Graduated at Princeton in 1877, he became an active and successful lawyer. He was South Carolina's orator at the Jamestown Exposition, President of the Winyah Indigo Society—probably the oldest American social organization, the membership limited to descendants of the founders—and founder and owner of the Georgetown Inquirer. He had served a number of terms in both houses of the South Carolina Legislature.

He was buried in the ancestral burial place of his family from the Church of St. George, Bishop Thomas officiating, assisted by the Rev. H. D. Bull, the rector. He is survived by two daughters, Misses Paula and Minnie Hazard.

Name of Church Changed.

The name of Christ Church, Charleston, S. C., is to be changed to St. Peter's, according to decision of the Su-

preme Court of South Carolina. St. Peter's Church is no longer active, but has accumulated funds amounting to about $50,000. The land on which Christ Church stands was conveyed with the proviso that the church always should be known as Christ Church. The court decided that the name of Christ Church should be changed to St. Peter's, to allow funds and land to be combined.

Consequently, Christ Church becomes St. Peter's, and the new rector, the Rev. John H. Morgan, called from Wakefield, N. J., has taken charge. Mr. Morgan is a former resident of Charleston, having officiated as rector there of St. Peter's-by-the-Sea several years ago.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

The Archdeaconry of Williamsport met at Christ Church, Williamsport, on Tuesday, February 11. The Holy Communion was celebrated by Archdeacon McCoy. At the meeting following nominations for the office of Archdeacon were made by the Bishop, the Ven. Charles E. McCoy being reelected Archdeacon for a term of three years. The Tuesday Luncheon Club of Christ Church entertained the visiting clergy at luncheon. At the afternoon session the Rev. Lewis Nichols, of Lock Haven, read a paper on "Anglo-Catholicism." An interesting discussion of the Clergy Placement Plan was led by Bishop Darlington.

The Rev. Francis B. Cannon is now taking care of St. John's Church, South Williamsport, along with other places. It is expected that St. John's will be joined with Milton under his care.

A new heating plant, costing $1,200 has been installed in Trinity Church, Jersey Shore. A payment of $600 has already been made, and the parish hopes that the balance will be paid by Easter.

The clergy of the City of Williamsport are planning Lenten noon-day services at Christ Church. There will be one each Tuesday. The preachers will be drawn from the diocesan clergy.

A. A. H.

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

Dedication of Parish House.

Bishop Abbott dedicated the new Parish House of St. John's Church, Versailles, Kentucky, on Saturday morning, February 15. The rector of the parish, the Rev. Robert J. Murray, and the Coadjutor Bishop of Tennessee, the Rt. Rev. James M. Maxon, D. D., assisted in the service. The new parish house has been given by Senator Camden and Miss Tevis Camden, in memory of Susannah Preston Hart Camden, a former devoted member of the parish. The parish house and chapel, the latter to be dedicated shortly, have cost approximately $75,000. The new buildings complete the necessary equipment of St. John's Church, and they are among the most serviceable and beautiful in the diocese.

Unveiling of Window.

A beautiful window, in memory of the Rev. Jacob S. Shipman and his wife, was unveiled in Christ Church, Cathedral, Lexington, Ky., on Sunday morning, February 16. Bishop Herbert Shipman, of New York, and the Rev. Chas. E. Craik, Jr., Acting Dean of the Cathedral, participated in the unveiling exercises. The sermon, appropriate to the occasion, was preached by the Bishop of Lexington.

Departments Organized.

In accordance with the new canon passed at the recent Convention of the Diocese of Lexington, the Executive Council and Departments was organized on Friday, February 14. A full representation was present, nineteen in all, on call of the Bishop of Lexington. The chairmanship of the departments resulted as follows:

Missions and Church Extension, The Venerable Theodore S. Will.

Religious Education, the Rev. Harold O. Boon.

Field Department, Mr. John Marston, Jr.

Publicity, The Rev. Robert J. Murphy.

Social Service, The Rev. Edward W. Baxter.

Finance, Mr. A. C. Hunter.

Personal Notes

The Rev. Everett H. Jones, formerly rector of Grace Church, Cuero, Texas, accepted a call to St. Paul's Church, Waco, Texas, and left Cuero to assume his new duties February 17.

The Rev. Harold B. Whitehead, formerly of the Diocese of Colorado, has succeeded the Rev. Hubert G. Wrinch as assistant rector of Gethsemane Church, Minneapolis, Minnesota, and took up his duties February 1.

The Rev. Robert Coolidge Masterson, formerly rector of Trinity Church, Lumberton, North Carolina, assumed the rectorship of the Church of the Advent, Washington, D. C., on February 1.

The Rev. Alvin Lamar Wills, formerly pastor of a large Christian Church at Covington, Kentucky, has been appointed assistant rector of the Church of the Epiphany, Washington, D. C. He has been confirmed and will be ordained by Bishop Abbott of Lexington. He will assume his new duties about March 1.

The Rev. J. Jarden Guenther, former associate rector of the Church of St. Paul, Overbrook, Pennsylvania, has accepted a call to Trinity Church, Swarthmore, Pennsylvania.

The Rev. Paul Rafael Rupes Reinhardt, formerly minister-in-charge of St. Luke's Church, Kankakee, Illinois, has been appointed by Bishop Taitt as missionary-in-charge of St. James' Church, Prospect Park, Delaware County, Pennsylvania.

The Rev. W. Herbert Caley, rector of St. Paul's Church, Oaks, Pennsylvania, has accepted a call to the rectorship of St. Alban's Church, Roxborough, Pennsylvania, and assumes his new charge March 1.

The Rev. John R. Crosby, in charge of St. Elizabeth's Church, Philadelphia, Pennsylvania, has accepted a call to the rectorship of St. Luke's Church, Seaford, Delaware, and leaves for his new charge at the end of February.

The Rev. Godwin R. Pierce, curate of Christ Church, Ballston Spa, New York, has accepted appointment as curate of St. John's Church, Norristown, Pennsylvania, of which the Rev. James M. Niblo is rector. Mr. Pierce succeeds the Rev. Alonzo Le Wood, who resigned February 1 to spend some time on a trip abroad.

The Rev. Richard I. Brown, of St. Stephen's Church, Louisville, Kentucky, has accepted a call to the South Baldwin rural field, with residence at Fairhope, Ala., in succession to the Rev. Joseph W. Fulford, resigned. Mr. Brown comes to his new field the first of April.

The Rev. T. H. Evans will shortly return to his parish, Christ Church, Tuscaloosa, Ala., from Asheville, North Carolina, where he has been recuperating his health since November last. Mr. Evans' physician pronounces him in fit physical condition to resume the duties of his important field.

The Rev. John Lewis Jenkins, recently of the Methodist Church, on the first of February became assistant to the Rev. R. Bland Mitchell, rector of St. Mary's-on-the-Highlands, Birmingham, Alabama. While preparing for canonical examinations under the guidance of Mr. Mitchell, Mr. Jenkins' special work will be in connection with the newly-developed congregation of All Saints, Homewood, a suburb of Birmingham. Mr. Jenkins comes into the ministry of the Church splendidly equipped and highly recommended by Bishop Dobbs and his other brethren of the Methodist ministry, who kindly refer to him as one of the brightest and most highly educated of their younger clergy.

A MESSAGE FROM GOD.

(Continued from page 1.)

when I come, Ye who are ready, **warn** the people. Tell them of My near coming. If they do not heed thee, tell them again. **Blow** the **trumpet** in Zion, sound the alarm; your words, if from **Me,** shall not return **void.** I will make them **burn** like fire. Warn the people, whether they **hear** or **forbear,** that they **may** be without excuse. There are **many** hearts which are hungry; these must be reached. Go ye, My heralds, and sound out the glorious news of My soon coming. My **reward** is with Me.

My **eyes** are **running** to and **fro** throughout the whole earth to show Myself to those who **hunger** and **thirst** after Me. They shall be satisfied. I **will** pour **water** upon him that is thirsty and floods upon the **dry ground. Open** your hearts, O My people, let Me fill you with My infinite **fulness. Let** Me fit you to go forth into all the world to show forth My glory in **renewed** lives, in signs, **miracles** and wonders. Go swiftly, time is short. Wait not, only to **tarry** for the full endument. Cease from so much **talking,** be **still** and know that I am Jehovah in the midst of thee. As **Captain** of the Lord's hosts am I in the midst of thee.

Not by might, not by organization, not by human planning, but by My **own right** hand will I **lead** thee, and grant unto thee power **over all the power** of the enemy. **Move forward.** Am not I calling thee? I will girdle the earth with My glory.—Christian Workers' Union.

BISHOP HEBER'S LETTER ON DRUNKENNESS

My Worthy Friend:

I am about to address you on a subject which has long weighed much on my mind, and which I have often wished to mention. Nobody is more convinced than I am of your good heart, your kindness to your family, your laborers, and the poor; your strict honesty, and the other good qualities for which you are known and respected in the neighborhood. Yet there is one point which I would fain see altered in you, and which I cannot help noticing as, perhaps, the last mark of my good wishes for you which I shall ever have in my power to show, now that I am leaving England for a far distant land, and have ceased to be rector of Hodnet. You must be aware that I mean your fondness of liquor. Why should you let this one sin get the better of you, and rob your good qualities and your good principles of their reward? You are as yet young and healthy, and therefore cannot say you need drink to keep you in good spirits—but you yourself well know that neither health nor cheerfulness can long continue to be the portion of a drunkard. Even so far as this world is concerned, how necessary is it that a man should be sober in order that he may prosper. But, when we think on the other world, can we help recollecting that the drunkard is wasting not only his body and his goods, but his immortal soul? I need hardly remind you how often and how earnestly God has forbidden the practice in Scripture. Of all strong drink we find it observed by Solomon, Prov. 23:32, that "at the last it biteth like a serpent and stingeth like an adder." "Woe unto them" (saith Isaiah, chapter 5, verse 22,) "that are men of strength to mingle strong drink." "Woe" (he says again, chapter 28, verse 1,) "woe to the crown of pride, to the drunkards of Ephraim." All the other prophets are full of the same declarations, and the texts in the New Testament are still more awful. "If that servant" (saith our Lord) "begin to say in his heart, my lord delayeth his coming, and begins to beat the men-servants and maids and to eat and to drink and be drunken, the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him asunder, and appoint him his portion with the unbelievers." "Take heed" (he said in another place) "lest your hearts be overcharged with surfeiting and drunkenness, and so that day take you unawares." In the same manner St. Paul, in his epistle to the Romans, bids us "walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying," where you see he puts drunkenness down in the same list of crimes with whoredom and quarrelling, and puts it first of the three because, indeed, it generally leads to the other two. Thus also we find in Galatians, chapter 5, verses 19, 20, 21, drunkenness classed on the same footing with the very first sins, and those most hateful to God, such as idolatry, and witchcraft, and murder. These things will prove to you that a fondness for strong drink is no trifling matter; that it is a crime marked with the Almighty's heaviest displeasure, and for which, no doubt, a very grievous punishment is in store in another world. Do not suppose, my good friend, that I name these things to you out of disrespect or a desire to give you pain; we have long been neighbors, and you have been a kind and friendly neighbor to me. I sincerely esteem you and wish you well. But it is because I esteem you and wish you well that I send you this long letter; and now I earnestly desire to call upon you as with a voice from the dead, to the number of whom, in my long and perilous voyage, I may perhaps be added, to desire you to lay these things to heart, to fly from temptation, and to remember that your health and prosperity, your life and immortal soul are in danger if you do not fly from the sin which does most easily beset you. God bless you and guide you! May He turn your heart to see the things which belong to your peace, and give you in this world grace and happiness, and in the world to come, everlasting glory.

My best wishes are with you! Believe me ever your sincere friend,

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Southern Churchman

Vol. 95. RICHMOND, VA., MARCH 8, 1930. No. 10.

Rev E P Minor
326 Brandon Ave
June29

JEHOVAH, HE IS GOD

(1 Kings 18:39. Am. R. V.)

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. All nations before Him are as nothing."—Isa. 40:22, 17.

JEHOVAH, He is God.
Despite earth's tumult, din, Ps. 65:7.
Confusion, raging, sin; 2 Kings 19-27.
Despite the troubled sea Isa. 57-20.
(However great it be) Rev. 20:8, 9.
Of man's dark, evil day, 1 Cor. 4:3. (R. V.)
Jehovah holds the sway. Ps. 135:6.
He only is supreme. Neh. 9:6.
"Beside Me there is no God." Isa. 44:6.

JEHOVAH, He is God. Mark 6:48—4:39.
He walks—or stills—the waves.
As easily He saves Neh. 9:27.
A nation as a man Luke 19:9; Acts 17:26, 27.
According to His plan. Ps. 145:17.
In ev'ry trying hour Ps. 62:8.
Jehovah has the pow'r Acts 12:5-11.
To comfort, save and keep. Jer. 32:17, 27.
"Above all that we ask or think." Eph. 3:20.

JEHOVAH is my God. Ps. 48:14.
Through sov'reign grace Eph. 2:8.
I shall behold His face. Ps. 17:15.
Yet NOW He calls me nigh Heb. 10:19-22; Jas. 4:8.
In truth to hear my cry 1 Jno. 5:14, 15.
For nations or—a man. Job 39:29.
My God, My Father, can Matt. 6:9.
And does respond to prayer. Matt. 7:7, 8.

"I will trust" Is. 12:2.
"The Almighty God," Gen. 17:1.
"The Faithful God," Deut. 7:9.
"That cannot lie." Tit. 1:2.

—P. R. Nugent.

Not for one single day
Can I discern the way;
But this I know,
Who gives the day
Will show the way,
So I securely go.

To-day well lived makes every yesterday a dream of happiness and every to-morrow a vision of hope.

"Because I live, ye shall live also."

"Whosoever believeth in Me shall never die."

We seem to give him back to Thee, dear God, Who gavest him to us. Yet as Thou didst not lose him in giving—so we have not lost him by his return. Not as the world giveth givest Thou, O lover of souls. What Thou givest, Thou givest not away, for what is Thine is ours always if we are Thine and life is eternal, and love is immortal, and death is only a horizon, and a horizon is only the limit of our sight. Lift us up, strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to Thyself that we may know ourselves nearer to our beloved who are with Thee; and while Thou dost prepare a place for us, prepare us for that happy place that where they are and Thou art we too may be; through Jesus Christ our Lord. Amen.

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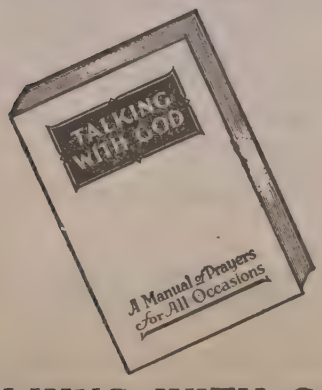
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For Thy love's sake; yea, if I should begin
To tell this all, the day would be too small
To tell it in."



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All that I long, but fail to be,
Let Thy clear Light for ever shine,
To shame and guide this life of mine.

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Thoughts For the Thoughtful

If we seek Him we shall find Him, for He also is seeking for us.

I desire no other evidence of the truth of Christianity than the Lord's Prayer. —Mme. de Stael.

"Love's secret is to be always doing things for God, and not to mind because they are such very little ones."

There is no greater mistake than to suppose that Christmas can impress the world by compromising with it.—Selected.

Our best prayers are intercessions. To thing of others, of our friends, our relations, our enemies, and the whole world is to follow the Master's example.—Floyd W. Tomkins.

Fear not, O little flock
Upon the storm-swept hill;
The Shepherd knows thy path,
He guides thy footsteps still.
His nail-pierced hand shall keep
And hold thee safe and fast:
Fear not, O little flock,
He'll bring thee home at last.
—Adelaide A. Pollard.

The restlessness and dissatisfaction and the feeling after something better, higher and fuller than we have yet experienced is a sign of the leading of the Holy Spirit, who is kindling that hunger and thirst in the souls of men that only He can satisfy.—Healing Church.

The pain of sorrow is readily perceived, but the gain of sorrow is not so easy to recognize. Yet to no experience of our human life do we owe more for the development and the perfecting of our personal character and for the bringing of us into right relations with our fellows and with our God than to the experiences of sorrow.—Henry Clay Trumbull.

You remember the biography of Robert Moffat? There he stands by his broken down wagon, his wife beside him, and ten poisoned spears pointed at his breast. "Slay me if you will," he says. "We have come to bless you. When you have slain me others will come to take up my work." The spears were dropped. "This man has ten lives," said the chief. "There must be another life beyond." Christianity advances by testimony.—Presbyterian Banner.



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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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LET US STAND TRUE

All who study the recorded facts of world history and national and local history must be impressed by the frequency with which calamities have brought rich and enduring blessings. We find it so, too, in our individual lives, experiences and observations. Most of us, looking backward, can trace some of the sweetest happiness and best successes to what we thought disasters. For nations, communities, peoples, war, pestilence, famine, defeat, have brought established peace, health, prosperity and stability and power for good.

Slavery, the overthrow of slavery, the destructive war by which it was overthrown, the resulting period of poverty and distress, have combined to make the South the conservative force of this country in religion, morals, ethics, politics.

> "The Lord loveth whom he chasteneth; and scourgeth every one whom he receiveth."
>
> "If ye be without chastisement then are ye bastards and not sons."

according to Holy Writ.

Again, the great Shakespeare says in Troilus and Cressida:

> "In the reproof of chance lies the true proof of men."

We have been trained and inured to striving, have learned through years of stress to trust in God, to seek help from Him, to be humbly thankful for what mercies are vouchsafed us. We have been delivered from the twin evils and dangers of the idle rich and inundation of foreign adventurers, perverts and disturbers. Such immigration as we have received has been of congenial kind and readily and happily assimilated. We have in our cities no pest holes of bolshevists and anarchists, in our colleges and universities no centres of native or imported filth, heresies, lunacies and degradation.

Responsibility for maintaining our religious integrity and faith, our established standards of refinement, decency and propriety, is on us now of this generation. The time is now for us to decide and determine by our acts what we shall do. We have struggled bravely, and with God's help, from the slough of material despond. The men and women who lived through the fire and battle and desolation of the Confederacy led us out. It is for us to say whether we shall guide our children and successors to the pit of spiritual darkness and social degeneracy.

Increasing wealth always has brought increasing tendency to religious, moral and social laxity. The atmosphere of the rich North is rank with the poison of atheism, wearing a large variety of names, of corruption spreading itself stealthily or grossly and openly. Much of the Northwest is impregnated with treason against our institutions, disguising itself as "liberalism" or progressiveness, represented in the United States Senate. While the forces of organized labor are learning conservatism from advancing intelligence, betterment of conditions and growing understanding of the mutuality of interest with capital and outbreaks of violence lessen steadily, imported and native teachers in institutions supposed to be centers of trained thought insidiously and with diabolic craft sap the foundations of character and virtue, endeavor to take from us the best we have, giving in return dust and ashes and chaos. Many of the so-called psychiatrists, with their professional jargon and hopeless confusions of expositions are worse foes to society, the Church and civilization than the most ruffianly thug who wields black jack or revolver or bomb. Professors of sociology and kindred "Sciences" are inculcating and suggesting depravities baser, more sickening, grosser, than are found among the vilest and most degraded sects of India.

Our danger, here in the South, is that as we gain wealth we may become fascinated with that much misused and misunderstood word "Culture", and with pretentious and self-vaunting educational institutions pretending to it and entrust our sons and daughters to the guidance of apostles of hideous follies. Unhappily, the strange, repulsive doctrines already are creeping Southward. An outstanding example is Dr. John Broadus Watson, now of Johns Hopkins University, Baltimore. He was confided to the influences of the University of Chicago. Here is what he got and proceeds to disseminate:

> "Most mothers should be indicted for psychological murder. Most fathers should be punished for the idiotic 'parental duty' dogma they try to instill in their young. Parents are so greedy for attention and power over their children that they can't keep their hands off them, and wreck their lives."
>
> "Watch any other group of animals. The mother will suffer privation for her young. She will give them her life until the time comes when she feels she will be more harm than good to them. Then she kicks them out.
>
> "She actually gives them a good slap of her loving paw, or a viciously tender bite, and tells them to live their own lives. That's a good lesson for most parents. I am going to do that very thing shortly with my own little boys."
>
> "Children don't owe their parents anything. By making their children believe that something is due the parents for having brought them into the world, parents are only building for their own future happiness—and being little better than leeches.
>
> "A lot of this filial devotion is simply 'necking.' I hate to see it going on between parents and children. I agree with Freud about it, and you know how unwholesome he thinks it."
>
> "Parents should leave their children alone when it comes to trying to own their little souls. The trouble with religion is that it has the same grip as parents. When parents leave you alone at twenty-one, religion takes you up."

That is bolshevist exactly. The family is to be destroyed. Human beings are to be brought to the level of animals. That is the teaching of Freud and Nietzsche.

Going North, to Smith College, instituted by a pious

woman for the education of young women, we have Professor Harry Elmer Barnes, of Smith College, Northampton, Mass., writing and publishing a book from which this gem is taken:

"The Seventh Commandment, which forbids adultery, might be accepted as sound in general practice, but one can conceive of many conditions in which adultery would not only be permissible but even commendable. Indeed, adultery would seem frequently to be socially, indispensable in certain areas like South Carolina, where there exists no legal ground for divorce."

Then we have Dr. Henderson, of the University of North Carolina, rapturously praising George Bernard Shaw. Mr. Shaw is a writer of books and a tireless seeker of publicity, British. He seeks notice by outrage on every instinct of decency, by assailing all that ennobles man, lifts him above the brute, demonstrates his kinship to divinity. In the expressed and reiterated opinion of Mr. Shaw the love of the mother for her child is "horrible" and "marriage is the most licentious of institutions." Patriotism, he declares to be "disgraceful," and a North Carolina teacher, entrusted with the training of Southern young men, commends to them Shaw as a leader of their thought.

These specimens are presented for consideration of Southern people, especially those charged with the training and mental equipment of young men and women. They are taken from the newspapers which publish also some of the questionnaires submitted by professors to students of both sexes, most of which are so repulsive to decency, so regardless of modesty that they could not have been contrived or promulgated by anybody with the ordinary instincts of civilized humanity. It is a lamantable fact that many of our newspapers have fallen into the keeping and direction of coarse, common, half-baked, vulgar men, delighting in the salacious and sensational. Which marks another danger point.

The old South had its follies and sins, but it had also its special virtues and glories which beautified it and which, in time of supreme test, wrote in history examples of supreme devotion, courage, patience, faith, which glorify humanity and make its annals splendid. It is for us to retain the beauty and the purity of it, its family life, the tender and enduring love of parents for children, children for parents, the loyalty to cause and belief. At the North are many like us, whose hearts are with us, whose voices are suppressed because in them is no dirt. Here in the South we can be, and are, the representatives and exponents of the fine and beautiful and faithful old South, the citadel of the conservatism that believes in God and Christ and the Bible, the sanctity of marriage, the mutual obligations of children and parents, that does not parade itself with endless pictures of divorced women, displaying their teeth and legs.

There is no fear about Christianity. It survived Paine and Voltaire and it will survive the feeble assaults of Freud and Nietzsche and Shaw and Darwin. We have had in each generation diligent teachers of atheism, anarchy and destruction. All have passed. Most are utterly forgotten. The opportunity for the Christian people of the South now is to discountenance, with their growing wealth to discourage, the villainies and heresies, the indecencies and defiances of all pure and lifting thought, evidenced by the proclaimed methods of the centres of "culture." We should hold steadily to our institutions where we may know the teaching is American, where the teachers are of our own kind—clean and straight and decent—and atheism, socialism, bolshevism, free love, contempt for God and the Bible are excluded.

Langbourne Meade Williams.

A TRUE VINDICATION OF THE SOUTH

By Lacy M. Norwood

Southerners, read a justification of the Southern States and the principles for which they fought in "A True Vindication of the South," by Thomas M. Norwood, former United States Senator from Georgia.

THE study of law has naturally convinced me of the constitutionality of the Southern States in withdrawing from the Union. There is nothing in the Constitution which forbade it either by implication or direction. But crushed and overpowered by numbers we were forced back into the Union. And only once since then has there been a Southern President, and he was not of Southern residence. By national legislation we have been continuously and consistently discriminated against; misrepresented by Northern writers of supposed histories, distorting facts, misinterpreting the Constitution against us, we have been held up to the American public and the world at large as "rebels" and this has been done by such skillful sophistry that far too many of the present generation of the South and of Europe have been misled into believing the South was wrong in withdrawing from the Union.

The young men and women of the South do not seem to realize how great is their heritage nor have all the other Southern States yet risen and given Virginia the full meed of praise due her for all she did in our great struggle and for all she did before that time in making America worthy of the name. Virginia, in generosity, gave territory that other states might spring into being and grow great. In courage, she has been "the model of her own and an example for future times." In oratory, she produced the "tongue of the Revolution"; in constructive state-craft, "the pen of the Revolution" and in war, the "sword of the Revolution." In Presidents, she produced the one who standing above all others, as President, was **sans peur et sans reproche**. In womanhood, she gave the world an ideality that left nothing to be attained. In religion, she furnished a constancy unshaken. In generalship, she brought forth two military geniuses, Lee and Jackson, who were acknowledged by European critics as possessing the military skill of Alexander Hannibal, Caesar and Napoleon. In chivalry, her star burned as brightly as that of Sidney and Bayard. And last, but not least, she has worn the robes of that pure patriotism which has ever given all and asked nothing in return. She has embodied more than any other spot on earth, in modern times:

"The glory that was Greece"
The grandeur that was Rome."

Some day Virginia's history shall be written,
It may be when Time has made her old.
But the hand that truly pens her story
Will tell of greatness and of glory;
One of the noblest stories ever told.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 29.—Is it wrong for a Christian to consult with "mediums," or attend so-called "spiritual circles?"—Mrs. S. K.

Answer.—It surely is wrong, as "Spiritualism" is condemned in God's Word in clear and unmistakable language, and every one should be warned of the solemnly serious business of attempting to thus communicate with the unseen or spirit-world.

Under the lure of representing departed loved ones, wicked spirits and hordes of demons seek to operate through mediums, usually in darkened rooms and while there is much deception, there is at times real communication with the powers of darkness, ever seeking human control.

This mysterious yet awful communication can readily be distinguished as evil, through being vague or incomplete and largely limited to trivial affairs of this present life. At times a jocular coarseness prevails, and a strange absence of those verities which by the sure Word of God, surround those who have been called to be forever with the Lord.

An unfailing guarantee of the awful character of this Satanic delusion is that Spiritualism has no place for Christ and shrinks from any mention of the glorious atonement. See 1 John 2:22; 1 John 4:3; 1 Chron. 10:13, 14; 2 Thess. 2:7-9.

"Regard not them that have familiar spirits, neither seek after or be defiled by them" (Lev. 19:31).

HOW FAITH OVERCOMES EVIL

By Reverend S. M. Shoemaker, Jr.

(Sermon preached at Calvary Church, New York City, Sunday morning, February 23, 1930.)

I TAKE for our consideration this morning one of the grandest themes in all the rich catalogue of the Christian experience. It is a truth that I love to preach on. I have so often taken my stand upon it, when some one drove me to express my own final judgment upon life as I see it. I so often think of it as the one impregnable position of faith, and its most enviable position, of which the world outside must ever in its heart be jealous. It is the thought of St. Paul in which I believe is the most inspired verse of the most inspired chapter he ever wrote, Romans eight, verse twenty-eight: "We know that all things work together for good to them that love God."

I wonder whether you ever listened to a great artist play the piano, and after it was all over and everybody had gone home, you sat down and fingered over the keys with one finger, and felt as if you would give your soul to be able to bring out of that instrument what he brought out of it. I sit down that way this morning before this verse. If I could draw out of it and put before you one tiny fraction of all the force and beauty and peace that lies within it, I could send you home possessed of faith forever. I feel sure that it gladdens the heart of Almighty God when He sees us take hold of a truth like this, chew it, swallow it, assimilate it, till it builds itself into the muscles and sinews of our souls, and gives to us resistance, by the health of true spiritual faith, against the germs of fear, disillusionment, sorrow, sin and despair. There is no equipment in this world, for the warfare of life, that equals the making of that kind of faith your own. And I ask you to listen this morning, in the hope that even with poor playing you can make out the tune, and go home singing it for the rest of your life. "We know that all things work together for good to them that love God."

Now, there are a good many things that keep people from believing in God. Some feel that they must bolt end-on a theology which is too intricate and stiff for them to accept it. Some know that they cannot pass from occasional questionings to the unwavering assurance which they think faith to be, because they confuse intellectual assent to philosophical statements with faith. Some simply flit from one idea to another, never thinking anything through, either because of want of enough brains, or more often through an unsteady and unsettled emotional life which never lets their minds attend to anything long enough to come to a conclusion. Very many times, as I have reminded you, people throw up the barriers of intellectual difficulty when the real trouble lies elsewhere, in the cost of the Christian life, in the moral challenge which it presents, to change our ways.

But there is another cause of unbelief with which we must reckon, for it is a constant element in our lives, and we must find some interpretation of it, if faith is not to remain forever an unreachable mirage. I mean the fact of evil in the world. Most of us can forget it comfortably enough, while we are well, or pleasantly occupied, or filled with a good dinner. But soon or late, evil will invade our privacy and make us face its ugly countenance. We may be philosophical enough about war in general, but one sight of a lad with half his face shot off, or of a man cursing God while he dies, or an actual exposure to long, hard months of discomfort, danger and falsely stimulated cruelty, will make any man shrug his shoulders and say, "A God—behind this?" We have all seen a fair young life cut off in its prime and its happiness, a life full of possibility and promise, loving to live and having everything to live for: and suddenly swoops down a germ that lays that life low in death or in permanent invalidism. And we have all seen others left here beyond their time, with no reason to live and no will to—just sad relics of selves, longing to be released, but kept on in their loneliness. Sometimes we are so baffled about what to do. Some one near us does a cowardly, dishonest thing, involving the happiness of a whole family. We want to help, but we do not know what to say or do. The bad people don't seem to care, and the good people seem to be incompetent. We would give our souls to help, but we are unable to help because we do not know how to deal with people And so we feel frustrated and useless. And then there is the ever-present fact of human pain, coming alike to just and unjust, withering little children into shadows, and tormenting chronic sufferers through wasteful stretches of time. These are the things, my friends, that make us say that no good God would create a universe in which such things could happen: and, therefore, there is no good God, and maybe no God at all. It is not the callous and indifferent who are afflicted with such dark thoughts as this: it is the just, the sensitive, the delicately organized, and often the persons who normally believe in God, but are twisted off their base by some unusual occurrence of tragedy.

Now we must try, if we can, to see what were the central problems of creating man at all. We are inclined to say that God should have made a better universe. And if the aim was a perfect, static and final creation, then He might as well have made us without the possibility of evil. But mark what you do when you postulate a universe like that. You cut out all growth, all progress, all development, all struggle, and therefore all character. He might have sent us off like children into Elysian fields to play our way through eternity. But we should only have been happy automatons, without character, and therefore without genuine significance and meaning. We could do nothing, because everything was done: we would become nothing, because we should be already arrived. No such thing as goodness or sacrifice or genuine love would have been possible. Good is only good by contrast with evil. Virtue is only virtue when it is contrasted with sin. Growth is only possible from an imperfect towards a perfect. I do not see how there can be such a thing as good without at least the possibility; the real, actual, moral possibility of evil. And the minute you admit the actual possibility of it, you admit the thing itself; we are infinitely curious, and Adam and Eve proved very early in the game how near possibility and realization lie together. It is a much more complicated and difficult matter than we think to reorganize the universe, or to postulate a better one than the one we have. We had better begin just where we are, therefore, and see what we can do with what we have.

We have in recent years been discovering that a vast portion of the evil in the world is of our own making, and may be of our own dispelling. A few centuries ago a plague was looked upon as a judgment of God: now it is looked upon as a failure of the sanitary departments of government, because we have gotten at the foul water supply and the impure milk; we have the knowledge of germs, and we know that they can be managed. Slowly science is pushing back the frontiers of suffering and sickness by discoveries of prevention and cures! China today is suffering from an unprecedented famine. I believe that that famine is due to their own failure to control river floods, and to institute systems of irrigation, which would prevent crops from being killed by drought or flood. And there is always the problem in that unhappy country of financial graft, and I am quite sure that most of the railroad officials and town authorities demand their share of "squeeze" before they will allow food to be got to the sufferers. It is a hideous picture of human cruelty; but it cannot be blamed on the universe—it is part of man's inhumanity to man, and it can be cured by the transformation of the human will. If we added up the total amount of suffering which came directly or indirectly from sin, it would be a very large proportion of it: and if we got at it through the eradication of human sin, we should clear up vast areas of pain, misfortune and tragedy. This does not take account of all evil, particularly of that which we call natural evil—earthquakes, lightning, storms at sea. But even here, we know now the zones of earthquakes, and we could move elsewhere did not our sentiments and our cupidity keep us rebuilding where destruction has come before. Did you ever notice that our friends from San Francisco never refer to the earthquake, but always to the "fire?" We take our own risks when we go to live in earthquake zones, as much as we do when we go to live in mosquito swamps without draining or oiling them. We have learned to ward off some strokes of lightning. We can build large enough ships to withstand most storms at sea, and I understand that the locality of storms can also be ascertained. Therefore, even the power of natural evil can be, and is being, reduced.

Nevertheless, there is pain and sorrow and evil in the world. And it all becomes desperately important and pertinent when it comes near us. We have got to find some working solution, or we cannot bear our own existence.

In the face of the existence in which we find ourselves, religious faith says to us that we must remember that there is a distinction between what befalls us and what interpretation we make of that event. For the same misfortune can be taken in different ways. One man loses his wife, and is plunged by it into abysmal grief and self-

pity; while another sees in it a reminder that he has been living too much for this world, gives his grief to God, sets about to build faith, and has been very really blessed by his loss. A woman is injured in an accident, and never can walk again; she becomes rebellious, hard, stoical, and fights her life; but another in the same case surrenders her sorrow to God, seeks the finest employment of her increased time alone, develops a rich devotional life which blesses all who come to see her, so that her room is a place of pilgrimage for those who need to be encouraged. This is a matter of how you meet the event, what you bring to it, what your basic courage is. Of course, philosophy knows this fact, and the Stoics always emphasized it. But it is faith in God alone which can sweeten and mellow our interpretation and take all sting out of what has happened and how we think and talk about it.

In this connection I should like to say again what I have often said before, that faith is not primarily giving assent to an intellectual proposition: faith is a kind of primary loyalty to life and the universe which wills to see things in the best light. It is not like choosing a philosophy, it is like becoming attached to a friend, in whom we intend to believe even though he may do things which are unworthy of our faith in him. Faith is much more like loyalty than it is like philosophy. It roots quite as much in the courage of the will to hopeful interpretation, as in the conclusions of the mind. And it justifies itself by its works, for it is constantly recreating admittedly evil situations and turning them into good, or at least bringing good out of them. John Wesley had a sister, Patty, who was a great friend of Dr. Johnson's, and who married a miserable minister, named Westley Hall, with whom she suffered untold misery with great courage and patience. She said once, "Evil was not kept from me, but evil has been kept from harming me." That is the way faith overcomes evil. The power of evil has been broken before it touches a life like that. Faith has not changed the event, and like events befall many others: but it has wholly changed what the event means to the individual.

But I think that our text carries us to an even more helpful viewpoint. What we have been saying puts the matter up to us in the last analysis. And precisely what many of us are suffering from is that this semi-Stoical attitude of the will has never been infused with the grace of Christian faith: we are attempting to do for ourselves what only God can do. Therefore, we need a larger faith in God's Providence, which transcends even our own powers at helpful and hopeful interpretation: and which gathers up all the broken fragments of our life, the good and the ill, the happy and the sad, and over all hangs the canopy of an all-inclusive love at the heart of the universe. "We know that all things work together for good to them that love God."

Now, let me remind you, that verse gives us no reasons whatever for the existence of evil in the world: nothing that has ever been thought or said by man, not even by Jesus Christ, has taken all the heart out of the mystery of evil. It seems to assume trouble in our life, as does its context even in one of the most exalted passages in human literature. But it reminds us of the mission of suffering in our life, and it tells of a chosen few who discover the meaning of suffering in their own lives.

That chosen few are chosen, not by arbitrary selection of God, but by their own selection: they are those who "love God". And by that I take St. Paul to mean, not those who possess an emotional attachment to God which issues in ecstatic hymns and prayers; but rather those who actually share with God in creation, those who by the merging and submission of their private wills to His will, have come under His vast purpose for creation, and are doing their own part, where their responsibilities lie, for the fulfilment of that purpose. "If ye love Me," said Jesus, "keep My commandments." Love is unity of will, the bond of a single purpose. Not all of us can be developed mystics, who find their whole life's meaning in contemplation of God. But all of us can love God by deliberately choosing His will instead of our own. We can bias ourselves in favor of His desires as against our own. We can say, if we are even reasonable we shall say, that His purpose for creation is more important than our purpose to have our own way. And therefore the overcoming of evil begins, where all other great wisdom about life begins, in our own self-subjugation to the will of God. The verse makes a magnificent affirmation which the world would like to take unconditionally and leave without its final modification. "All things work together for good.' But the sting is in the tail. The point lies in those last five words, "to them that love God." Some of you this morning are in deep need and search for a way out of your suffering. Do you love God? Do you love Him till His will is yours, and you are more interested in getting His will done than your own? Will you submit your sorrow with yourself to Him, and His supreme wisdom? Fulfill the final condition, and then God can carry out the promise!

Now, let us go back to the promise. "We know that all things work together for good to them that love God."

"We know." He takes it as an assumption, as though all were agreed upon it, as though he had a whole Christian community whose lives and experiences testified with unbroken witness to the truth of what he was saying. That was just the same. Few human eyes have ever looked upon more persecuted lives than St. Paul's—yet from it all he comes with this pronouncement—"We know."

"That all things"—not some things, not those we can understand only, or those which come out well in the end, but those which were dark to us when we went through them, and are dark still, those which have seemed unrelieved tragedies right up till this day. "All things work."

"All things work together for good to them that love God." It does not say, mark you, that all things are in themselves good: for that we should all have to reject. We know events, some brought on by ourselves, some which were hopelessly beyond our control, which were definitely evil in themselves. But, by love for God, and by the interpretation of faith, events untoward in themselves are transformed and "work" towards good.

And they must be taken "together," not separately. You must weigh misfortune with privilege, and see that both had a place. We must understand the sweep and development of life, and not judge by cutting into any one section of it. The slow moulding of events is what fashions character, once we have faith to start with.

And they work together "for good," not always for pleasure or success or immediate satisfaction. Good is a large word and stands for a large conclusion. It takes a magnanimous mind, in some sense an impersonal mind, to see what he means by the word "good." But I defy any man or woman to obey the final condition of that tremendous statement of St. Paul, and then find that the rest of it is not true. Get under the burden with God, seek to see from His viewpoint, surrender your trouble to Him, and see if He does not show you how "all was for best."'

This, verily, is the faith that overcomes evil, and that overcomes the world. This is the faith that was in the heart of Jesus, and enabled Him so to transform the meaning of events that His Cross, which marked the utmost degradation to which our humanity ever stooped, became the symbol of humanity's redemption. Without faith which went on till the end believing that all things work together for them that love God, the Cross might have been for Him the mark of tragedy and failure. We cannot say that it was good that Jesus was crucified: yet we can, nay we must, say that the Cross "worked" for good. And I ask you to lift up your problem of trouble under the great shadow of it, and to find there both your interpretation and your peace. Jesus did not explain evil by a philosophy: He interpreted it by an act. In the Cross He shared wholly with us the mysteriousness of our own existence: but in it also He showed us the way to victory. The words of this text were never heard by Him. I almost wish I could see the look on His face if He heard them, for I believe that He would not only approve them, but that something very nearly like them lay at the back and the bottom of His mind, coloring all that He said and did, the way He lived and died.

But we have heard them. They are spirit and they are life. I beg you to grave them deep upon your minds, by repetition, by meditation, and by the long proofs of experience. Let it be but a text for your life: and I have no fear for the sermon your life will preach.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week; including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Charlotte H. Hitzel, of Buffalo, N. Y.:

> "Fear thou not: for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

Who will send one from the far-away places as well as very near us?

BRAZILIAN APPRECIATION OF BISHOP KINSOLVING

THE Standing Committee of the Church in Brazil sends the following message to Mrs. Kinsolving and her children:

"The Standing Committee of the Brazilian Episcopal Church assembled on the tenth of January, 1930, in the Library of the Southern Cross School, desire to express to you their sorrow at the loss of the eminent prelate, the Rt. Rev. Lucien Lee Kinsolving. Deeply sympathizing with you in your bereavement, the Committee beg to offer you their heartfelt condolences.

"Never shall this Church forget the inestimable services and the Apostolic life of your esteemed husband and father, now entered into his well merited rest. He has earned the everlasting gratitude of more than three thousand Episcopalians who in this part of South America, following the salutary and paternal counsels of our Bishop and shepherded under his tender and loving staff have become followers of the faith and life of the Gospel.

"The construction of churches, rectories, parochial edifices and schools; the founding of a diocesan school and theological institute; the preparation of a native ministry conscious of its high responsibilities; the extensive Sunday-school work; the development of parochial activities and of evangelical publications, and above all the ever increasing addition of members to the Church of God, are all fitting credentials of the especial place occupied by our Bishop in the generous heart of our people, whom he evangelized and ever loved.

"Signed,

"Joao Baptista Barcellos da Cunha,
"President.

"Americo V. Cabral."

Note: Barcellos is one of the younger Brazilian clergy and at present editor of our Church paper. Archdeacon Cabral is one of our first adherents in the old days who was made deacon by our great Bishop Peterkin.

Jose Severo da Silva, the rector of the autonimous Church of the Redeemer in Pelotos, writes:

"Our well-beloved and ever-remembered friend and brother, the Rt. Rev. Lucien Lee Kinsolving, D. D., has ended his earthly pilgrimage. A great prince in Israel is fallen.

"The Protestant Episcopal Church of the United States of America and the young Brazilian Church weep together for the loss of this illustrious bishop, whose name will stand indelibly written in the annals of the evangelization of Brazil.

"Over the place where he lies, we bow in the spirit of deepest respect. We would scatter there an armful of flowers bedewed with our tears—tears expressive of our gratitude and of our personal loss."

George Krischke, the rector of Trinity Church in Porto Alegre, the strongest congregation in the field, writes:

"Bishop Kinsolving was indeed a great bishop, a veritable father in God. He has every right to the title of a Prince in the Church, not only because of ability, eloquence and learning, and consecration to the cause which he espoused, but also for the splendid results of the thirty years of his notable episcopate. We who shall no more in this world behold his genial and gracious face, his glance so penetrating and tender, make our own, as if graven upon immemorial bronze, the words of King David—Know ye not that a prince and a great man is fallen, in Israel?"

A layman, Jose Casagrande, tells of his conversion:

"On January 25, 1901, I was by chance passing the little Chapel of the Mediator in Santa Maria, when the ringing voice of a passionate orator made me stop and enter. A splendidly appearing man, in ecclesiastical vestments, was in the midst of a mighty sermon on St. Paul's Conversion. Under the preacher's inspiration I had a vision of that long ago vision that Saul of Tarsus had, when the lightning flash from heaven blinded his eyes, and illuminated his spirit. It was there, in that little chapel, that, lifted out of myself, I heard for the first time our great missionary bishop, Dr. Kinsolving.

"At the close of the service, the Bishop and his companion came to the door to greet the people. He grasped my hand and thanked me for paying such close attention to his sermon. Overwhelmed by such attention to so insignificant a member of the assembly, I then and there in the secret of my heart resolved never more to separate myself from the light that St. Paul received on the Damascus road.

"The great missionary is dead! Thousands in Brazil are his devoted friends; for he knew how to be as truly a Brazilian as any one of us. To his noble wife and her dear children, may the consolation of God be granted."

In a private letter, our brilliant and devoted Athalicio Pithan, writes:

"We wish to express to you our assurance of deep Christian sympathy in the loss of your greatest friend, Bishop Kinsolving. His death was a sad surprise to us all, we did not expect that he would so soon depart to receive the crown of life. We had here an impressive memorial service. Never will the Brazilian Church forget the beloved name of her first bishop. The Gospel of such sweet consolations and such sure promises, the same which was brought to us by our glorious missionaries, whose names are deeply graven in our hearts, that Gospel of life and of peace and of comfort, is a strong shield at this hour."

Timotheo da Silva, one of our younger clergy, who is the assistant of the Rev. Mr. Osborn in the City of Rio Grande, writes in a personal letter:

"The death of our venerated Bishop Kinsolving has stirred to the depths the heart of the Church of which he was one of the original founders. With apostolic tenderness he planted it and watered it, so that by the grace and power of the Spirit of God it has grown and increased. Never shall we who have had the privilege of knowing our great Bishop, forget him. He loved and served Brazil with the love of the best Brazilians—Brazil that so needs, as she rapidly grows and expands, help to establish those principles, that shall best regulate and conserve her life, both material and spiritual. Bishop Kinsolving was one of those men of God who, even after he has passed from this earthly scene, leaves after him influences that bless future generations."

THREE THINGS NECESSARY.

In "The Witness" of February 20, 1930, Bishop Johnson says:

There are three things necessary if your religion is to be a vital factor in your life. I would say that the first of these essentials is **conviction.** I would like to send some of these modern liberals, whose message consists largely of what they do not believe, as missionaries to the savages and see what they would accomplish with their vacuum pump.

It is the business of the prophet to proclaim revealed truth rather than personal opinion. The liberal usually occupies a pulpit that was erected by people of convictions and he addresses a constituency who owe what faith they have to the traditions of their fathers. If he hasn't anything to do but to pump out whatever is in the cistern he will run out of usefulness in a very short time.

I think that the second essential in the cultural ascent of man is **discipline;** whether he is striving to be a scientist, an artist, or a saint. And discipline does not consist in heckling the athletes in the arena, but exercising some development of one's own supply of charity. It is so easy to be a bleacher athlete. And so futile. Discipline is a matter of submitting yourself to the rules of the game and training yourself in the practice of charity.

And the third ingredient of a Christian life is **worship,** which does not consist in watching some one pray for you, but in participating in doing that which a Christian has been commanded to do.

* * * *

There are two leaders in the Church, known as priests and prophets, each of whom has a different function to perform and each of whom is liable to the sins of his order.

* * * *

Now, in the history of religion the priest has been the custodian of the faith, the teacher of discipline and the leader in worship. The prophet has been the one to point out abuses, to rebuke sin and to emphasize righteousness. The prophet has always had the greater popularity because he is eloquent and energetic and stimulating. He tells you what to think and does not demand any personal sacrifice as a continuous obligation. Like the spectators at the games you can look on and applaud without serious effort.

The priest's task is more exacting. He is there demanding that you do something. That is irritating to all. The

philosopher or the preacher says think so and so, and you will be right. Well, maybe you do and maybe you don't, but in either case it soothes you to think how much the other fellow needs this advice. But the priest says, "Thus saith the Lord," "This is the faith," "Confess your sins," "Do this." Only those who have the mind to work welcome these obligations.

* * * *

The urge for moral improvement is the work of the prophet; but the insistence upon the essentials of the faith is the duty of the priest. It is this which our liturgy conserves. Our clergy may preach this or that in their zeal and they may do it sincerely, but the Prayer Book reveals in its liturgy the faith which does not alter. The latter will remain long after the fiery words from the pulpit are forgotten.

The prophet affects his contemporaries. The liturgy carries on to posterity. We need a synthesis of the two if we are to be witnesses unto Christ and not purveyors of our own opinions.

Book Reviews

THE CHURCH AT WORK: By Clarence H. Benson. Cloth. Pp. 155. Published by the Biola Book Room, Los Angeles, California. Price, $1.25; mailing, 13 cents.

The author displays fertility of thought and thoroughness of comprehension in his ability to write as he does in his "The Earth the Theatre of the Universe," from a scientific point of view and then, as in this instance, to put before us the ideals and methods of church organization and administration.

And to this task he brings his scientific acumen to play in the apt illustrations which are as windows of clear glass. The Church is truly defined as the living expression of awakened men who are on the alert to get others to share with them the opportunities for service and the glorious privileges which belong to the household of faith. And what inspires the confidence of the general public in the Church is the adaptation by the Church of such thorough-going principles and practices as mark the business world. While according to the Holy Spirit the planting in the life of the germinal seeds of living force, there is no contradiction in assuming that God loves order as well as inspiration.

This most commendable textbook deserves the attention of all parts of the society of which the Church is composed. We have here the duties of the officials, the Sunday-school teachers and officers, the missionary and other guilds and the congregation at large. What a fine thing it would be if, as he suggests, every woman should call upon every other woman in her block with a view to evangelism and every man the entire community! How few scholars would be missing from the class, if the teacher should conscientiously call upon the mothers of the members committed to her care! And what a transformation, when the pastor takes his people into his confidence and orders his way according to the best thought of his charge!

This book is an incentive and an instruction of possibilities within the reach of all for the glory of our Lord.

Kenneth Mackenzie.

PREACHING OUT OF THE OVERFLOW: By the Rev. William L. Stidger, D. D., Litt. D. Cloth. Pp. 238. Published by the Cokesbury Press, Nashville, Tenn. Price, $2.25.

Another good book on preaching, the reputation of the author being the guarantee of its excellence.

It is temptingly broken up in sections, so that one can dip here, there and elsewhere at his heart's content. And every section has its distinct message. We promise the preacher a riot of joy as he gets into this splendid appeal.

What Dr. Stidger means by "overflow" is that we can preach only as we are so full that we cannot help passing on the good we have absorbed. This suggests that one cannot give out what he has not taken in. And if he has taken only a little in, it will betray itself in his attempt to deliver it. Well did our Lord say to the Twelve, 'Freely have ye received; freely give."

Now, this opens to us a perplexing challenge. How can a man who has incessant calls during the day and all sorts of meetings at night, with an accumulated correspondence to meet daily, rise to the measure of Dr. Stidger's pattern? Every man must answer that for himself. There must be an answer if he is to maintain a public standard for good preaching. Dr. Stidger is himself the model. He has all these distracting currents rushing into the steady stream of his life; but he gets the better of them and thinks highly and with due importance of that face to face and heart to heart message he will be expected to give when he looks upon his congregation the next day of worship.

To this end, while he must be a man of affairs, that he may know men, he must as well delve in books to acquire the vision and unction of present or past leaders. A balance of the two factors will hold him in form. And Dr. Stidger urges our acquaintance with Nature and her ways. And finally, there can be no overflow unless preaching is a thing of joy.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

CANON 23.

Mr. Editor:

Bishop Manning's ruling against the rector and vestry of St. George's Church, New York, in the matter of their proposed lending their church building for ministration by others than those episcopally ordained, has an unhappy repercussion upon that particular phase of Church effort which is entrusted to our diocesan missionaries. In many small places—and some not so very small at that—we have groups of Church people but no building. Hospitality is offered us by some other congregation and this is appreciated and accepted. I imagine there would appear many such instances if the details were at hand. Certainly, in my own activities, I gratefully acknowledge such kindnesses which have made possible some of the most interesting and fruitful phases of my work.

But what if Bishop Manning's interpretation of Canon 23 is correct and the Canon debars our clergy from ever offering such hospitality on our part? Are we not estopped by ordinary self-respect from accepting that which we cannot reciprocate?

I am led by these very vital considerations affecting our Missions to offer you the late Dr. E. A. White's concluding paragraphs in his exhaustive discussion of the origin and history of this Canon 23, which would seem, so far as his authority goes, to upset Bishop Manning's ruling. The quotation is from "Constitution and Canons of the Protestant Episcopal Church," published in 1924, by order of the House of Clerical and Lay Deputies of General Convention.

"A case involving the construction of this Canon recently occurred in a certain diocese. The rector of one of the parishes therein arranged a watch night service to be held in his church and invited, among others, a Jewish rabbi as one of the speakers. . . . The Bishop declined to give his canonical consent to the officiating of the said Jewish rabbi at the said service. The rector of the parish then changed the place of holding the watch night service from the church to the parish house . . . and the Jewish rabbi officiated at said service. The Bishop . . . presented the said rector for violation of the Canon. **The whole question would seem to depend upon whether Canon was framed to protect the church building or the congregation from false and erroneous teaching** (black mine). The history of the Canon would seem to indicate that the framers of the Canon had in mind the people who compose the congregation, rather than the church building itself. The first Canon on this subject, enacted by the Convention of 1792 forbade any person not a minister of this Church 'to officiate in any congregation of this Church'. The title of the Canon would appear to bear out this interpretation; it reads: 'Of Persons, not Ministers in this Church Officiating in any Congregation Thereof'. The Canon itself declares: 'No Minister in charge of any Congregation of this Church . . . shall permit any person to officiate therein, etc.' The word 'therein' clearly refers to the word 'congregation.' If the Canon was not intended to protect the congregations, then it would seem as if the Church had left herself unprotected."

Must we not conclude then, conversely, that if the Canon was intended to protect the congregations, it was not intended to protect the mere fabric of brick or stone? There is, indeed, the Bishop's declaration in the Consecration of a Church or Chapel, that it is thereby "separated from all

unhallowed, worldly and common uses", but I imagine there are few of us who would be willing to accept such a characterization of the uses that might be made of our Church buildings by ministers who lack episcopal ordination. If the Church has made any other formal declaration on this subject, I am not aware of it.

James F. Plummer,
Archdeacon of Middle Tennessee.

Tullahoma, Tenn.

OFFICIATING IN CONGREGATIONS OF THE EPISCOPAL CHURCH.

Mr. Editor:

As the discussion of this matter pertains mostly to the regulations of the Protestant Episcopal Church concerning the qualifications of those who officiate in churches of that body, it is well to begin by quoting the law on the subject, which is as follows:

Canon 23.

"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Church Wardens, Vestrymen or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; Provided that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions."

The term "officiate" evidently refers to the performance of the functions pertaining to the orders of Bishop, Priest or Deacon, which are named in the Preface to the Ordination Services of this Church. (See prayer Book.)

The Preface begins thus:

"It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of Ministers in Christ's Church—Bishops, Priests and Deacons."

This Preface further states:

"And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.'

Here it may be noted that the word Priest is an abbreviation of the word Presbyter (Greek, **Presbuteros**), which in the English New Testament is translated "Elder". The functions of a bishop, while including those of the priesthood, carry the exclusive authority of general oversight, confirmation and ordination. The Canon Law of this Church permits duly licensed laymen to preach, and the Church recognizes the right of lay baptism in certain cases.

Only a Bishop or Priest may lawfully celebrate the Holy Communion in a congregation of this Church, make the Declaration of Absolution or give the Benediction at the close of the Communion Service. Being a minister of the Gospel, a Deacon may assist at the Holy Communion, preach and baptize.

The Episcopal Church makes no declaration concerning ministers who are not of its faith and order, it merely declares the qualifications and requisites for "officiating in this Church." We thank God for all of the good accomplished by our non-Episcopal brethren and we recognize their ministers as such in their several denominations. On occasion such ministers have preached in our churches, including the Cathedral of St. John the Divine, in New York; they sometimes assist in parts of our Burial, Lenten and other services, but they cannot lawfully "officiate" as Bishops, Priests or Deacons in this Church.

With permission of the Bishop, church buildings have been loaned to non-Episcopal congregations, without a place of worship, for their own services, conducted by their own ministers. But in a "united" service held in an Episcopal Church by representatives of various denominations, if there be present and participating, regular members of that parish, in the opinion of the writer there is in law and in fact "a congregation of this Church."

This being true, the celebration of the Holy Communion at such time and place by a non-Episcopal minister would be unlawful.

It would be profitless to discuss here the right or wrong of such regulations as have been defined; every Christian body has doctrines, laws and customs peculiar to itself, subject to criticism or defense, but to no alteration or repeal except through regular process and by a majority vote.

All denominations have their share of traditionalists, heretics, zealots, law-breakers and trouble-makers who sometimes furnish situations that strain church laws and fraternal relations to the breaking point.

Notwithstanding unpleasant incidents, we Churchmen loyal to our own standards, shall continue working together in Christian fellowship with our brethren of other faiths and orders for the welfare of Christ's Kingdom and the ultimate unity of His Church in one body that is Catholic and Apostolic.

(Rev.) T. Tracy Walsh, D. D.

York, South Carolina.

A FRIEND OF LONG STANDING.

Mr. Editor:

I enclose check for $6.00 for subscription. It is certainly kind and noble in you to allow my subscription to run so long. It is far more than a secular paper will do. I have been reading the Churchman for over fifty years, some member of my family having been taking it since the seventies of last century, for I remember it was published in Alexandria, Virginia, at my earliest remembrance of it. I think I have been a subscriber for more than twenty-five years and would surely miss it. Hope to be able to continue it the rest of my life.

With best wishes and success.

Culpeper, Virginia. H. P. Walton.

Church Intelligence

The Famine in China.

Stories of the suffering of the starving millions in China are increasing. The China Famine Relief has issued the following account:

New York.—"The Trail of Death" is the caption which has been given by the Rev. G. Findlay Andrew of the China Inland Mission at Lanchow to a "first hand" report of the famine conditions scourging five of the largest provinces of Northern China, which has just been received by Dr. S. Parkes Cadman, Chairman of the National Committee, and David A. Brown, Chairman of the Board of China Famine Relief, U. S. A. Mr. Andrew made a tour of the famine zone at the request of China International Famine Relief Commission at Peiping, and traveled over five hundred English miles by land and water in the performance of his task. Time and again, he says in his report, he was so moved by the misery of thousands of starving men, women and children, he encountered, so horrified by their suffering, that he distributed his own daily food supply among them.

In addition to describing the terrible catastrophe which has overcome the men, women and children in the famine sections, the Rev. Andrew told of the methods adopted by the Commission to distribute relief. Wherever possible, work was provided with food as pay and in other sections seeds were given for planting to assure a fair harvest.

In his report he said in part: "To write in detail of all the terrible things I saw during my journey would far exceed the limits of this short report. I will just relate a few of the incidents which dwell in my memory from the journey on that veritable 'Trail of Death". The district between Pingliang and Anting furnished the worst conditions I was destined to see and in this area the famine was almost entirely due to drought. It was indescribably sad to revisit this district, which one had known in other days, and to see the change and witness the suffering. Never shall I forget a midday halt we made at a little village at the top of a high hill; a little place at which I have stayed in former years and where I then had some acquaintances. On this occasion we found the village with only about one-tenth of its inhabitants left and these were mere walking skeletons. We had made a practice of carrying a supply of bread with us, from whatever

places it could be purchased, and of surreptitiously distributing this along the way. Had the starving beggars known that we carried such supplies, we should have been mobbed. At this particular village, of which I now write, the starving inhabitants crowded round our carts while the animals were being fed with very restricted fodder rations. The carters fed their animals out of large round baskets, which were set up on portable wooden trestles, which were carried on the carts. The people gathered round these baskets and the peas which the animals spilled out of the baskets, or out of their mouths, were carefully picked up and eaten. One of the carters inadvertently scattered a little bran on the ground. An old man, almost too weak to move, literally fell upon the spot, and scooping up the minute quantity of bran, with the dust with which it had become mingled, crammed the lot into his mouth. Saddest of all sights was to see the families moving listlessly along the highroads, wandering anywhere where there might be the smallest possible chance of obtaining food, and to see the parents, when the strength of the children gave out, urging themselves forward in order to get out of earshot of the moans of the little ones who were thus abandoned to their fate. Right throughout this region the trees had been stripped of their bark which was powdered and mixed with the sweepings of coarse flour of various kinds in order to eke out the food supply. Those who were able to find edible roots on the hillsides, or some of the coarse clove, counted themselves fortunate beyond measure."

We had heard it frequently said and also had read in the newspapers that it was impossible to reach the famine stricken areas with food. Therefore, we wrote to the National Headquarters and received the following letter from Mr. D. O. Lively, National Director of China Famine Relief, U. S. A.

"The quotation mentioned in your letter of February 8, applies to one specific area in China. With 30,000,000 people facing starvation in an accessible area of 450,000 square miles, the fact that in Shensi the transportation difficulties are almost insurmountable, should not deter us from pressing forward in every way possible to get food to those who can be reached.

"In an experience extending over two years, we have found it possible to administer relief in China without loss worth mentioning and without interference, but on the contrary, with every possible cooperation from the authorities. Food can be delivered into Shansi and into Kansu where the conditions are at the zenith of terribleness and where a plan is under way now to organize a transport into Shensi to deliver $200,000 worth of beans to be planted so as to supplement the grain crop.

"Seven of our Directors have lived in China. Three of them have been engaged in famine relief work. Two of them speak Chinese fluently. They are enormously busy men and yet their knowledge of China and their desire to be of help causes them to attend meetings and work diligently to render every possible aid to the millions of people who, through no fault of their own, are dying in such great numbers."

As previously stated, the Department of Missions of our National Council has considered at several of its meetings what recommendation should be made to the people of our Church regarding China Famine Relief. The most careful investigation of the whole subject was made. Conference was had with the American Red Cross and with our Bishops in China, in order that the Department might take the wisest action in the case.

There has been no question about the need of relief. The only question was as to the possibility of getting relief to those who needed it most. In response to a cabled inquiry to Bishop Graves, who is a member of the International China Famine Relief Committee in Shanghai, for advice on this question, the Bishop has replied:

> "Need unquestioned. Limited funds can be used in few areas under foreign supervision. Writing."

In view of the information received the Department of Missions at its February meeting, felt that it should emphasize to the clergy and the people of our Church the fact that several million people in China are suffering indescribable privations as a result of present conditions, and that the Department will gladly receive and forward to the Bishop of Shanghai gifts for their relief, to be distributed by him in consultation with such advisers as he may select.

The Southern Churchman will be glad to forward any contributions for this most needy cause.

The Alaskan Fund.

Anvik, Alaska,
January 3, 1930.

Editor, The Southern Churchman,
Richmond, Virginia.

Dear Sir: We have received word from Bishop Rowe that the anticipated "cut" in the salaries of Alaskan missionaries will not be necessary, thanks to your efforts in raising a fund to make up the deficit.

As one of the missionaries who had a personal interest in the matter, I wish to thank you and all those who responded to the appeal which you made on our behalf. Our hearts are full of gratitude to the people who came to our help so generously.

Sincerely yours,
Henry H. Chapman.

A Blind Indian Boy.

One of the Navajo Indian boys brought up in the Episcopal Church's mission at Fort Defiance, Arizona, is blind. He has nevertheless completed high school, helped support himself by tuning pianos, learned to play the violin well, led the Boy Scouts in his school, and passed every test for an Eagle Scout except swimming, which he had no chance to do on the reservation. He has just entered the University of New Mexico, where, along with the regular curriculum, he is going to learn to swim.

Dr. Glazebrook in Atlanta.

Dr. Glazebrook, Lay Worker of the National Commission on Evangelism, completed his three and a half months' itinerary in the seven Pacific Dioceses and Districts on February 20, and will be in the Diocese of Atlanta (Georgia), March 1-15.

The Trinity Parish Church Paper, Seattle, Washington, writes of Dr. Glazebrook's recent visit to the Diocese of Olympia:

Dr. Larkin W. Glazebrook has come and gone, yet he hasn't gone except in so far as the physical eye can see.

The doctor preached for us two Sunday evenings—he spoke to our Men's Bible Class—twice he appeared before our young people's organization and he had an intimate session with a group of about twenty men after the service last Sunday night. We were particularly fortunate in having so much of the doctor because of a last minute change of schedule in another diocese which gave him several extra days in our city too late to arrange for any other appointments.

It is the opinion of the bishop and clergy that no one has come to the diocese with a more valuable spiritual message.

Our men have been inspired—and great things may therefore be expected of them in the way of personal work for the Kingdom of Christ.

Dr. Glazebrook is sounding a note—not new—but not heard so distinctly for some time. The personal challenge to accept and follow Jesus, to know Him and love Him better and to tell others about Him. It was the emotional emphasis and we need to hear it every so often.

We thank God for the opportunity he has given us and we hope to profit by it.

The doctor left this little prayer with us and I pass it on with the suggestion that we use it every day:

"O God, give me an opportunity today and make me equal to it."

Bishop Perry's Prayer for Russia.

At the last meeting of the National Council, on February 12, there was adopted a resolution that Bishop Perry of Rhode Island be asked to prepare for use in the Church, subject to the approval of the Bishop in each diocese, a prayer for the Church in Russia. The Holy Orthodox Church there is now undergoing persecution in the definite attempt on the part of the Soviet government to obliterate the worship of God within the Republic. In response to the request, Bishop Perry has prepared the following prayer:

"Almighty God, the Protector of all who are oppressed; Look with pity, we beseech Thee, upon the sufferings of Thy Church in Russia. Grant to Thy servants in their adversity patience to endure to the end, and courage steadfastly to continue in the faith once delivered to the saints. Stretch forth the right hand of Thy majesty to maintain their cause; And finally bestow upon them faithful unto death the crown of everlasting life: Through Him who suffered and was buried and now liveth ever to make intercession for us, Thy Son our Saviour Jesus Christ. Amen."

Picture of the Rev. S. L. Kerr Sought.

The "Sanctuary Guild" of St. John's Church, Jacksonville, Florida, has undertaken to collect the photographs of all of its rectors.

Miss Gertrude N. L'Engle, chairman of the work, writes that of the twelve, nine have been secured. She says that of the remaining three, she believes there is very little possibility obtaining photographs of two: the Rev. David Brown and the Rev. Isaac Swart.

Information is desired concerning the third, the Rev. S. L. Kerr, who was at St. John's from November 8, 1858, to January 1, 1861.

Miss L'Engle writes: "As he pronounced his name 'Car', I conclude that he must have been from Virginia.

"Any information that would put me in touch with a member of Mr. Kerr's family, or a photograph that I could get would be most happily received."

Address, Miss Gertrude N. L'Engle, 514 Market Street, Jacksonville, Fla.

New Bishops.

Within the last few weeks, no fewer than four new bishops have been elected. In St. Louis, the Very Rev. William Scarlett, Dean of Christ Church Cathedral, becomes Bishop Coadjutor of the Diocese of Missouri. Dean Scarlett is widely known throughout the country for his interest in the relation of the Church to questions of social justice and better human relations. At the present time, he is the chairman of a committee which is planning for a seminar of Catholics, Protestants and Jews, to consider ways of eliminating misunderstanding and prejudice.

In Southern Ohio, the Rev. Henry W. Hobson, of Worcester, Mass., has been elected Bishop Coadjutor. On account of the ill health of Bishop Theodore I Reese, Bishop Paul Jones, formerly of the Fellowship of Reconciliation, has been serving temporarily.

In the Diocese of Western New York, the Rev. Cameron J. Davis, of Trinity Church, Buffalo, N. Y., has been consecrated Bishop Coadjutor, succeeding the Rt. Rev. David L. Ferris, who became the head of the Diocese upon the death of Bishop Brent.

In Chicago, the Rt. Rev. Sheldon M. Griswold, Suffragan Bishop, has been elected to be the head of the diocese, succeeding Bishop Charles P. Anderson, whose sudden death occurred some weeks ago. The necessity now rests upon the House of Bishops to elect a new Presiding Bishop in the place of Bishop Anderson, who held the position for only a little over four months. The bishops will meet in Chicago March 26.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Noon-Day Lenten Services.

Daily Noon-Day Lenten Services will be held in St. Stephen's Church, Philadelphia, from 12:30 to 12:55 It is reported that this is the church "where Lenten Noon-day Services Began."

Following is the program of speakers:

Ash Wednesday, March 5—The Rt. Rev. Francis M. Taitt, S. T. D., Bishop-Coadjutor of Pennsylvania.

March 6—The Rt. Rev. Frank W. Sterrett, D. D., LL. D., Bishop of Bethlehem.

March 7—The Rev. Carl E. Grammer, S. T. D., Rector of St. Stephen's Church, Philadelphia.

March 8—The Rev. Robert O. Kevin, St. Stephen's Church, Philadelphia.

March 10-14—The Rev. J. Howard Melish, D. D., Rector of Holy Trinity Church, Brooklyn, New York.

March 15—The Rev. Charles H. Long, Rector of Zion Church, Philadelphia.

March 17-21—The Rev. Ernest C. Earp, D. D., Rector of Church of the Redeemer, Bryn Mawr, Pennsylvania.

March 22—The Rev. John R. Hart, Jr., Ph.D., Chaplain, University of Pennsylvania.

March 24-28—The Rev. Lewis S. Mudge, D. D., Stated Clerk of the Presbyterian Church, Philadelphia.

March 29—The Rev. Nathaniel B Groton, Rector of St. Thomas' Church Whitemarsh, Pennsylvania.

March 31-April 4—The Rev. Thomas McCandless, Rector of St. Michael's Church, New York City.

April 5—The Rev. Charles J. Harriman, Rector of Church of St. James the Less, Philadelphia.

April 7-11—The Rt. Rev. Philip Cook, D. D., Bishop of Delaware.

April 12—The Rev. James M. Collins, Rector of Church of the Atonement, Philadelphia.

April 14-15—The Rt. Rev. Frank Du Moulin, D. D., LL. D., Rector of Church of The Saviour, Philadelphia.

April 16-17—The Rt. Rev. Francis M. Taitt, S. T. D., Bishop-Coadjutor of Pennsylvania.

April 18, Good Friday—The Rev. Carl E. Grammer, S. T. D., Rector of St. Stephen's Church, Philadelphia.

April 19—The Rev. Robert O. Kevin, St. Stephen's Church, Philadelphia.

Daily services for business people under the auspices of the Brotherhood of St. Andrew, will be held in the Garrick Theatre, Philadelphia, at the same hour. The speakers are as follows:

March 6-7—The Rt. Rev. Francis M. Taitt, D. D., Bishop-Coadjutor of Pennsylvania.

March 8—The Rev. Louis W. Pitt, Rector of St. Mary's Church, Ardmore.

March 10-15—The Rev. Allan Pearson Shatford, D. D., Rector of St. James the Apostle, Montreal, Canada.

March 17-21—The Rt. Rev. R. E. L. Strider, D. D., LL. D., Bishop-Coadjutor of West Virginia.

March 22—The Rev. Howard W. Fulweiler, Rector of Christ Church, Media, Pennsylvania.

March 24-29—The Rev. Joseph F. Newton, D. D., LL. D., Rector of Memorial Church of St. Paul, Overbrook.

March 31-April 4—The Rt. Rev. Charles Fiske, S. T. D., LL. D., Bishop of Central New York.

April 5—The Rev. Benjamin N. Bird, Rector of St. Asaph, Bala.

April 7-11—The Rt. Rev. Charles E. Woodcock, D. D., LL. D., Bishop of Kentucky.

April 12—The Rev. Stanley R. West, Rector of Calvary Church, Conshohocken, Pennsylvania.

April 14-18—The Rt. Rev. Thomas C. Darst, D. D., LL. D., Bishop of East Carolina.

April 19—The Rev. Floyd W. Tomkins, Jr., Assistant Minister of Church of Holy Trinity, Philadelphia.

Philadelphia Divinity School Alumni Honored.

Word was received here from China announcing that two native Chinese alumni of the Philadelphia Divinity School, were among those awarded honorary degrees of Doctor of Divinity at the recent commemoration of the Semi-Centennial of St. John's University, Shanghai. The men honored, both of whom are widely known in religious and educational circles in this city, are the Rt. Rev. Philip Lindel Tsen, and the Rev. Tsoong-Moo Tong. Dr. Tsen was recently consecrated Suffragan Bishop of "The Chung Hua Sheng Kung Hui," or "Holy Catholic Church in China," corresponding in faith and doctrine to the Episcopal Church in the United States, and the outcome of the latter's missionary service in the foundation of a native Chinese branch of the Episcopal Church. Dr. Tong is also one of the leaders in the native Church. Bishop Tsen, while preparing himself for the ministry in Philadelphia also was a student at the University of Pennsylvania, and received his Master of Arts degree from that university.

Choirs.

Choirs of more than twenty-five Protestant Episcopal Churches were united in a public musical service in the Church of the Advocate. The service was conducted in the interest of a general movement to develop new interest in the part of music in religious worship.

There were about 275 selected voices that comprised the chorus with Harold W. Gilbert, organist, and choirmaster of Old St. Peter's Church, as conductor, and Newell Robinson at the organ.

The Rev. John W. Morris, president of the the Choral Art Society of Philadelphia, and rector of St. Luke's Church, Bustleton, officiated in singing the priest's part of the service. The Rt. Rev. Francis M. Taitt, Bishop-Coadjutor of the Diocese of Pennsylvania, delivered a special address and the Rev. L. W. Caley, dean of the Convocation of Germantown, read the Lesson.

With the exception of the Bishop's address and the Lesson, the entire service was sung. The service was held under the direction of the Festival Choir Association of the Diocese of Pennsylvania.

According to students of Church music, the tradition for choral evensong stretches far back into the history of the Christian Church and in Hebrew worship the service was always choral.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

A Choir Record.

Fifty-four years of faithful service in one choir, director for sixteen years of this period, and not once the cause of any dissension in the church—think of it!

This remarkable record was made by Thomas H. Disney, who is now retiring from the choir of the Church of the Messiah, Baltimore.

His first connection with the church dates back to 1872, when Dr. Penick, later the first Bishop in Liberia, was rector. He then served through the fifty year rectorship of the late Rev. Dr. Peregrine Wroth. The present rector holds him up as an ideal parishioner.

In addition to his comprehensive knowledge of music, Mr. Disney is an acute Bible student, familiar with both his Vulgate and King James Version; is an excellent sermon critic (think of his experience!); and probably knows more about Baltimore City than any man alive.

He laid out much of it in his capacity as a surveyor.

On his retirement from the choir, his church honored him with a dinner on February 24, to which were invited all those who had sung with him. This was followed by a public reception and concert, and the presentation of a purse of gold.

N. E. P.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah, Ga.—At old historic Christ Church, situated in the heart of the business district, the Rev. David Cady Wright, D. D., rector, will be the preacher at the twenty minutes' mid-day Lenten services, which will be held daily, as is the custom in this parish. There will also be the following special preachers at both morning and evening services on Sundays in Lent. The Rev. W. J. Loaring Clarke; the Rev. Newton Middleton of St. John's, Jacksonville, Florida; the Rev. John Moore Walker of Charlotte, N. C.; the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, and the Rev. W. W. Memminger, D. D., of All Saints' Church, Atlanta, Georgia.

St. John's Church, the Rev. C. C. J.

Carpenter, rector, will have celebrations of the Holy Communion on Tuesdays and Thursdays and daily vesper services at six o'clock. his service will be varied by use of the Litany and Penitential Offices, the Offices of Instruction and Family Prayer. The Sunday vespers will continue to be broadcast at six o'clock preceded by the chimes at 5:45 o'clock.

The services at St. Paul's Church, the Rev. S. B. McGlohon, rector, will consist of the daily celebration of the Holy Communion at 7:30 A. M., and the Litany or Evening Prayer at five o'clock every afternoon.

St. Michael and All Angels', the Rev. Joseph Burton, rector, will have the celebration of the Holy Communion on Thursdays, Evensong on Wednesday nights and a service for the Church School pupils on Friday afternoons.

The Diocesan Department of Religious Education, under the caption, "Lent for Growth," announces the following study classes in Savannah: "Introduction to the Prayer Book," "The Holy Communion," "The Book of Genesis," "The Bible," "Religious Drama," "The Curriculum" and "The Teacher."

It is understood that the Augusta, Georgia, parishes have planned an interparochial Lenten study class, but the Department has not as yet been informed as to the subject of the course nor the instructor.

J. St.C. M.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Lenten Services.

Richmond, as usual, is having again this year two series of Union Lenten services with special visiting preachers. All Saints' Church, Grace and Holy Trinity Church and St. James' Church are combining with the following program:

Tuesdays at All Saints' Church at 8 P. M.

Wednesdays at Grace and Holy Trinity Church at 8 P. M.

Thursdays at St. James' Church at 5 P. M.

Special attention is called to the hours 8 P. M. on Tuesdays and Wednesdays; 5 P. M. on Thursdays.

The preachers will be:

March 11, 12, 13—Rev. Berryman Green. D. D., Dean, Theological Seminary, Alexandria, Va.

March 18, 19, 20—Rev. C. L. Glenn, Secretary for College Work of the National Council.

March 25, 26, 27—Rev. Vincent Franks, Rector, R. E. Lee Memorial Church, Lexington, Va.

April 1, 2, 3—Rev. Floyd W. Tomkins, D. D., Rector Holy Trinity Church, Philadelphia, Pa.

April 8, 9, 10—Rev. Jas. A. Mitchell, Rector, Church of The Messiah, Baltimore, Md.

The usual union midday Lenten services at St. Paul's Church, under the joint auspices of St. Paul's Chapter of the Brotherhood of St. Andrew and St. Paul's Men's Association, will be held on every week day, except Saturday, March 6-April 11, inclusive. The services will begin promptly at 1 and end at 1:30. The preachers will be as follows:

March 6-7—Rt. Rev. Henry St. George Tucker, D. D., Bishop of the Diocese of Virginia.

March 10-11—Rt. Rev. Thomas Frank Gailor, D. D., LL. D., Bishop of Tennessee.

March 17-21—Rev. Justin Wroe Nixon, D. D., Pastor of The Brick Presbyterian Church, Rochester, New York.

March 24-28—Rev. Shailer Mathews, D. D., LL. D., Dean of the Divinity School, The University of Chicago.

March 31—Rev. Charles W. Sheerin, Rector of Grace and Holy Trinity Church, Richmond, Virginia.

April 1-4—Rev. Anson Phelps Stokes, D. D., LL. D., Canon of The Cathedral of SS. Peter and Paul, Washington, District of Columbia.

April 7-11—Rev. Peter Ainslie, D. D., LL. D., Pastor of The Christian Temple, Baltimore, Maryland.

Lectures on the Jerusalem Conference.

Tuesday afternoons in Lent, at five o'clock, the rector of St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., will give a series of lectures in the auditorium of the Parish House on "The Jerusalem Conference of the International Missionary Council." The lectures will have as a text-book, "Roads to the City of God—A World Outlook from Jerusalem," by Basil Matthews.

Laymen's Missionary Movement.

The two-day sessions of the Laymen's Missionary Movement held in Richmond March 3 and 4, are receiving enthusiastic support from men and women. Seven hundred people assembled in St. Paul's Episcopal Church Monday morning, and large congregations attended the afternoon lectures as well as the night sessions in the First Baptist Church.

Foreign Missions is the main topic of discussion. All of the speakers seem inspired with power from on high. It is hoped that a detailed account of their addresses may be carried in this paper next week.

SACRAMENTO.

Rt. Rev. Wm. H. Moreland, D. D., Bishop.

Diocesan Convention.

The Twentieth Annual Convention of the Diocese of Sacramento, met in St. Paul's Church, Sacramento, California, February 11-12.

Bishop Moreland in his address singled out three events of prime importance in the advance work of the diocese, which had taken place in the past year.

First, the Rev. Claude Whitehall Silk, M. D., both a minister and a physician, whose wife is a trained nurse, has been secured for the work among the Indians. The bishop said:

"I want the whole diocese to feel the glow of enthusiasm over this new epoch in our Indian work. Dr. Silk will need your support, your prayers, financial aid, missionary boxes, medical supplies. His salary will be $2,100, and he has a family. Here is evidence to the world of what the Christian religion is. Where will you find a graduate physician and surgeon, capable of earning large fees, who is willing to live on as small a salary, save one who is consecrated to Christ's service? The power of Christ's cross is the motive of chivalry and heroism the world over. The world looks on in amazement. It can admire, it cannot imitate such sacrifice."

Another forward step is the placing of a city and suburban missionary in Sacramento and environs. The Rev. Arthur Julian Mockford has been appointed to this post.

The third event is that the Committee on Diocesan Endowment has commissioned the Rev. Webster L. Clark as a Traveling Financial Secretary to secure gifts, pledges and legacies over a period of years until $100,000 has been added to the endowment funds.

The bishop, speaking very earnestly, gave two reasons for the Churches not being better attended, and supported. One reason he said is that "our churches talk much and act little. This is a practical age. People want to serve. They do not know how. People stay away from church because eloquent sermons and artistic surroundings are not enough to hold them. If the Church could provide a task for every soul that burns with love of Christ and humanity our churches would be thronged.

"We are reversing our Lord's plan. He did not urge worship first, but first He trained men. Before we can win America to Christ we must train Americans to win men. The individual Christian must be trained to use his initiative, his love, his integrity and his sacrifice to the end that these may be used for the Kingdom of Christ.

"It is cheering to note how the layman will accept the job laid on him, if he thinks he can do it. He is willing to be vestryman, trustee, treasurer, because he understands how, and he grows better by practice. He is not willing to evangelize, teach, invite other laymen to church and confirmation, because he doesn't know how. When a convert is brought in or a candidate confirmed, nothing is required of him to do for Christ, save to attend a service or hear a sermon.

"The Church is putting its emphasis on food when its greatest need is exercise.

"The Episcopal Church is in a position of wonderful advantage. Its reverence, its influential appeal and open-mindedness, its moderation, aloofness from partisan politics and its glorious past commend it to the American people. But its life is stagnant. Our programs are feeble and meagre. We accomplish little because we attempt little. If we could offer every communicant a definite objective of service for Christ, requiring earnest, sustained action, and this not as a private, individual, affair, but as part of the united, corporate purpose of the whole Body we would transform our churches.

"This leads to the second primary cause of our Church's weakness. We are not organized to carry out the purpose of Christ.

"We are frequently told that parishes are over-organized, that our clergy are slaves of a machine. The truth is, we are not organized to do the right things.

"We have splendid women's societies and they accomplish the things they go after. But we have hardly any men's organizations at all. We have vestries, whose chief concern is to hold titles and pay bills. Our Lord said, 'Go, make disciples'. What group of men or women have we pledged to do this? 'If one member suffers, all the members suffer with it; if one member rejoice, all the members rejoice with it' (1 Cor. 12:26). What organization have we to dispense Christian fellowship and sympathy, to visit the sick, to find employment, to seek out fellow Christians who are lapsed and indifferent, to visit strangers and newcomers? A few parishes have a group system which attempts these things in a half-hearted way. Most parishes do nothing.

"Americans believe in publicity—except the Episcopal Church. We are not organized for publicity.

"We hear how hard it is to raise funds. What live body of laymen have we developing resources and reaching prospects in our parishes?

"The National Church has put before us a magnificent program. It includes some of our own best workers, our In-

dian mission at Orleans, several of our most valued clergy, but our parishes are not organized to put it over. The great mass of our laity have no idea of the glorious work our Church is doing at home and in all parts of the world. They have not been told. There is no organization to inform them, to inspire them, to hold them up to the quotas asked of them. The result is, quotas are unpaid. Our Diocese of Sacramento is humiliated by being lowest in the list of dioceses and districts of the Eighth Province in the scale of contributions to the National Quota. We have no right to say that our people are indifferent or ungenerous. We have not asked them. We simply have nobody in our parishes outside the rector who cares. We have not laid it on the consciences of the people, that we have no other reason for existence than to carry out the program of Christ.

"We can correct this situation and should do so at once. We can go home from this Convention and form a group of men and women for evangelization, committees for Christian Fellowship, for systematic financing of parishes, publicity, a special group to promote the Church's Program by missionary meeting, education and appeals. We can do these things and a thousand more if we will set free the latent power of our laity and link them up with definite tasks of service.

"Money is not the chief concern. There is plenty of money. It goes for what people are interested in. The trouble lies deeper. Sometimes a parish gets walled up until the people can't see over the parochial fences, with the result that enthusiasm dies. Religion is love in action. Christianity is adventure, sacrifice, heroism. Where the people are not organized to carry out the purposes of Christ the parish loses its spiritual power, until it comes to resemble an engine chained to the track, pulling nothing, getting nowhere, using up its fuel in making its own wheels go round."

Concluding his address with a plea for unity, Bishop Moreland reminded his hearers that this year is the nineteen hundredth anniversary of the first Pentecost, when was created the Catholic Church, the Divine Society which the Holy Spirit inspired with eternal energy. He stressed the necessity that the average Churchman of today should share in the revelation of the Universal Kingdom, which so amazed the apostles then.

"When a body is torn with wounds and broken, the remedy is to increase the flow of life. We must recognize the Holy Spirit as the Giver of Life. Let us yield ourselves to the Spirit, try to speak to every man in his own tongue, see things with other men's eyes, appreciate their difficulties, honor their sincerity, see the best in every system, have a kindly regard for all people.

"But through it all let us hold up the Catholic Church as God's new creation. Lovers of Christ will ultimately come to see that the only solution of Christian unity is to go on adapting the Catholic Church to every age by the power of the Holy Spirit."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Miss Boyer Addresses Enthusiastic Audiences.

Widespread interest among the Woman's Auxiliaries in the country, and city parishes, was shown in the visit to Washington recently of Miss Laura F. Boyer, Vice-President for Education of the Woman's Auxiliary, of the Diocese of New York. She spoke on the Jerusalem Conference at All Saints' Church, Chevy Chase, where representatives of twenty parishes gathered to hear her, and to lunch together afterwards. Twice she talked to B Branches of the Woman's Auxiliary, on the same subject; and at the Church of the Epiphany she spoke on Personal Evangelism. Miss Boyer is a great favorite and her hearers expressed themselves as being very thankful that they were able to secure her services.

Bishop Freeman Prays for Chief Justice Taft.

Washington Cathedral took on a truly national aspect during the past week, when the voice of Bishop Freeman calling the Nation to prayer for former President and Chief Justice Taft went out of Bethlehem Chapel over a coast-to-coast network of radio stations, as William Howard Taft lay in the shadow of death at his Wyoming Avenue home.

The prayers were spoken from the little Bethlehem Chapel of Washington Cathedral, wherein lie the bodies of another former President, Woodrow Wilson; Admiral Dewey, Melville Stone and other famous Americans.

The service, which went out on the Columbia Broadcasting System network from WMAL here, was the first of the sort ever broadcast and was put on the air without regard to the religious convictions of Mr. Taft, who is a staunch Unitarian.

Listening in while Bishop Freeman prayed, "Hear, O Lord, we beseech Thee, our prayers as we call upon Thee on behalf of this, Thy servant, William Howard Taft, and bestow upon him the health of Thy merciful consolation, through Jesus Christ, our Lord," were Mrs. Taft and the former Chief Justice's daughter, Mrs. Helen Taft Manning, both of whom have stayed close to the bedside of the stricken jurist since he became ill.

Bishop Freeman prefaced the service with the following announcement:

"From the Cathedral in the Capital a Nation-wide call to prayer is made at this hour in behalf of one of America's foremost sons. Former Chief Justice Taft lies critically ill in his home. His incomparable service to the Nation as Secretary of War, President of the Republic and Chief Justice of the Supreme Court gives him unique place in our history. We bid our people to prayer for one who universally is held as the most beloved of the Nation's outstanding public servants. May the God and Father of us all have him in His gracious care and keeping."

During the service the boys' choir of the Cathedral sang the Twenty-third Psalm, "The Lord Is My Shepherd," and the One Hundred and Thirtieth, "Out of the Deep I Called Unto Thee, O Lord." The hymn was "My Faith Looks Up to Thee."

The service was conducted by the Rev. Raymond L. Wolven, Canon of Washington. Music was under the direction of Edgar Priest, organist and choirmaster of the Cathedral.

Men of the Church.

The Men of the Church in Washington have been actively engaged recently by a stirring gathering of members of the Brotherhood of St. Andrew on Mt. St. Alban, February 22, and the Laymen's Fellowship Dinner in honor of Bishop Freeman on February 25.

About one hundred and fifty men and boys in all attended this annual Corporate Communion and service of the Brotherhood, and felt one and all ar added enthusiasm for the Brotherhood of St. Andrew.

The Fellowship Dinner on Tuesday February 26 was held at the Hamilton Hotel, and about six hundred men attended. At the head table were found the members of the committee in charge, which included: Major F. Granville Munson, chairman; Edwin A. Halig, secretary; N. W. Dorsey, treasurer; H. D. Amiss, chairman of arrangements; Hugh T. Nelson, J. W. Chambers, Admiral S. S. Wood, J. Harris Franklin, Arthur Anderton, R. C. Henry, Bussey Howard; Commissioners Le Duen, Dougherty and Taliaferro, the Bishop of Washington, Dean Bratenahl, the Rt. Rev. Charles Fiske, D. D., LL. D., Bishop of Central New York, and others.

Fellowship, the name given to the dinner was truly the keynote of the evening, and good fun and feeling were present in the remarks of the presiding officer and the principal speakers. There was also a serious note, and hymns, prayers and fine addresses by the two Bishops were most impressive to all of those present at the dinner, and the many who looked on from the outside. The late Commander T. C. Jewell and Colonel John H. Finney, prominent laymen of the diocese, who have entered into Life Eternal during the past year were remembered in prayer, while all the men stood in tribute to their lives of service and devotion to the Church's work.

M. M. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Church of the Heavenly Rest, New York.

Two interesting events are characterizing activities at the Church of the Heavenly Rest, for the spring months.

On Monday, March 3, at 9:30 A. M., a private day school kindergarten was opened under the auspices of the Church School with Miss Ellen M. Shore, of the Harriet Melissa-Mills Kindergarten and Primary Training School, in charge. This school has been opened for the benefit of children in the neighborhood of the church, where all kindergarten facilities are taxed beyond their capacity. It will be operated on day school methods, but in the religious environment of the church and under the general supervision of the Director of Religious Education, the Rev. Robert M. M. Redenbaugh. Enrollment is practically completed for this initial term and registrations are now being accepted for next fall.

On Friday of last week (February 28) at this church, Dr. Adelaide T. Case, Associate Professor of Education at Columbia University, began a series of lectures on principles and methods in modern religious education. In this course eight lectures will be supplemented with eight field work sessions on eight Sunday mornings, when students will do practice work in the Church School of the Heavenly Rest. The course will deal with the reconstruction of the modern Church School; present tendencies in religious education; project method; and industrial arts and fine arts in their relation to the Church School. This is the first time Columbia University has given full credit for a course in religious education offered in a church and where the Church School is used as a laboratory for the course. Two credits toward advanced degrees at Teachers' College will be granted by the University.

Lenten services at the Church of the Heavenly Rest will open with Holy Communion on Ash Wednesday at 7:30 and

(Continued on page 22.)

Family Department

MARCH.

1. Saturday.
2. Quinuagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday, Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

COLLECT FOR FIRST SUNDAY IN LENT.

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For The Southern Churchman.

A PRAYER IN TIME OF STRESS.

Eva T. Harrington.

God of the Spirit Clean,
Look down upon things unseen—
Like human hearts;
Seest Thou the pain, the woe—
Puzzles which perlex me so—
Wounds which I must not show
Rending the soul?

These bitter thoughts of self,
Crying for love—for life,
Demanding their own:
See how they rise, and creep
Swelling, tumultuous, leap
—Sure with tremendous sweep
Shaking foundations.

Let Thy protecting arm
Save me from hurt and harm,
Clear up my brain.
Show me the path so straight
Leading from wrong to right—
Clear up the fog, give sight—
Lessen the pain.

Lord, take my hand in Thine,
Wipe off the dust, the grime,
Wash out my soul:
Then, from myself set free
Turn me, that I may see
Faith, hope and love all three
Surrounding, enfolding.

Others there are, like me,
Whoe hearts, torn in agony,
Break in their pain:
Lord, I would understand,
Love, help, and comfort them;
Hold out a friendly hand
Sharing their burdens.

God of the Spirit Brave—
Look down, preserve and save
Our souls from hatred:
Grant us the power to forgive
All injuries done us: so to live
That in the end right, honor, truth,
May rise triumphant.

Come Ye Yourselves Apart and Rest Awhile.

The president of the W. A. ran up the steps of St. Timothy's parish hall and paused with her hand upon the latch. She was quite out of breath. She knew that she ought not to have hurried up the hill. The doctor had talked to her very seriously about the importance of "going slowly."

"That heart of yours won't stand much strain, Mrs. Turnbull," he had warned her, "but if you are careful to avoid all excitement and do not walk fast or run, it may last some years yet."

Hannah Turnbull tried to remember but she had always been an active women and it was hard to break the habits of a life time. She had been very much afraid of being late for the meeting this afternoon. It would not do to be late just as she was retiring from the presidency of the W. A. She had walked up the hill very quickly, quite forgetting what the doctor had told her and now she would have to pay for her thoughtlessness. Her heart was pounding like a hammer and her head felt light and queer. There was a strange beating in her temples and at the back of her neck. She was dreadfully afraid that she was going to have one of her attacks. She opened the door and entered. No sounds came from the room where the womens organizations met. She crossed the hall and opened the inner door quietly. The room was empty and the hands of the big clock on the wall pointed to twenty minutes to three. Why, she was early! Her watch must have been fast! There would be twenty minutes to wait before the meeting began and she was the first to arrive! Perhaps it would be a good thing to go to the Girls' Club Room and lie down on the sofa for a little while. It would never do to have a heart attack here and today of all days!

On the way to the Girls' Club Room she passed the door that led from the parish hall into the church. Obeying a swift impulse Hannah Turnbull pushed open the green baize swinging doors and entered. How still and silent it was here! Somehow, in this holy place, where prayer was wont to be made, she felt that she would find rest and healing more surely than anywhere else. The church was dim, but, with a sort of homing instinct, the woman found her way at once to her accustomed seat and sank down upon it with a sigh of relief. Her heart was beating more normally now, but she felt a sensation of unutterable weariness stealing over her. It would be nice to sit for a little while in the family pew and rest.

St. Timothy's Church made the proud boast that all seats were free and unappropriated, but there were some families, like the Turnbulls who always occupied one pew. They looked upon it as theirs by right of their regular attendance and no other member of the congregation would have thought of sitting in it.

There had been a time when the Turnbull family had filled the whole pew. Hannah recalled that time now. There had been five children and old Aunt Tilly who had made her home with her nephews family the last few years before she died. Eight people had filled solemnly into that pew every Sunday morning and now there were only two, her husband and herself.

One by one Hannah recalled those of her loved ones who had worshipped here with her. Now they were scattered over the globe: Nellie and Arthur, comfortably settled in homes of their own in the Far West; Andrew and Ruth working for God in the foreign mission field, and there was Harry, who slept among the flowers in the well kept Canadian cemetery across the sea in Belgium. Hannah looked up at the stained glass window through which the afternoon sun was softly filtering. She read again the inscription beneath:

"To the glory of God and the memory of Corporal Harry Turnbull, of the Nineteenth Battalion C. E. F., killed in action on the Somme Front, September 11th, 1916. Aged 22 years.

"Greater love hath no man than this, that a man lay down his life for his friends."

And once again as so often before, Hannah Turnbull felt that her soldier son was nearer to her than any of her other children. How was it, she wondered, that so often as she sat here and the light came through Harry's memorial window and fell upon her, that she seemed to feel his presence? Could it be that God permitted him sometimes to visit the sacred place where, as a little boy, and as youth growing into manhood, he had worshipped with his parents?

Her thoughts went back to the old days when she had had all the children at home. She realized now that they had been very happy days though at the time she had often been harrassed and worried. How many times had she knelt right in this pew and tried hard to compose the tumult of materialistic thoughts that seethed in her brain. The hole that she had just noticed in Harry's stocking. Was Ruth going to be fidgety? Had she remembered to turn the Sunday roast over and lower the gas before she left the house? How busy she had always been in those days. How much there had been to think of and attend to. She had not been able to do very much church work, but she managed to do her bit, and then, as the girls grew older she had had more and more time to give. Twenty years ago she had been elected president of the W.A. She had watched St. Timothy's branch grow from a small organization with sixteen members to a strong, powerful body of women who numbered nearly two hundred and who supported a native worker in China beside many other activities. The W.A. had been her life work ever since the children had grown beyond the need of her care. There was no one who quite realized just what it meant to her to give the work up. To outsiders, she had smiled bravely and said:

"Don't you think that after twenty years of service as president, I ought to have a holiday? My doctor says that I must give it up, so I'm going to take a real rest." But in the depths of her own heart she knew the bitterness of disappointment and sorrow. To her it seemed that this was the beginning of the end. She had become useless. She was being cast aside like an old shoe. Oh, why did one's body not keep pace with the eager spirit within it? Her enthusiasm and interest in the work were as keen as ever. She was full of zeal and earnestness, but the poor old body was wearing out and because of it she must rest in idleness. A heart-broken sob broke from her lips. She drooped to her knees and buried her face in her hands.

"I did want to die in harness," she whispered brokenly, "O God, let the end come quickly."

Suddenly through the quiet of the empty church stole the sweet strains of a familiar hymn. Hannah Turnbull did not lift her head, but the music flowed over her, covered her and acted as balm to her troubled and broken spirit. Almost as if some one was speaking the words to her came the comforting message:

"Come ye yourselves apart and rest awhile,
Weary, I know it of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

"Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me and with My Father here,
With Me and with My Father not alone."

A strange sweet peace seemed to envelope Hannah Turnbull. The bitterness within her gave place to joy and thanksgiving. After all, she thought contritely, her Heavenly Father knew exactly what was best for His child. She had received a call to a different sort of service, that was all. It was a service of quiet communion and blessed fellowship with the Unseen. It seemed to her that there, in the empty church, as the organ was softly playing, she had been given a glimpse of the new room that she was about to enter. She was not being laid aside as useless and worn out, she was being raised to higher and, perhaps, more important service. From now on, instead of the bustle and rush of active work it would be hers to bear up the busier ones on the wings of prayer. Henceforth she must rest quietly in the shadow and intercede for the others who were bearing the burden and the heat of the day.

Very softly she repeated the words of her favorite collect:

"Almighty God, unto whom all hearts be open, all desires known and from no secrets are hid, Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee, and worthily magnify Thy Holy Name through Christ our Lord. Amen."

She wiped the traces of tears from her face, straightened her hat and walked down the aisle of the church with a firm step. She smiled a cheery greeting to the organist who was practicing in the chancel and passed through the door into the parish hall a different women to the one who had entered the church less than an hour before.

In the women's room there was a pleasant hum of friendly voices. The sewing meeting was in full swing. There were, however, several members who were not too preoccupied to see the happy light in the eyes of the retiring president. Hannah Turnbull's sweet face wore a rapt exalted expression and those who knew her best could not help but notice it.

In the same way it was once said long ago of two other followers of the Master:

"They took knowledge of them that they had been with Jesus."—C. N. L., in Canadian Churchman.

Are These Good Reasons?

An African woman once asked a sad question of a missionary, and we should let its challenge ring in our ears as we think about this week's topic. She said, "Why do not more come to tell us? Is it because they do not love us, or because they do not love Christ very much?"

There are several good reasons under which missions may be abolished. We may set them by contrast by reading the verses in our Scripture lesson. The first one is unbelief that all power in heaven and in earth has been given unto the Lord Jesus Christ and resides in Him. If we do not believe that He is God's unique Son into whose hands has been committed all power, then we may well give up all that has been gained in foreign lands, for it has been won only on this basis and we shall not have courage or the strength to carry on without an all-powerful Saviour.

The second reason is an unwillingness to teach and preach to the lost "all things" whatsoever Christ has commanded us. He himself has said, "Ye must be born again" (John 3:7). He said, "I and the Father are one" (John 10:30). Again we find Him saying, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father . . . . These things I have spoken unto you, that in me, ye might have peace. . . . I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 16:28, 33 and John 15:5). If we are not willing to teach that the Lord Jesus is the Son of God, or that those who do not know Him are eternally lost, if we do not believe that only in living, vital touch with Him can we do anything to help the lost, then we may well abandon missions, for we have no message to carry and no incentive. In fact, we are wasting time in missions if those without Christ are not lost, for they do not need a Saviour, and may be left undisturbed with their idols of wood and stone.

A third reason, under which we may abolish missions is an unwillingness to heed the command of our Lord. His Word tells us to go and to teach and to baptize and to witness (Matt. 28:19 and Acts 1:8). If we do not recognize our Lord's command to us, then may we well abandon missions, for we have no authority for carrying the Good News to others.—Exchange.

For The Southern Churchman.

WITHIN GOD'S HOLY TEMPLE.

Charles Nevers Holmes.

The cares of life, its sorrows cease,
Contentment cheers our heart once more,
Our soul is now again at pace
Inside this sanctuary's door.

Within this church dwell hope and health,
No pompous pride and sordid sin;
Outside its door is worthless wealth,
A city's crowd a city's din.

Its organ and our songs resound
Responses echo low and clear,
Love, grace and fellowship abound
Within God's sacred temple here.

Like sinners who for pardon sue
And through His Cross redemption find,
We humbly kneel within our pew,
Before Christ's presence, pure and kind.

The cares of life, its sorrows cease,
God's holy spirit on us falls,
Our soul is now once more at peace
Inside this sanctuary's walls.

Petko Gets His Trousers.

Allen McMahon.

"But I have no levas with which to pay," said little seven-year-old Petko Dimitr, big brown eyes in a thin little face turned up to the kindly gaze of the serious woman who bent over him. "Yet a pair of trousers I must have, as you can see for yourself."

Yes, it was quite evident that Petko was in need of a pair of diminutive trousers. It would have been difficult to describe the species of tattered garment that hung upon his small and slender frame.

"They are only twenty levas (about 12 cents)," said the woman.

"I have not even one leva," said Petko, "and yet I must have the trousers."

"Are you a refugee boy?" asked the woman.

"Yes," said Petko.

"Where is your registration paper," he was asked.

"My mother has it."

"Then why did she not come with you to get the trousers?"

"Because she has to work."

"Oh, she works then?"

Petko sighed.

"Yes," he replied, "she works."

"And you say you have no money?"

"Oh, lady, she earns only thirty levas a day."

Just another case!

The kind woman, a refugee herself, understood. The minimum living wage in Bulgaria is fifty levas a day (about 35 cents), living cost have increased thirty times and the leva decreased from 19.3 to .72 since 1914.

The condition is difficult of remedy, as the worker knew. How can there be employment for all, and at a decent wage, when a little country like Bulgaria has accepted 52,000 refugee families, totalling 220,000 persons, only 116,000 of whom are capable of working, even if work can be found?

Since last summer Near East Relief's warehouse has been emptied, for on June 30, appeals were discontinued. Yet Bulgaria's urgency should be met, for that little country is struggling under a burden too heavy to be carried alone.

Little Petko got his trousers, even though he lacked the twelve cents asked for them. So have thirty-three per cent of all who have come seeking clothes in the Near East Relief clothing shops in Sofia and other Bulgarian towns. Others pay up to a dollar for a nice warm overcoat from an American old clothes bag, fifty cents for a pair of shoes, a few cents for small garments for little children.

All who can afford to pay, do pay a pittance to save their self-respect. There is never enough to meet the demand. With this money they help their kind who are worse off than they are. The money pays the wages of refugee women who unpack and sort the huge bales of clothes from America, mend, make over and press the garments until they look like new, and hang them up in orderly and classified rows, so that even a poor, down-at-heel refugee can issue forth from a Near East Relief Shop, euipped to face a new day of hard work with the knowledge that he is respectably clothed. He knows that whatever is left over of the money he has paid is given to an orphanage and child clinic. His purchases are entered on a card. He may buy only the minimum of garments which he will need in a year. He knows that his purchase helps to pay the women fifty to sixty levas (35 to 42 cents) a day, a living wage in Bulgaria.

All who wish to aid in this work may do so by getting out from the trunk in the attic, from the back hooks of the bedroom closet, the warm coat and sweater, the nice woolen dress and sturdy shoes that have helped to weather a winter in comfort, packing them into a bundle, and sending them to the new warehouse of Near East Relief. 333 Thirty-eighth Street, Brooklyn, N. Y.

Who counts the cost of love may fail to love at greater cost.

For the Young People

LITTLE THINGS TO DO.

We all like friends, along the way,
And make their troubled paths seem gay;
We like to make grey skies seem blue
With little things that we can do.

We like to do our little part
To ease some broken, bleeding heart,
And friends will always be so true;
They love the little things we do.

We need a friend to help along,
To fill our souls with joyful song;
To have these friends along the way,
Let's do the little things today.

So let us vow, with sincere heart,
To do our little, humble part,
Let's to each friend be ever true,
With just the little things we do.
—Young People.

Jack's Trade.

Uncle Jack was on the front porch apparently absorbed in his newspaper. His nephew—a namesake—was nearby on the lawn trying to trade a knife to Bob Kenney. The knife looked all right, but Uncle Jack knew that it was not good for much. He also knew that Jack was perfectly aware of its worthlessness. And yet he heard him saying persuasively: "You won't very often run up against a better-looking knife. Better take it while you can get it. I've got two others, so you see I do not really need it."

After a little more urging Bob took it, and Jack came up the steps whistling, a half-dollar in his pocket in the place of the knife.

"Good trade, that!" he said complacently as he dropped into the hammock.

"Was it?" said Uncle Jack, soberly.

"Well, perhaps it was better for me than it was for Bob, but that was his lookout, not mine. I did not say a word that was not true. I said it was a mighty nice looking knife, and it is. It was up to him to find out whether it was good for anything or not. Guess there wouldn't be many trades made if folks ran their own goods down."

"I was rather interested in a little story I happened to run across the other day," said Uncle Jack presently. "A wealthy American living in Paris was suspicious that he was harboring a thief in his household. Various little articles mysteriously disappeared from time to time, and occasionally small sums of money were missing from his purse; but do his best, he could get no clue to the thief.

"Finally, he hit upon an experiment. He procured a small vial of a certain acid and put it in a little case on his dressing table with several coins. If any one attempted to remove one of the coins he would upset the vial, and the acid would stain the hands of the thief an indelible yellow.

"The very next day he found the case had been tampered with, two of the coins were missing and the vial had been upset. Shortly after he discovered the tell-tale stains on his valet's hands. Very likely the fellow, though he may not have suspected the tray, was dismayed when he saw the stain; but I sometimes wonder if we realize that every time we say or do or act falsely it leaves an ugly stain, not on our hands, but on our souls. No matter how small and insignificant the sin seems to us, it makes a wretched stain."

Jack made no comment, but his uncle saw him glance involuntarily at his hands as if half expecting to find yellow marks, and very soon he got up and strolled down into the orchard. Somehow he did not feel so proud over his trade as he had. Perhaps, after all, it wasn't smart to "do" a fellow like that. When you stopped really to think about it, it did seem very much like cheating.

"Uncle Jack never preaches at a fellow, but he always manages to have a story to tell that makes you feel mean when you've done anything out of the way," he thought. "I might as well hunt up Bob and buy the knife back. I won't have any peace of mind until I do, that's sure."—Zion's Herald.

Little Ralph Tag-a-long.

Myrtle was twelve years old. She had lots of fun always, playing run-sheep-run, catcher, I-spy, and other games. There seemed to be lots of children of Myrtle's age in the neighborhood. Now Myrtle had a very lovable little brother just four years old. It was really too bad that Ralph had to play so much alone. There were no other children around who didn't go to school, so all during school hours Ralph would play his make-believe games and watch for Myrtle and her friends to come home from school.

Almost every afternoon Myrtle would take Ralph to play with them and he would race along as fast as his little short legs would take him, for he tried hard never to be a bother to the others.

Myrtle's friends teased her a great deal because she always had a baby tagging along with her. So one afternoon, when Myrtle started out to play, she said to her little brother, "Run along back and play in the yard. You won't get hurt that way and you're so little you might get hurt in some of our rough games."

"Oh, Myrtle," begged Ralph, "let me go, I'll be careful, let me go, and I'll even just watch."

It was hard for Myrtle to leave him, but she remembered that she wasn't going to have a baby tagging along after her, so she answered quite kindly, "Not this time, Ralph, be a good little boy and I will bring you something."

So she ran on, leaving Ralph trying bravely to hold back the tears which would come to his eyes. The children played Myrtle's favorite game, but she didn't seem to enjoy it one bit. She kept wondering about Ralph, and thinking to herself, "He really isn't any trouble, I do hope he's having fun."

After the second game, Myrtle could stand it no longer, she chased back home as fast as she could. Ralph was on the back step, a very forlorn little boy. Myrtle ran up to him and took hold of his hand "Come on, Ralph, come on, I can't have any fun when you're not along."

"Oh," gasped Ralph, as he chased along with her, "I knew you would come and get me, for you're the only one who has a little brother to play with her."

And that's what made Myrtle understand why the others teased her about having a baby tagging along after her. She was very sure that every one of the older children secretly wished for a little brother. "Why," thought Myrtle, "I don't see how they have a bit of fun, for I didn't when Ralph wasn't with us."—The Christian-Evangelist.

Patsy Wins a Prize.

Patsy Allen was one of the happiest little girls in all America—she said so herself, because she believed it; and yet sometimes in spite of her happiness she was lonely—or she was until she became acquainted with the country.

Now it happened this way: Patsy, who had always lived in an orphanage, was adopted one lonely fall day by a farmer and his wife who lived some ten miles from the city. They took Patsy to live with them on the farm.

Oh, but Patsy did love the beautiful country. She had never seen a whole field of wheat growing before; nor had she ever seen such interesting things as cows and sheep and pigs. All of these were new to her when she went to the farm, but she loved them every one, and immediately began to make friends with them. Then winter came on, and the farmer turned his attention to indoor work, and Patsy worked with him.

Down in the cellar he grew mushrooms, and taught Patsy the art of rooting things in sand. Life suddenly became too wonderful for words—every day was far too short for Patsy to learn all she wanted to know about the things she discovered on the farm. And then there was her school and Sunday school—almost as much as the farm Patsy came to love the little country church where she went every Sunday with her foster parents—everybody was so friendly and kind; and then the little red schoolhouse where she went for daily instruction while farm work was slack—it was hard to say which of the two she loved best—the day or the Sunday school.

One afternoon on coming home from day school, she stopped to speak to her foster father.

"I'm clean up against it, father," she said softly, "the teacher has offered a prize to the one remembering Washington's birthday in the most unique way, and I can't think of a single idea."

Father Allen was preparing some hotbeds when Patsy mentioned the matter to him, and though he promised to help, it seemed as if he could think of nothing in the world but plants.

"Please, father," begged Patsy, "let me help smooth the dirt in the boxes for the seed you are going to plant."

"To be sure, I'll be glad to have you help me, my dear," the man answered. Presently the two became engrossed in their work, and no more was said about the prize.

When Father Allen brought the seed to plant in a small box that Patsy had smoothed to a powdery fineness, he smiled broadly; then with his big, clumsy fingers he began to trace little rows across the fresh dirt and carefully drop in the seed.

Patsy, watching, began clapping her hands in sheer joy—in a flash a great idea was born in her fertile brain; but all Father Allen's coaxing failed to extricate the secret.

"Father," said Patsy later on that same afternoon, "may I lay off one little box just as it pleases me to?"

"Sure you may," answered the father, "and far be it from me to criticize your rows."

"I believe," said Patsy, "I'll use the lettuce seed for my planting, since we don't transplant lettuce from the hotbeds before the last of February."

"First of March," corrected the man, as he handed her the package of lettuce seed and turned to investigate another box he wanted to convert into

a hotbed for sweet peppers.

That night Patsy went to bed very happy, for her father had praised the smooth finish of her little hotbed enthusiastically, yet for the life of her she couldn't help but giggle as she crawled into bed that night.

The next morning Father Allen had a suggestion for the Washington prize contest, but seeing it didn't strike Patsy's fancy, he soon dropped the subject and never brought it up again, and neither did Patsy.

When he went out to inspect his hotbed one morning several days later, Father Allen found something that for a moment caused him considerable worry. Never in his life had he seen anything so crooked as the tiny green lettuce plants that were shooting upward through the rich, black dirt in one of his boxes. Then he remembered that this particular sowing had been done by Patsy, and gave it no further notice. But a few days later he saw Patsy eyeing the same box with rapt admiration.

"Can't say that I call that much for straight sowing, Patsy," said the man pleasantly, coming across the space that separated them.

"Look at it carefully, father," said the girl, "and see if you can't discover beauty in my curves."

For five minutes Father Allen bent above the box, tracing curves and crooks made by the little green spirals shooting through the earth, and then, all of a sudden, he began to laugh—laugh as Patsy had never heard him laugh before—and he motioned her to his side.

"Patsy, darling," he said in the most joyous tones, "I believe you will get the prize."

And sure enough, when the contest for the most unique way of remembering the Father of our Country came, Patsy Allen walked off with the prize, and incidentally she walked away with a box of tiny lettuce plants also, for in planting the lettuce seed she had outlined ten letters in the soft earth with her fingers, and had carefully laid the seed in the tracing, to bring forth at old Mother Nature's bidding. Consequently, Patsy was a very happy girl, when she marched into the school room on the morning of the twenty-second of February, and displayed a small box of earth. Across its top in soft, green lettuce letters was plainly visible the name WASHINGTON.

But happier even than Patsy were her foster parents, because they knew the idea of remembering Washington in this manner was her very own and truly original.—Letitia M. Barr, in Light and Life Evangel.

Everybody's Boat.

There was once a man down on Cape Cod who wished to build a boat for himself. So he got the timber together at the edge of the water and set to work to lay the keel of the boat. The keel of a boat is like the foundation of a house. You must build that first.

But the captain had no sooner begun work than one of his neighbors passed by and said, "Mornin', Cap'n. I see you're goin' to build a boat."

"Yes," said the captain, "I thought I'd build a boat for myself."

"Well, I wouldn't lay the keel that way." And then he showed the captain how he would lay the keel.

"I don't know but you're right," said the captain. And he set to work to build it that way.

Soon another neighbor drove by and said, "Mornin', Captain, buildin' a boat, eh?"

"Yes," said the captain. "Didn't know but I would."

"That ain't the right way to lay the keel," said the neighbor. "I'll show you the best way."

"I guess you're right," said the Captain. So he began to work on the keel that way.

Several neighbors passed in the course of the day, and no two agreed as to which was the right way to lay the keel of a boat. Each one thought his way was the best. And the Captain tried to make use of all their suggestions.

At last the boat was finished. But it was useless. It just went around in circles, and the Captain drew it upon the shore in disgust and left it there to rot. Then he set to work nearby to build another boat. But he no sooner began to work on the keel than his neighbors began to make more suggestions.

Finally the Captain said, "See here, that is everybody's boat on the beach there. I took everybody's advice bui'ding that, and it's no use at all. I'm going to build this boat my own way."

And he built the second boat his own way. When it was done it was a great success.

The person who tries to please everybody usually comes out about the way the captain did with his first boat. He usually ends by pleasing nobody, not even himself! St. Paul speaks about people who are "blown about by every wind of doctrine," and he says they don't make much headway. They listen to everybody, and so they are always changing their course.

Have you ever seen a chameleon? It is a little animal like a lizard, and it takes on whatever color it is near. It doesn't seem to have any color of its own.

Now, the world does not like colorless people. It likes those who have a mind of their own. It wants a man, if he is going to build a boat, to have an idea how he is going to build it, and then stick to that idea. It likes boys and girls when they know what they want to be like to stick to their course and go straight ahead.

When you are tempted to change your mind too often, remember the captain and everybody's boat.—Story Sermons for Children.

Nevers—For Boys.

Never make fun of old age, no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors. Beer, wine and whiskey will do you no good, and they will wreck your life. Better be on the safe side.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never tell or listen to the telling of filthy stories. Cleanliness in word and act is the manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible any where at any age. Your play should strengthen, not weaken, your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your hands clean.

Never be cruel. Cruelty is the trait of a bully, kindliness the mark of a gentleman.

Never lie. So-called "white lies" leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never hesitate to say "no" when asked to do a wrong thing. It will often require courage—the best kind of courage, moral courage—but say "no" so distinctly that no one can possibly understand you to mean "yes."

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must carry over to your own children.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babies.

Never forget that God made you to be a joyous, lovable, helpful being. Be one.—Selected.

BOOK THOUGHTS.

I sometimes stop to thing about
  My books upon the shelves.
I wonder if they whisper things
  And talk among themselves.

But I suppose they never talk;
  They'd rather be a part
Of things I think and dream about
  Deep in my mind and heart.

My books are just like friendly friends,
  No two are just the same.
I love them for their different ways,
  And know each one by name.

One friend takes me to foreign lands;
  Another shows me kings
While still another teaches me
  Of places, men, and things.

Some show me how to use my hands
  In many, many ways.
And others take me racing back
  To strange and ancient days.

Yes, all my books are friends indeed;
  With them I always find
A kindly welcome and the best
  Of food for heart and mind.

—Children's Leader.

The Maple Tree's Visitor.

Whew-whew-whew," whistled the wind.

"Winter is coming," sighed the birch. "We will be so lonesome. The birds have all flown away."

The flowers have all gone, too," sighed the elm, "and now our leaves are going. Soon we shall be all alone."

"My acorns have all fallen," moaned the oak tree. "No birds, no flowers. How lonesome we shall be."

"Never mind," said the maple, cheerily, "I think we shall have some visitors. Even if the robins and the bluebirds have gone, we will have some one, I am sure. And if we have no leaves, we shall have icicles shining in the sun."

Just then a little squirrel ran up the trunk of the maple tree.

"Please, may I have my home in this nice, deep hole?" he asked.

"Certainly," answered the maple; "stay all winter if you wish."

So the squirrel ran up and down the trunk of the tree dropping in the nuts he found on the ground until at last he had his winter's supply. Then he curled himself up comfortably in the warmest corner.

"I told you we would have company," said the maple. "Now, I shall have some one to talk to all winter."

All through the winter the maple tree watched over the little squirrel and rattled her branches, which was her way of talking to him.

"You see," she said to the other trees,

"what one expects to have comes to pass. Next year if you expect company to spend the winter, I am sure some one will come."—Exchange.

Farmer Ladd's Cherry Tree.

Jack and Jean were very much afraid of Farmer Ladd. He was a big man with a great black beard and a deep, gruff voice; and he was known as the enemy of all children far and near, especially of naughty boys. He had a snappy black dog that barked at every one who put a foot inside the gate, and it was said he kept a big whip in his barn which he was sure to use if he found any one touching his apples. No wonder Jack and Jean were afraid of him! Whenever they had to go by his farm they took hands and ran as fast as they could until they were quite past and all out of breath.

One lovely day in early summer their mother sent them to another farm to buy some eggs. On their way there they ran as usual when they came to Farmer Ladd's, but coming home they had to walk for fear of break the eggs that Jack carried in his basket. They were going just as fast as they possible could when Jean cried, "Oh, look!"

Jack looked, and there in Farmer Ladd's field, only a few steps from the road, was a cherry tree just covered with ripe, luscious cherries.

"What lovely cherries!" said Jack, and they both stopped and stared.

"Oh, don't you suppose we could get some?" said Jean.

They looked all around them and then Jack said, "I don't see anybody, do you?"

"No," said Jean, "and I don't see the dog, either. Let's try, shall we?"

In a minute they were through the fence and walking toward the cherry tree. Their fear was forgotten in their desire for the cherries. Now, they were standing under the tree and Jack put down his basket of eggs and made ready to climb up. But just as he was about to start, Jean suddenly put her hand on his arm.

"Oh, Jack, we mustn't" she said.

Jack looked at her in surprise.

"Why not?" he asked.

"It would be stealing, and you know the Ten Commandments say, 'Thou shalt not steal.' Don't you remember?"

"So they do," said Jack, looking very disappointed. "I suppose we'll have to let them go."

For a moment they stood gazing at the beautiful cherries, then taking up their basket again, and with many a backward look, they climbed back through the fence and set once more on their home way.

It was not far from the cherry tree to Farmer Ladd's gate. They were just about to pass it when what was their dismay to see it open and Farmer Ladd himself step out on to the road and plant himself squarely in their path! Their hearts nearly stopped beating, for he was scowling at them in a most alarming manner.

"I saw you looking at my cherry tree," he said, and his voice sounded dreadful to the two children.

"Please, sir, we didn't hurt your tree," said Jack stoutly. "We never touched a thing."

"You don't need need to tell me what you did or didn't do," said the farmer. "I saw for myself."

"But it's true," said Jean, almost crying. "We didn't touch it, really!"

"I said," repeated the farmer, "that I saw everything." And he continued to scowl.

'Let's make a run for it," whispered

WHEN THE TIME COMES, REMEMBER WINNSBORO GRANITE.

Wouldn't it be a comforting thought to know that a century from now or two centuries from now the final resting places of those who are near and dear to you will be marked by memorials erected through your thoughtfulness and loving care?

When the time comes to purchase a monument to perpetuate precious memories, be sure to specify in your contract "Winnsboro Granite". The difference between genuine Winnsboro Granite and an inferior stone will be clearly apparent in a few years.

Winnsboro Granite stands out above all other monumental material as the leader in quality. It is remarkably beautiful, even and straight in grain and uniform in mix of crystals. It is more durable than other granites because it contains less deleterious ingredients, such as lime, iron and water. Mechanical tests prove its superior strength. Winnsboro Granite monuments erected over half a century ago are as good today as when first erected. The sharp contrast between polished and hammered surfaces insures clear legibility of all inscriptions cut thereon.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarriers of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain (wide variation in the crystaline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested, is shipped as Winnsboro Granite.

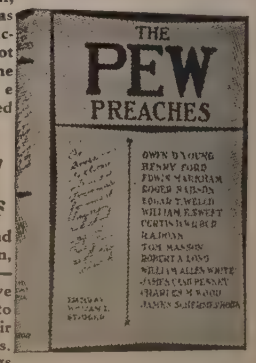
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Jack, and Jean nodded. But just as they made ready to duck past, two great hands shot out and grabbed them by the shoulders.

"Not so fast; not so fast," said the deep, gruff voice, and then Farmer Ladd burst into a loud, hearty laugh.

The two children did not know what to make of it. When people were cross they didn't usually laugh, but then there were all the dreadful stories they had heard.

"Come on over and let's have a look at the cherry tree," said the farmer, and taking both the children by the hand, he led them through the gate and across the field to the tree.

"Those are mighty fine cherries," he said. "How would you like fill up your basket with them?"

Jack and Jean could hardly believe their ears.

"Really and truly," asked Jean.

"Really and truly," laughed the farmer.

In a minute Jack was in the tree, picking cherries and then throwing them down, and Farmer Ladd was helping Jean to fill the basket.

After the basket was as full as it would hold, Mr. Ladd asked the children if they wouldn't like to see his new little calves and his baby chicks and ducklings. The first thing Jack and Jean knew they were chatting away with him as if they had known him all their lives. They had a wonderful half hour looking at the barnyard pets, and when they were ready to go, Jack said, "We always thought you were cross and didn't like children."

"But it wasn't true a bit, was it?" said Jean.

"No, it wasn't true a bit," said the farmer, "but I never had a chance to tell you so before. The next time you come by my place I hope you won't run like a streak of lightning."

"Indeed, we won't ever again," promised the two children as they said good-by. And they did never did. Instead, they went very often to see Farmer Ladd and he came in time to be their very best friend.—The Southern Christian Advocate.

The Broken Horn.

A goat once became bored with its flock and wandered off over the hills in search of nice green clover. The boy who kept the goats called and called to it to return, but in vain.

"Why should I go back," said the goat. "I am sure there is much better grass and clover on the other side of that hill. I shall just go over there and see if I am not right."

Now, the boy knew he would be scolded if he let one of the goats wander off, so he came running after the goat, ordering him back to his flock. The willful goat would not obey him, but trotted happily on over the hill.

Finally the boy became angry and grabbing up a stone he threw it at the goat. It hit the goat on the head, breaking one of his horn.

Then the boy was very frightened. "Oh, please do not tell the Master," he begged the goat.

"No," said the goat, "I shall not need to tell the master. The broken horn will speak for itself."

Wicked deeds will not stay hidden.—North Carolina Christian Advocate.

The child of God knows no more about the future than others, but he knows one who does know and trusts all to Him.

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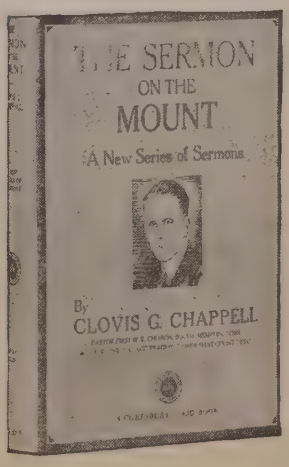
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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HELP WANTED.

WANTED, BY THE GIRLS' FRIENDLY Society, a housemother for one of its Lodges. Address "G. F.", care of Southern Churchman.

Deaths

BURLINGHAM: Died, in Cincinnati, Ohio, after an illness of one week, MRS. LILLIE R. BURLINGHAM, seventy-eight years of age. Born in Cincinnati, she made her residence for some years in Richmond, Charleston, West Virginia, and Baltimore, Md. She was ever an active worker in Church and community. Burial at Spring Grove Cemetery, Cincinnati.

MRS. EVA FAIRFAX BOYD.

Entered into Paradise on the evening of the 27th of January, MRS. EVA FAIRFAX BOYD, aged 73, daughter of the late Dr. Ferdinand and Mary Jett Fairfax; was born at "Cameron", King George County, Va., October 1, 1856. Lived her married life of forty-five years in Fort Smith, Ark. She leaves two sons, Ferdinand Fairfax Boyd, Tucson, Arizona; William Cary Boyd, Tulsa, Oklahoma; and two sisters, Mrs. William C. Van Hook Corsicana, Texas, and Mrs. A. M. Chandler, Montross, Westmoreland County, Va. Hers was a life beautifully spent in the service of God Her Saviour was her closest companion It can be truthfully said of her, "None knew her but to love her, none named her but to praise". She was from early childhoood a devoted member of the Episcopal Church.

IN MEMORIAM.

Frank R. Edmondson.

The "One Clear Call" came in the early morning of Sunday, the 12th of January, 1930, and FRANK R. EDMONDSON entered suddenly into the Life Eternal.

As a Churchman and citizen he occupied a prominent place in this community, holding many positions of honor and trust; maintaining under all circumstances a character untarnished and a reputation above reproach. By his delightful personality he drew unto himself a host of devoted friends To many people throughout Virginia, both prominent and humble, the pasisng of Frank Edmondson brings deep sorrow.

Funeral services were conducted at the home, Monday afternoon, January 13th, by Rev. T. Carter Page, rector of Trinity Episcopal Church, and Rev. Myron Marshall, rector of St. John's Church, and burial was made in the Cemetery of St. John's, Halifax, Virginia.

Mr. Edmondson is survived by his wife, Mrs. Sallie Green Edmondson, and the following children, Henry Archer, Frank R., Jr., Robert Hurt, Elizabeth and Sarah Edmondson.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

S. G. E.

RESOLUTIONS.

Mrs. Thomas F. Rives.

Whereas it has pleased Almighty God in His infinite wisdom to cal lfrom our midst our beloved friend and co-worker, MRS. THOMAS F. RIVES, the first President of the Woman's Auxiliary of Good Shepherd Church, McKenney, Va., be it

Resolved by the members of this organization that we miss her wise counsel and earnest efforts in the work of the Woman's Auxiliary, the Church and Sunday School, that we have lost a sincere friend, one who was endeared to us by years of faithful service and esteemed for her loyalty to the cause of Christ and her Church.

Resolved second, we emulate her example in faithfulness and piety and humbly accept the chastening rod, knowing that all things work together for good to them who love the Lord.

Resolved third, we tender our love and sympathy to the bereaved family with assurance of comfort in our blessed Master, that a copy be sent to the family, published in the Southern Churchman and Diocesan Record.

BERTA P. TUCKER,
HATTIE B. WHITE,
ALICE P. BASKERVILLE.

RESOLUTIONS

on the death of Bishop Tucker, adopted by the Vestry of St. Paul's P. E. Church, Suffolk, Virginia, on February 19, 1930.

The Right Reverend Beverly Dandridge Tucker, late beloved Bishop of the Southern Diocese of Virginia of the Protestant Episcopal Church, has been called to his eternal home, there to receive his great reward, after a long life of most devoted, useful and helpful service, to and love for, his God, His Church, his family, his fellow man and his country.

He loved his people and taught them to 'love one another, for love is the fulfilling of the law".

He was endowed by God with the highest virtues possible to man, which in his thoroughly consecrated life he used in ministering to the souls of men, thu inspiring, encouraging and strengthening many in their faith in God and His Son esus Christ.

While he occupied a high place in the Church, yet his life and example of humility and his simple faith inspired and uplifted all with whom he came in contact, blessing them and comforting them in the faith. He will be greatly missed.

He was the father of thirteen children, who are using the powers and gifts inherited from their father in the highest service to mankind, and while our sincere sympathy goes out to them in their great personal loss of the human touch of their noble father, yet we rejoice with them in their blessed inheritance.

His great influence will live for generations to come in leading men to the higher life and to their eternal salvation.

Now, therefore, be it resolved, that a copy of these sincere expressions be sent to his family, a copy be entered upon the record of the Vesctry of this Church, a copy be published in the Southern Churchman, a copy in the Diocesan Record, a copy in the Suffolk News-Herald and a copy in the Norfolk Virginian-Pilot.

Faithfully and sincerely,
VESTRY OF ST. PAUL'S P. E. CHURCH.
By W. E. HINES,
F. A. HOLLIDAY,
S. M. LAWRENCE,
Committee.

CHURCH INTELLIGENCE.

(Continued from page 15.)

11 A. M., with penitential office and address at 5:15, and evening prayer and address at 8:15. The rector, the Rev. Henry Darlington, will officiate at all of these services, assisted by the Rev. Herbert J. Glover, Vicar. Beginning on Thursday of this week, there will be an afternoon service every day except Saturday, at 5:15.

Five guest clergy have been invited to give the addresses for these afternoon services for five respective weeks during Lent. Schedule for 5:15 services will be as follows:

March 6 and 7, the Rev. Dr. Henry Darlington, Rector.

March 10-14, the Rev. Wallace J. Gardiner, Saint Paul's Church, Flatbush, N. Y.

March 17-21, the Rev. Shirley Hughson, O. H. C., West Park, N. Y.

March 24-28, the Rev. Stanley S. Kilbourne, Saint Peter's Church, Port Chester, N. Y.

March 31-April 4, the Rev. James Moffat, D. D., Union Theological Seminary.

April 7-11, the Rev. Bernard Iddings Bell, D. D., St. Stephen's College, Annandale-on-Hudson, N. Y.

April 14-17, Holy Week, Rector.

An interesting feature of the Lenten services will be the children's service each Friday afternoon at 4:15 P. M., conducted by Dr. Darlington. Special cards have been issued to the children of the Church School for this service, bearing the dates for the seven Fridays of Lent. A cross will be punched in the child's card for every date of his attendance.

On Wednesday evening at 8:15 throughout Lent, there will be special addresses by the rector or the vicar, the Rev. Herbert J. Glover.

Captain Mountford to Conduct Lent Mission.

A Lent Mission will be conducted during the first full week in Lent, March 9 to 14, inclusive, at St. James' Church, New York City. The leader of the Mission will be Captain B. F. Mountford, head of the Church Army in the United States, which is a branch of the English Church Army, and consists of lay evangelists devoted to furthering the work of the Church.

Captain Mountford, who has been described by Bishop James deW. Perry of Rhode Island as "one of the great modern evangelists," will be the preacher at the morning and afternoon services on the opening Sunday of the Mission (March 9), and will hold daily morning and afternoon services during the week. "One great purpose of the Mission," said the Rev. Dr. Frank W. Crowder, rector of St. James, "is to kin-

dle in the members of the Church a deeper loyalty to the living Christ, so that they may hold up before men His life and personality with fresh power and beauty."

S. G. S.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Morton Wright Recovers.

The many friends of the Rev. and Mrs. David Cady Wright will be delighted to know that their son, Morton, who was so seriously injured in an automobile accident in Virginia about Christmas time, is now beginning to show signs of more rapid improvement. Mrs. Wright has returned home, but David Wright is still with his brother at the hospital.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Impressive Service at Church of the Advent, Spartanburg, S. C.

On Sunday evening, January 26, with a congregation that filled the church almost to capacity, the Feast of Lights or Epiphany Service was held in the Church of the Advent, Spartanburg, S. C.

The choir rendered a beautiful musical service, features of which were Gounod's "Send Out Thy Light," and Whitney Coombs' "Brightest and Best." The dramatic features followed.

The darkened church the rector, the Rev. W. H. K. Pendleton, spoke "The Voice of Prophecy." As the Prophets of old were quoted, each one in his turn, appropriate costumed, entered the front door and passed slowly down the aisle to stand before the chancel. Each figure was followed in his progress through the darkened church by a spot light, which emphasized the costume without dispelling the air of mystery. "The Voice of Prophecy," growing clearer as the centuries roll, suggests the conviction as voiced by the speaker that the time of fulfilment is at hand. In answer to the suggestion, "What the signs of promise are?" the hymn, "Watchman, Tell Us of the Night," is sung in the darkness. "The question," from the soprano in the choir, "the answer," from the bass in the gallery over the front door.

When the drama suggests that the promised time has arrived, the Three Wise Men enter the front door and pass down the long aisle to the altar, singing, "We Three Kings of Orient Are." Magnificently costumed, they, too, are followed by the circle of light.

As each of the Magi offers his gift, he kneels on the chancel before the altar, singing the appropriate verse. With prayer and an address to the Magi and the congregation, the rector gives them light from the tall tapers upon the altar, which alone relieve the darkness in the building. The wise men have come from far, to kneel before the King and offer their gifts. Through His minister, He who is the Light of the World, gives them light from the altar of God, and with it the commission to let it shine and to impart it to him that is without it anywhere.

The twinkling of hundreds of little tapers (previously distributed) in the darkened church as the light spreads from hand to hand is the symbolic answer which tells its own story in a silence that can be felt. Down the long aisle of the church, now ablaze with a multitude of little candles, choir and pastor, the Wise Men and their attendants, march out into the night, and are followed by the congregation, each one bearing still his little taper, into the darkness of the world without the church.

This service effectively tells the story of the Light of the World, and imparts sacred truth in dramatic setting.

W. H. K. P.

CALIFORNIA.

Rt., Rev. E. L. Parsons, D. D., Bishop.

Resolution.

The following resolution was adopted by the Eightieth Convention of the Diocese of California, which met in San Francisco, February 5, 1930:

Resolved: That, the Eightieth Convention of the Diocese of California record its profound sorrow at the deaths of the Rt. Rev. John Gardner Murray, Doctor in Divinity, and the Rt. Rev. Charles Palmeston Anderson, Doctor in Divinity, Presiding Bishops of the Church.

The Convention hereby requests Secretary to send copies of this resolution to the members of the bereaved households, to the Presidents of the Standing Committees of the Dioceses of Maryland and Chicago, and to the Church press.

We are deeply grateful to Almighty God for the devoted and distinguished Witness borne by these Chief Pastors of the Church.

"Eternal rest grant them, O Lord, and let light perpetual shine upon them."

Attest:

Bratton D. Weigle,
Secretary of Convention.

WEST MISSOURI.

Rt. Rev. S C. Partridge, D. D., Bishop.

Visit of Bishop Rowe.

What are said to be the largest congregations that ever assembled in any of our churches in Kansas City, greeted Bishop Rowe, of Alaska, and his native deacon, the Rev. Paul Mather, on the Sunday included in a five day visit of the Bishop to the Diocese of West Missouri. The Bishop and Mr. Mather spoke in Christ Church, St. Joseph on Thursday evening, February 13, and were guests at a reception following the service. The Sunday morning service in Kansas City was held in St. George's Church, the Rev. Charles R. Tyner, rector. A great mass meeting, which overflowed the capacity of Grace and Holy Trinity Church, the largest in the city, was held on Sunday evening, with all local parishes participating. The service was in charge of the Rev. Robert Nelson Spencer, rector, who was assisted by the Rev. Oliver F. Crawford and the Rev. Edwin W. Merrill.

Bishop Rowe was guest of honor and speaker at a dinner of the Canadian Club in Kansas City on Friday evening, February 14.

The Rev. Mr. Mather visited also Springfield, Mo., and spoke in St. John's and Christ Churches. Both missionaries were guest speakers at a meeting of St. Philip's Men's Club in Joplin on Monday, February 17.

Unusual interest and attention were manifested on every occasion of the Bishop's and Mr. Mather's presentation of their message.

H. N. H.

Personal Notes

The Rev. C. C. Silvester, rector of All Hallow's, Wyncote, Pennsylvania, since 1919, at the end of the present month resigns his rectorship to become rector of St. Michael's Church, Brattleboro, Vermont.

The Rev. G. Herbert Dennison, who has been serving as locum tenens at St. Timothy's, Foxborough, Pennsylvania, has accepted the unanimous call to the rectorship of that parish, succeeding to the vacancy caused by the resignation of the Rev. S. A. Caine, who accepted a call recently from the Diocese of Massachusetts.

The Rev. Gardiner M. Day, Williamstown, Massachusetts, has been invited to occupy the pulpit of St. Paul's, Overbrook, Pennsylvania, during the absence of the rector, the Rev. Joseph Fort Newton. Dr. Newton leaves about May 1 for England, where he is to preach the "Colonial Missionary Sermon" at the City Temple in London on May 14, and to fill a number of other speaking engagements. Dr. Day is an assistant at St. John's, Williamstown, and was formerly on the clergy staff of Trinity, Boston.

ORDINATIONS.

The Rev. Charles J. Alleyn, for many years lay-reader and treasurer of Grace Church, Sheffield, Alabama, was ordained deacon in that Church on Septuagesima Sunday by Bishop McDowell. The candidate was presented by Ven. V. G. Lowery; the Rev. Lucien Malone, of Florence, Alabama, read the Litany. The sermon was preached by the rector of the parish, the Rev. W. F. Moses. Mr. Alleyn expects for the present to continue his business relationships, while assisting in the missionary work of the parish.

DEATHS.

The Rev. Joseph Sherlock, rector of the Church of St. John Chrysostom, Philadelphia, died on Tuesday, February 25, 1930. The burial service was held in the Church of St. James the Less, on Friday, February 28, at 10 A. M.

Dr. Sherlock was born in Philadelphia sixty-nine years ago. He is survived by a brother, Frank Sherlock, and a sister, Mrs. Edward Wenerd.

Southerners, Read a Justification of the Southern States and the Principles for which they fought in

A True Vindication of the South

By Thomas M. Norwood,

former United States Senator from Georgia.

Copies can be obtained by addressing

Southern Churchman,

or from any of the following three parties:

Mrs. J. T. McLaws, 2409 Park Ave., Richmond, Va.; **George M. Norwood**, Macon, Ga.; **Lacy M. Norwood**, Box 909, Savannah, Ga.

EXTRACT FROM THE PICTORIAL FIELD BOOK OF THE REVOLUTION

By BENJAMIN J. LOSSING

Congress assembled at an early hour, and the grave orators of that august body could hardly repress huzzas while Secretary Thompson read the letter from Washington announcing the capitulation of Cornwallis. On motion of Edmund Randolph, Congress resolved to go in procession at two o'clock the same day to the Dutch Lutheran Church, "and return thanks to Almighty God for crowning the allied armies of the United States and France with success." A committee was appointed,[3] to whom were referred the letters of Washington, and who were instructed to report resolutions of thanks to the armies and their officers, and to recommend appropriate honors.[4] The Committee reported on the twenty-ninth, and Congress resolved that their thanks should be presented to Washington, Rochambeau, and DeGrasse, and the officers and soldiers under their respective commands; that a marble column should be erected at Yorktown in commemoration of the event;[5] that two stands of colors from Cornwallis should be presented to Washington in the name of the United States; that two pieces of the field ordnance captured at York should be presented to each of the French commanders, Rochambeau and DeGrasse; and that the Board of War should present to Lieutenant-Colonel Tilghman, in the name of the United States, a horse properly caparisoned, and an elegant sword. Congress also issued a proclaamtion appointing the thirteenth day of December for a general thanksgiving and prayer throughout the confederacy, on account of this signal mark of Divine favor. Legislative bodies, executive councils, city corporations, and many private societies presented congratulatory addresses to the commanding generals and their officers and from almost every pulpit in the land arose the voice of thanksgiving and praise, accompanied the alleluiahs of thousands of worshippers at the altar of the Lord of Hosts.

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[1]Octo. 24.

[3]The Committee consisted of Edmund Randolph, Elias Boudinot, Joseph Varnum, and Charles Carroll.

[4]Journals of Congress, vii., 162.

[5]The marble for this column, like many other monuments ordered by the Continental Congress, is yet in the quarry. It was proposed to have it "ornamented with emblems of the alliance between the United States and his most Christian majesty, and inscribed with a succinct narrative of the surrender of Earl Cornwallis," to Washington, Rochambeau, and DeGrasse.—Journals, vii., 166.

EVEL
ONE

DESIGNED FOR THE PROMOTION OF PRACTICAL PIE TY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PR INCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

IN DOMINO CONFIDIMUS 1835

Vol. 95. RICHMOND, VA., MARCH 15, 1930. No. 11.

Rev E P Minor
326 Brandon Ave
Jun29

THE FAST WHICH GOD ACCEPTETH

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

—Isaiah 58.

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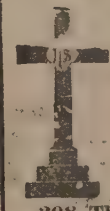
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All God's giants were men who did great things for Him because they reckoned on His being with them.—J. H. Taylor.

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Thoughts For the Thoughtful

"Make us independent of all praise but Thine."

Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

Happiness is not the end of duty; it is a constituent of it.

Jesus is not visibly with us today. But every one to whom we can minister, every one who needs our help, stands before us as Christ's representative, and if we give that help from love to Christ, the Master accepts it as though it was done directly to Him. This is the very essence of religion, ministering to men with the love of God impelling us to it.

There is no reason to believe that God cannot grant favorable answers to the crudest petitionary prayers; our experience alone can determine whether He thus acts as we seek His aid.

On the whole, there is no possession as valuable as good habits, for this means not only is the mind pledged and consecrated to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

Science tells us of facts, but it cannot tell us the meaning of facts; it deals with processes only, while the significance of life comes not from modes of development, but from origins and destinies.—Rev. S. M. Shoemaker, Jr.

There cannot be a conflict between science and Christianity. There could be a conflict between the theology of Christianity and the philosophy of science, but the realities themselves could not be in conflict. When the full idea of Christianity is set forth we shall see that it embraces science.—Selected.

My praise can only breathe itself in prayer;
My prayer can only lose itself in Thee.
Dwell Thou forever in my heart and there,
Lord, let me sup with Thee, and Thou with me.

—Selected.

The reason why the army of the Lord has not more impressive victories over the world of destructive forces is because there are too many spiritual slackers in the camp.—Rev. William Porkess, D. D.



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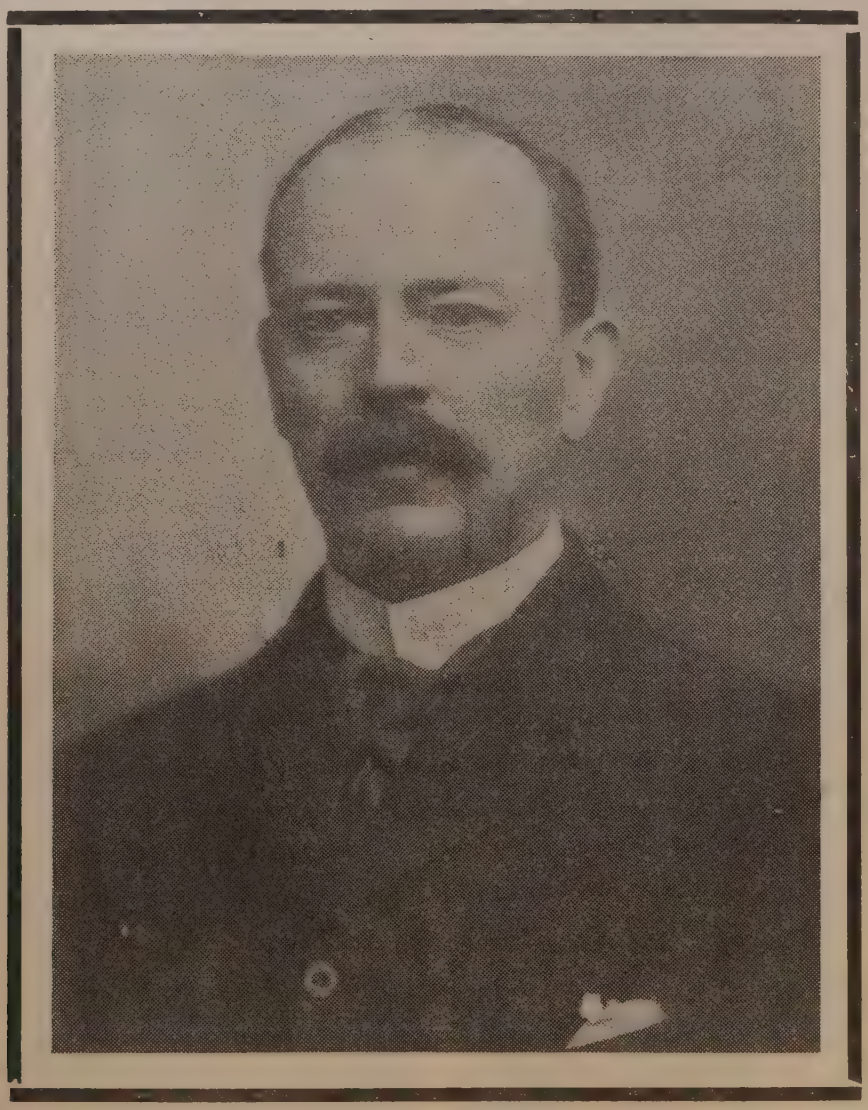
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EDITORIALS

Vol. 95. RICHMOND, VA., MARCH 15, 1930. No. 11.



ALFRED BROCKENBROUGH WILLIAMS

As one editorial written and already in the hands of the printer, his weekly letter of kindly advice lying topmost of the papers on the desk, word comes that he, who has been the genius of this column for the last three years, Alfred Brockenbrough Williams, has passed on to his great reward.

Words cannot express the sense of our own loss, and our deepest sympathy goes out to his bereaved family.

"Verily a great man is fallen this day in Israel."

He died in harness from a sudden heart attack at his home in Washington, D. C., about eleven o'clock Tuesday morning, March 11, but the end was not unexpected by him. Even while he labored daily, standing stalwart for the right, vigorously opposing wrong, he was ever listening for his call to come up higher. And with each recurring anniversary he expressed surprise that he was yet spared. Alfred Williams was an optimist to the end.

Colonel Williams was twice married. His first wife was Miss Mamie Young Bryce, of Columbia, S. C., and of this marriage a son and a daughter survive. The daughter, who was Miss Margaret Dandridge Williams, is the wife of Colonel Percy G. Brown, a well-known physician of Toronto, Canada. The only son of Colonel Williams is Alfred B. Williams, Jr., of Washington. In 1925 Colonel Williams married, as his second wife, Mrs. Josephine G. Tighe, who survives him. A sister, Mrs. William C. Page, of Baltimore, also survives.

Alfred B. Williams had a vigorous life of varied experiences. The son of Major Robert Alfred Williams and Elizabeth Marshall (Colston) Williams, he was born in Hanover County, Virginia, on January 10, 1856. He attended private schools until the age of fourteen.

He has been a newspaper man since 1876, in which year he accompanied General Wade Hampton in his famous cam-

paign through South Carolina. He went to Liberia with a sailing ship full of Negro emigrants in 1878, as correspondent for the Charleston, S. C., News and Courier, exposed the horrors of mismanagement and inefficiency, and broke up the Liberian enterprise of exporting Negroes for benefit of Northern exploiters. For the same paper, disguised as a tramp, he wrote up the convict camp iniquities in 1879, and did much to destroy the leasing system in South Carolina. Colonel Williams successively was editor of the Greenville (S. C.) News, worked for the New York Advertiser and New York Times, editor of the Richmond News, editor-in-chief of the News Leader, Richmond; editor-in-chief and part owner of the Morning Times and Evening World News, Roanoke, Virginia, president of the Times Publishing Company, owner and editor of the Richmond Evening Journal; chief editorial writer of the Roanoke World News. He has been associate editor of The Southern Churchman since 1927.

Colonel Williams was a member of the William and Mary College Chapter of Phi Beta Kappa, and was a former president of the Virginia Society, Sons of the American Revolution. He was also a Mason, and a member of the Knights of Pythias.

Such are the events of a full life, but in this life outstanding above all is a character and personality rarely met with, "broad and wide as the casing air," with high erected thought seated in a heart of courtesy.

With an unfailing sense of humor, a sense of honor impregnable, and the beautiful courtesy of the traditional Southern gentleman, he was beloved by a host of friends. And towering over every vicissitude Alfred B. Williams maintained a powerful and dauntless courage combined with a simple, childlike faith in a loving Father and redeeming Saviour.

MACHINERY

Devices and discoveries to multiply with machinery results of labor bring vast good. Organization of human beings into machinery in which each individual has definite work, in cooperation with others, is a necessary development of modern life and makes results which without it would be impossible. Attempts to regard and treat men and women as mere machines inevitably and invariably cause disaster and degradation. Some of our institutions of "higher learning"—especially those most bountifully endowed and widely advertised—systematically persist in such attempts. They should be called institutions of darkest ignorance. Their ideals are those of the lowest savages. They close purblind eyes to facts familiar to young children. They undertake to ignore and eliminate the spiritual life. Compelled by indisputable evidence to recognize the existence of appetites and passions, they laboriously teach that beyond these there can be nothing more of us except the physical machine and what they call the intellect. Their effort is to abolish the soul, like Frankenstein of Mrs. Shelley's weird story, to send forth dismal monsters incapable of comprehension of the immaterial, destitute of all that elevates, ennobles and beautifies humanity, proves its kinship to Divinity and establishes its superiority to animals. Their perfected products are cold, dry, cynical, considering morality as something to be respected only as prudence and convenience require, deriding virtue as born of fear or superstition or tradition, sneering at religious faith; lacking the instincts of loyalty and affection given some beasts, scorning such things as patriotism, courage, self-sacrifice, love of parents and children, husbands and wives, friends for friends.

We must concede that such institutions are somewhat in the fashion. We are in an age of machinery. More and more, contrivances of steel and iron, wood, wire, rubber, driven by steam, electricity, water power, do the tasks formerly done by human hands or strength, enable us to do what hands and strength could not do. Organizations become larger and more far reaching and the people composing them have less independence and individuality, each person doing one routine part, small or large, in conjunction with many others, toward general purpose of production. This is unavoidable and enlarges human capacity to meet the demands of increasing population and the needs of advancing civilization and prosperity. If we depended now on the spinning wheel, loom and shuttle and flails of a couple of centuries ago all but the richest would lack clothing and food. With the stoves and open fires of seventy-five years ago city life, as lived now, would be impossible. Our reliance on the machinery we make and the men and women organized into machinery is ever more constant and compelling. Therein are blessing and benefit and frightful danger and threat of tragedy.

Churches and religious and benevolent organizations follow the trend because to be efficient they must. Without the ordered machinery they would be ineffective and helpless, especially in the cities. Too often they drift into the machinery habit. To do their work smoothly, rapidly and cheaply they forget the souls, surrender spirituality to efficiency. In Y. M. C. A. and Salvation Army offices and in large and busy parishes people seeking consolation in bitterest sorrow, pitifully appealing for counsel and help, are regarded and treated by busy, crisp, businesslike persons at desks, as just so many units, or cases, to figure in the statistical records of the year and be disposed of quickly after filling in printed forms or answering regular sets of questions. No sign of personal interest or sympathy or human feeling responds to their pathetic, frequently unuttered, appeals for some comforting token that somebody is sorry for them. In several cities the decrease in contributions to the chest funds was attributed to the hard, callous methods of the dispensers of charities.

Bores and whining imposters, of course, are many and everywhere and tempt the kindliest to habitual suspicion; but the spirit of Christianity is that it is far better to submit to the boredom of fifty bores, nerve trying as it is, and to be patient with fifty imposters, than to offend one of these little ones, one really miserable and humiliated applicant for some scrap of tribute to fading self-respect, a few gentle, helpful words. Even clergymen, much vaunted for efficiency and ability, become victims of the machinery complex. Not long ago three of them, on a committee to investigate the plea of a man trying faithfully to do a good work, against many difficulties, submitted to a bishop a report brief, cold, terse, as the judgment of a military court martial.

A student of Chicago University, which specializes in the machinery and no soul idea, caused some stir the other day by publishing in his class paper some thoughts on the frequency of suicides of college and university graduates. His theory is that a young man or woman thoroughly taught that life is but a thing of meat and raiment, with nothing beyond or above and the human being just a machine without responsibility, hope or purpose except the few years of varying fortunes here, naturally decided that it was not worth the trouble. The conclusion seems true.

Correction of the tendency toward regarding human beings as machines and nothing more begins, not in Chicago University nor among the professors, but, as often happens with evils, exactly where it began and is strongest. Practical, keen business men in New York City have come to realize that the soul is part of the human equipment, that from it our sentiment and feeling come and that it must be realized and respected for practical business reasons. The leading retail merchants have installed forces of especially trained telephone operators, instructed to avoid set forms or words and the cold, mechanical answers to calls. They are to be cordial, kindly, so far as may be possible personal, with the most obscure customers, giving the smallest orders or making the most trivial complaints or

(Continued on page 11.)

WHY LOOK FOR CHRIST'S RETURN

By William H. Richie

THERE is only one book in this world which is written in three tenses, the past, the present and the future—it is the Bible. This book, or rather a collection of books compiled through fifteen hundred years or more, is distinctly unique in the fact that it gives a record of past history, of present conditions and a revelation of things to come. No other book tells us of the past, the present and the future of man on this earth, or of the race of the Jews, or of the Gentile nations of the world. No other book contains original records of the past, the present or the future of Jesus Christ, or of man's adversary, Satan. The Bible is not only unique in its revelation of the mind of God and His great plan for accomplishing the redemption of the human race, but actually foretells how that redemption will ultimately be accomplished, so that the knowledge of the Lord shall cover the earth as the waters cover the sea. No other writing, sacred or profane, undertakes to forecast the future with accuracy in detail as does the Hebrew Christian Bible.

It is interesting and important to notice that as recorded in the Bible at three different times God has given special revelations as to what should come to pass to three distinct groups of people: First, the children of Israel; second, the Gentile nations or world powers in their relation to the ultimate Kingdom of God; and third, the Church of Jesus Christ.

Before the Israelites became a nation with kings or princes of their own, God gave to His great lawgiver, Moses, a prophetic foreview of what would happen to them as a people. We read in Deuteronomy in those remarkable chapters, the twenty-eighth and thirtieth, that because of disobedience "a nation of fierce countenance", "from afar, from the end of the earth", shall come and destroy Israel and scatter its people "from one end of the earth to the other", where they shall be down-trodden and persecuted. Finally after many years they shall be gathered again "from all nations", unto the land of their fathers, and will again be blessed. History has been and is running in the groove of this prophecy. Rome, we know, scattered the Jews, and the Gentiles have persecuted them in all places; but now we see them returning from the four corners of the earth. Today there are 149,000 Jews in Palestine, a Jewish State is organized under British Mandate, and a new national consciousness has come into Israel. After centuries of desolation, the prophecy of Joel has been fulfilled, the rainfall has actually increased the past twenty years, and we see fertility taking the place of desolation. Swamps are eliminated, malaria has ceased, health has been restored, Hebrew colonies are cultivating the lands, and orchards and grain fields are productive. The recent discovery of unlimited wealth in the chemical resources of the Dead Sea and its actual development at this time assures the Jewish State of Palestine a commercial pre-eminence in the years to come. Indeed Jerusalem, at the cross roads of the continents, will make an appropriate capital for a world kingdom. This, God has said He intends to do; and we see His plans working out before our eyes.

Now may we recall that after the Jews had been brought to judgment and their land under the power of Babylon, the period in Bible history known as "the times of the Gentiles" had begun, and to Nebuchadnezzar and through the Prophet Daniel, God gave another revelation concerning the nations of the world. Through a literal interpretation of the king's dream it was revealed that the great image represented a succession of world empires—after Babylon, symbolized, we are told, by "the head of gold" in Nebuchadnezzar, another kingdom not so strong should rule the earth; this was the empire of Greece. Then should come Rome, symbolized by the iron legs, a divided kingdom; from which there should come ten kingdoms "of clay and iron" with a mixture of autocratic and democratic government. This has actually been the course of Gentile history. And now we have recently witnessed through the most remarkable leadership of Mussolini of Italy, peace made with the Vatican, treaties ratified with all the nations around the Mediterranean, and behold, the Holy Roman Empire is taking shape again. But ere long heaven's King, "the stone cut out of the mountain without hands" (Dan. 2:44) will break the Gentile image, and the Kingdom of heaven will be set up with the King of kings upon the throne, over a universal empire "wherein dwelleth righteousness and peace".

Again let us note that at the close of the first century A. D., when the Christian Church was a well-established organization, God gave to John, the last remaining of the twelve apostles, a special revelation "of things to come" as related to the Church of Jesus Christ. In the Book of Revelations, chapters 2 and 3, we find discerning and revealing messages to the seven churches, which are at the same time prophetic of seven stages of the Church's history; which we can now see have been literally fulfilled. First, the existing state of the Church at John's writing. Second, a period of persecution, then of contented settling down in the world, resulting from Constantine's pseudo-conversion. Third, comes worldliness and pagan ceremonies; then the Protestant Reformation followed by a Philadelphian period wherein the Word is kept in faithfulness. And now in recent years we have been witnessing the Laodicean period; the bulk of the professing Church is "rich, increased with goods", satisfied and lukewarm in its zeal, but now about to be chastened. Individuals, however, who "open the door" of the heart to the Lord Jesus are granted true fellowship and a testimony for Him.

The next great event in God's plan for the final redemption of the world and its blessing through Christ is the elimination of the Church from the earth or the Rapture, as it is called, of the Saints. In his Olivet discourse our Lord said that when He returned there would be a sifting, and elimination—"two men shall be working in the field" in the morning, somewhere, "one shall be taken and the other left"; "two women", at afternoon work, "grinding at the mill, one shall be taken and the other left"; or "two shall be in a bed", as elsewhere it'll be night, when the Lord shall come for His own, and those trusting in Him, the born-again ones, whose true "citizenship is in heaven", shall "be changed in a moment"—one shall be taken and the other unconverted one shall be left. The first phase of Christ's return in His coming for His saints "in the air." (See 1 Thess. 4:13-18.) Then when the Holy Spirit's testimony through His anointed believers is removed from the earth there shall follow a time of unprecedented trouble and distress and wickedness such as the world has never yet seen. Then shall come to Israel "the time of Jacob's trouble", and a series of Divine judgments as suggested by the imagery of John's revelation, shall purge the earth and prepare it for the second phase of Christ's return and His coming with His saints to judge the nations and deliver Israel. Seeing Him whom they "pierced", as His feet again rest upon Olivet, they shall come to sudden and nation-wide repentance, as He delivers Israel from their enemies.

After this brief review of three outstanding Bible prophecies which any fair historian will admit have had and are having remarkably accurate fulfillment, we are ready to ask the question of our theme—"Why look for Christ's return?" We answer, because it is absolutely necessary to complete the full redemption of this world and to bring righteousness, peace and order out of present evil and chaos. No man-made philosophy of hope has yet produced any evidence of real success. Recent writers on both sides of the Atlantic have pointed out the reality and increasing relentlessness of evil in the world; "like a hideous octopus fastening its tentacles upon every individual, every society, every relationship of life", says a bishop of England. What is our answer to the facts of sin, pain, disease and death? Why so little progress through the past nineteen hundred years by man's efforts, if we are working according to God's plans?

My eight-year-old, very recently pestered by the summer insects, asked, "Daddy, why did Jesus make mosquitoes"? Yes; why does God tolerate so many things, which He does not approve? As Christabel Pankhurst in her recent book, "Seeing the Future", wisely says, "For evil to go drifting and dragging on indefinitely would not and could not be consistent with God's goodness, and the very idea would of course be a denial that the Kingdom of God is ever coming upon the earth". "What puzzles folks is why, if Christ was, on the cross, victorious over evil, this conquered enemy still wanders to and fro in the earth. Yet the reason is simplicity itself, if the churches would only give it. The conquered foe is already judged, though still at large, sentence not being yet carried out; he is conquered and the Victor, when He returns, will fully make good His victory."

Many questions may be asked concerning what place can the volcano or hurricane, or floods, or famine, or typhus, or cancer or the blights of vegetation, or even such pests as mosquitoes, have in a benevolent world where God is good. The answer from the Bible is that since man's fall, the world has been under a curse, all vegetation with "thorns and thistles", while, in the moral realm, Satan, "the prince of this world", as Jesus called him, is in open rebellion against the will and authority of God. To thwart and hinder God's purposes, Satan bids for the cooperation of man's free will to thus oppose obedience to the holy will of God. We should distinguish between God's directive will and His

permissive will. The heavenly Father is omnipotent, but the time for the manifestation of His power and His judgment of the nations and subduing the forces of nature has not yet come. As Paul says in Rom. 8:22-23, "the whole creation groaneth and travaileth in pain together until now, waiting" for complete redemption as do our bodies.

Why look for Christ's return? Because He needs must finish His work, which was not fully accomplished at His first advent. He became Saviour of the world, but He has not yet been acknowledged as King.

The prophets of the Old Testament foretold that the Messiah would rule at Jerusalem and a glorious age of righteousness and peace would last for a thousand years. We all hope for this. I used to think that this kingdom expectation was now being fulfilled by the present activity of the Church, as it was promoting the spiritual Kingdom of heaven. I had supposed that, as Christ was ruling in men's hearts when they yielded to Him, the millennium would ultimately come after the peace of God had entered a sufficient number of the children of men. But then I saw that this was not logical in the light of the Kingdom parables of Christ. He said a conflict would rage between evil and good, till judgment should come upon an unconverted world. In this temporary spiritual Kingdom of heaven period, Jesus carefully explained (Matt. 13) that tares and wheat should grow together, "the children of the Kingdom and children of the wicked one", until the end of the age, then the harvest of separation and judgment would come. Again in the great Kingdom net there would be good fish and bad fish until the day of separation. The world would never be wholly converted, the seed of God's message was to be sown, but only a portion, perhaps a fourth, would find good soil and bear fruit. Even within the Church there would be a mixture of good and evil—that the leaven of subtle corruption which our Lord warned against, would be mixed within and would influence the whole until the end. Leaven throughout Scripture is always symbolic of malice and wickedness—only the unleavened bread was pure and fit for holy uses.

Most significant was our Lord's question after His parable of the unjust judge to encourage patient and persevering prayer: "Nevertheless, when the Son of man cometh will He find faith on the earth?" No, because real faith is decreasing in proportion to population.

(To be concluded.)

THE SURRENDERED LIFE---IN CHRIST

Conducted by Rev. Frank Cox

249 West Forty-third Street, New York, N. Y.

THOMAS CARLYLE said "'To reform a world, to reform a nation, no wise man will undertake, and all but foolish men know, that the only solid, though a far slower reformation, is that which each begins and perfects on himself." The sentiment is incomplete from a Christian point of view, but it is a good John the Baptist call to some who have an inadquate idea of our needs today.

There is no criticism so badly needed today as self-criticism. Our churches are burdened down with people who can tell us all about the faults of the other people, but not enough have ever begun to comprehend their own vital needs. It is surprising how subtly this attitude of blaming it on others can interject itself into the best workers. It comes out in that unwillingness of people to accept things as they are and begin to change them. Most of the criticisms that you hear have implicit in them the thought that the wrong criticised cannot be changed. A man criticises the rector usually with the thought that he cannot be changed, or a parish with the same idea in view.

This is real atheism. If anything is true it is that no person is hopeless. God has power to change the most difficult cases. The trouble is that He waits for a man whom He can use. It is often the case that the man who makes the criticism is the one for whom God waits.

This attitude usually springs from a sense of rankling injustice, with some resentment thrown in for good measure. Sir William Ramsay says "In my own experience there is no calamity so great for a young man as to begin to feel himself unjustly treated, whether his feelings be right or wrong this feeling tends toward permanent deterioration of character and moral power." It is the attitude that insists upon rights rather than duties. It blinds one to his own real faults and to the excellencies of others. It is the negation of the love of Christ. It sometimes results in the persecution complex, and that poisonous injection of self-pity.

In the Cross God took the worst conceivable situation and made it the means of victory. In the shadow of it the disciples were still looking for the best places, but He promised them that they should be converted. The converted man is a center of spiritual power transforming the ones nearest him first. He is in touch with the power that overcomes the world.

The Pharisees of today have again blinded their eyes to the fact that people need to be converted from pride and criticism and resentment as much as from drunkenness and lust. Nor is it safe to call these things little sins and the sins of the flesh big ones. The Elder Brother did not make a more pleasant picture than the Prodigal.

One of the best ways for our unconverted folk to become conscious of the real sinfulness of resentment and pride is to have them begin adjusting some of the strained relationships that have resulted from these sins. As we said in the beginning, real reformation begins with the individual, and a church where the auxiliary is at daggers points or the vestry on the outs cannot have spiritual power.

Some one in the situation has to come to the place where he realizes his need of cleansing, and is willing to humble himself to the place where he will adjust his own relationships with others and then begin in God's strength to make peace by bringing to conviction and repentance others who are putting self where God belongs. We need the faith that knows that love never fails.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 10.—Should a Christian marry an unbeliever?—L. A. B.

Answer.—The Word of God plainly says "No." In 2 Cor. 6:14 we read, "Be not unequally yoked together with unbelievers." It is said that more lives are made unhappy by marriage made contrary to this Scripture admonition than from any other cause.

Question No. 31.—How may I cultivate a love for soul-winning?—An Indifferent Believer.

Answer.—First, by reflecting frequently upon the solemnly serious state of the unsaved and their ultimate destiny as revealed by the Word of God (Rev. 20:15).

Second, acquaint yourself with the attitude of our Saviour toward "the lost" and what He did to save a lost world (John 3:16).

Third, remember that every believer is an Ambassador for Christ (2 Cor. 5:20), and begin by asking those around you if they have ever received so glorious a salvation as referred to in this same chapter.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3).

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures," indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. S. A. Kirchmeyer, of Buffalo, New York:

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

"But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole" (Luke 8:50).

Who will send one from the far-away places as well as very near us?

CONFIRMATION PAPERS

Canon F. E. Howitt

No. 1.

Confirmation and Baptism.

1—What is the meaning of the word "Confirmation"?
It has two meanings:
(1) Strengthening or establishing, and
(2) Ratifying.

2—Why is the Rite of Confirmation so called?
Because (1) it is a means by which those who have been baptized are strengthened or established by the grace of the Holy Ghost (Rom. 1:11), and (2) it is the occasion when such persons publicly confirm or ratify the promises made for them at their baptism.

3—Is this ordinance known by any other name?
Yes. "The laying on of hands upon those that are baptized, and come to years of discretion." (See Office for Confirmation.)

4—What is the Scriptural significance of the act of laying hands upon a person's head?
It is a sign or token of blessing.

5—Give examples.
Gen. 48:14-16; St. Mark 10:16.

6—What does the Confirmation Service say is the object of "the laying on of hands"?
It is "to certify the candidates (by this sign) of God's favor and gracious goodness towards them". See Collect after Lord's Prayer.

7—Had the Jews any ceremony similar to Confirmation?
Yes; they brought their children at the age of thirteen to the Temple, or Synagogue, to be examined in their knowledge of the law, and to dedicate them to the service of God.

8—Have we reason to suppose that our Blessed Lord observed this custom?
Yes. See Luke 2:41-46.

9—Have we any sanction for Confirmation in the New Testament?
Yes. (1) St. Peter and St. John laid their hands on the Samaritan converts, who had been baptized by Philip the deacon. Acts 8:14-17.
(2) St. Paul confirmed the Ephesian disciples of John the Baptist, as soon as they were baptized into the Christian Church. Acts 19:1-6.

10—What was the result in both these cases?
Miraculous gifts accompanied the celebration of the rite.

11—Are such gifts now conveyed by the laying on of hands?
No; they were then bestowed for a special purpose, and as soon as that purpose had been served, they appear to have been withdrawn from the Church, but the ordinary gifts of the Spirit (Gal. 5:22-23) are still bestowed in the ordinance of Confirmation when rightly received, and are as much needed now as ever.

12—Show that the cessation of miraculous gifts does not alter the value of Confirmation.
The fact that miraculous gifts are not now conveyed by the laying on of hands no more interferes with the value of the rite than the cessation of miraculous gifts in answer to prayer interferes with the duty of prayer.

13—How does St. Paul speak of "the laying on of hands"?
As one of the first principles or rudiments of the Christian Life. Heb. 6:1-2; Gal. 1:11-12.

14—What other evidence from Scripture may be adduced in support of the rite of Confirmation?
Acts 14:22; 15:41; 18:23; Rom. 1:11; Eph. 1:13, and Titus 3:4-6.

15—Was the rite observed in the Primitive Church?
Yes. "It has been a solemn, ancient and laudable custom in the Church of God, continued from the Apostles' times, that the Bishops should lay their hands upon persons baptized, and instructed in the Catechism of the Christian religion, praying over them, and blessing them, which is called Confirmation." See sixtieth Canon.

16—From the Scripture testimony already adduced, especially Acts 8:14-17; 19:1-6, and Heb. 6:1-2, what may we learn as to the position and practice of Confirmation in the early Church?
(a) That there was an ordinance called Confirmation or "the laying on of hands", following after Holy Baptism, in which some gift of the Holy Ghost was bestowed.
(b) That it was administered to such as had repented and believed. Acts 8:4-6.
(c) That it was intended to confirm, strengthen or establish those who received it in the faith. Acts 14:22; 18:23; Rom. 1:11.
(d) That it was administered by the Apostles and their successors only and not by the lower orders of clergy. Acts 8, compare verses 5, 12 and 14.
(e) That it was administered after prayer by the laying on of hands. Acts 8:15 and 17.

17—Mention some practical uses of Confirmation.
(1) It gives a most valuable opportunity for religious instruction and has often been blessed by God to the conversion of souls. Matt. 18:3.
(2) It is an occasion for setting out afresh in the Christian life, with special prayer, and self-dedication to God.
(3) It affords an opportunity of publicly confessing Christ. It is not enough to believe in Christ. He must also be confessed before men. Rom. 10:10; Matt. 10:32-33; Luke 12:8-9. See also first two addresses in Confirmation Office.
(4) It is an ordinance eminently blessed of God for the communication of His Holy Spirit. Luke 11:9-13.
(5) It is a preparatory step to the Holy Communion. 1 Cor. 11:28, with 2 Cor. 13:5.

Testimonies to the Place and Value of Confirmation.

"It was an ancient custom in the Church for the children of Christians, after they had come to years of discretion, to be presented to the Bishop in order to fulfil that duty which was required of adults who offered themselves for baptism, and to make confession of their faith before the Bishops and all the people. Such laying on of hands, therefore, as it is simply connected with benediction, I highly approve, and wish it were now restored to its primitive use. I sincerely wish we had retained the custom."—John Calvin, Presbyterian.

"The confession of the Name of Christ is, after all, very lame, and will be so, till the discipline which Christ ordained be restored, and the Rite of Confirmation be recovered to its full use and solemnity."—Rev. Dr. Coleman, Congregationalist.

"Not having the opportunity of being confirmed when I had arrived at that age in which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received Confirmation ever since I became a Methodist preacher."—Rev. Dr. Adam Clarke, Methodist.

"We believe that the laying on of hands with prayer upon baptized believers is an ordinance of Christ, and ought to be submitted unto by all such persons as are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit of Promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen and comfort them in Christ Jesus."—Confession of Faith, Adopted by the Baptist Church, at Philadelphia, in 1742.

"In the Apostolic Church the laying on of hands was the means of communicating the gift of the Holy Ghost. Baptism was not complete without the laying on of hands."—Professor J. J. Herzog, Lutheran.

THE HAPPY CHRIST.

Evelina K. Strong.

Oh, do not tell me Christ was always sad,
Always, "a Man of sorrows and acquaint'd with grief",
Would He have welcomed been at Cana's feast,
Had He walked gloomily among the glad?

Or with the children flocking to His side?
Do you not think He laughed with them and told
Them many stories of His Childhood's home?
How as a little Boy He learned to make
Those easy yokes to carry burdens by?
And pointed out the lambs and birds and flowers,
All lowly living things of Galilee,
Told how His Father made and loved them, too?
Would they have loved Him were He always grave,
Those little children leaning on His knee?
How could He not be happy, who had power
To touch the blind, and see wonder and joy
Dawn in those eyes. To make a cripple straight
And strong again. To bring back from the dead
A widow's son? Exhilarating thought
To have will and power for so much good!

No, do not tell me Christ was always sad,
"The Man," some say, "who went, but never smiled",
To me such thoughts are groundless, I believe
That very often He was very glad.

POPE SCORES IRREVERENCE IN YOUTH AND PRESS; SUGGESTS LENTEN SERMONS TO COMBAT TREND.

By Arnaldo Cortesi.

(Wireless to The New York Times.)

Vatican City, March 4.—The relaxation of family discipline and the complete and often irreverent lack of restraint on the part of the press were declared by the Pope today to be the chief plagues afflicting modern society. He made his charges in his customary yearly speech to preachers who will deliver sermons in Rome during Lent. The preachers, said the Pontiff, can do much to combat these evils by denouncing them from the pulpit.

Some present-day parents, continued the Pope, have practically abdicated their duty to watch over their children. The children, he said, often go where they please, with whom they please, when they please, without supervision of their parents, who are, indeed, sometimes referred to as "cumbersome luggage" in invitations issued to young people.

"It is the duty of Christian Catholic parents carefully to watch their children because nobody is perfect, nobody is exempt from original sin, which always is ready to produce its disastrous effects," he asserted.

The pontiff said the second plague was evil reading matter, especially the irreverent lack of restraint in the press, "irreverent not only in the eyes of God but also toward nature and human dignity."

"It is true," he continued, "that this cruel irreverence is chiefly toward that age which is particularly recommended to the reverence of adults, so much so that it formed one of the chief postulates of education even of the ancient pagans."

In this connection the Pontiff mentioned the literary catalogues purporting to help youthful people choose their reading matter, recently published by Fascist editors.

"It contains," he said, "many books that are not only unsuited for youths, but much that is positively dangerous or evil, many books that either are expressly forbidden or forbidden owing to their very nature."

Pope Pius made it clear that he criticized this Fascist literary catalogue not with any preconceived hostility to the Fascist regime but in a spirit of friendly helpfulness, wishing to see the suppression of the errors it contains.

BISHOP KINSOLVING'S FAREWELL TO THE BRAZILIAN CHURCH.

To the Rt. Rev. Dr. W. M. M. Thomas, Bishop Suffragan of the Brazilian Episcopal Church and Canonically in charge:

I beg through your intermediary to transmit to the honorable Annual Council of the Episcopal Church of Brazil the notification that my request for relief from the duties and activities belonging to the position of Bishop in Brazil was placed in the hands of the Rt. Rev. Dr. John G. Murray, the Presiding Bishop of the Protestant Episcopal Church of the United States of America, on the sixth day of January, the Feast of the Epiphany, 1928, the twenty-eighth year of my consecration to the episcopate.

This step was taken on the dictum of some five physicians and specialists. They, after a year of observation and repeatedly examination, positively forbid me either to return to my dear Brazil or to assume any official duties in this country. According to the Canons of the Church, my resignation can become effective only by the action of the House of Bishops at its next Assembly, which will take place in October of this year.

It is with inexpressible emotion, dear brethren, I announce to you this decision, so much opposed to my own wish and earnest hope. After hearing the opinion of the doctors, the Presiding Bishop declared that it would be useless for me in my impaired state of health to return to the sphere of my former activities. It becomes me, therefore, to obey the orders of my superior, which I take to be the will of God.

In handing over my charge to the experienced hands of Bishop Thomas, I am sure that I may confidently expect of you loyal adhesion to your new spiritual leader, especially in any new methods and plans that he may think well to adopt. "New occasions teach us new responsibilities." Your new head will naturally have a new outlook. Workers die; but God's work goes on. "The old order changeth, yielding place to new, and God fulfils Himself in many ways lest one good custom should corrupt the world."

The irreproachable loyalty with which you ever honored me during almost three decades, continued toward our beloved Church and her new chief pastor, will indicate your Christion devotion and glorify your Christian efforts. And now, brethren, beloved of the clergy and laity, no words of human speech are adequate to express to you my undying appreciation of your splendid loyalty. I formed among you all, fellowships and friendships the most intimate that can exist between human souls; and they are to last, I doubt not, even within the portals of eternity. Such friendships are to be interpreted by heart throbs alone. "Suum cuiquie." I have sought to give to each one his due. I have dedicated all the active years of my life to you and to our beloved Brazil. In the words of King Arthur I say—"I have lived my life, that which I have done, may God within Himself make pure." "Watch ye, stand fast in the faith, quit ye like men. Be strong." "Finally, brethren, farewell. Be perfected, be comforted; be of the same mind; live in peace. And the God of love and peace shall be with you." "Now to Him who is able to do abundantly above all that we ask or think, according to the power which worketh in us, unto Him be the glory in the Church and in Jesus Christ unto all generations for ever and ever, Amen."

Your fellow servant in the bonds of the everlasting Gospel,

Lucien Lee Kinsolving,
Retired Bishop of Southern Brazil.

New York, January, 1928.

(Translated from the Portuguese.)

Book Reviews

MRS. EDDY: The Biography of a Virginal Mind. By Edwin Franden Dakin. Cloth. Pp. 563. Published by Charles Scribner's Sons, New York City. Reduced from $5 to $2. With new appendices.

The Scribners have done wisely in reducing this popular book to the purchasing level of the common people. The hour has arrived for a just appraisal of the life and character of this most conspicuous woman of American history. Mr. Dakin is fair in his presentation of the authenticated facts herein recorded. If there is an occasional caustic tone or the keen edge of sarcasm, we may forgive him. One can hardly touch such a phenomenal record and not be affected by some measure of feeling.

That both publishers and book-sellers have been threatened by individual Christian Scientists and organizations offers proof that this publication, like that of Georgine Milmine in 1909, was to be suppressed by boycott, intrigue and intimidation. The Scribners are facing the issue with confidence that the reading public will uphold them in their contention for "free speech, free thought and free press".

In this review, I am possessed of a kindly and considerate attitude of mind; since it has been my privilege for many years to study and write upon this woman and her religion. And I am sure I touch a tender chord in many hearts when I estimate that almost every family within reach of our discussion has been affected by this movement. We must love and tenderly cherish the dear ones who have been drawn into the vortex, the salt of the earth in numberless instances.

We may accord to Mrs. Eddy a perfect right to preach a system of healing by metaphysical means and get good pay for it. But we lift the hand of protest when as she mounts her chariot she drags our Lord Jesus to her side, as she lashes her steeds for a triumphal flight into the alluring skies of grandizement and financial achievement.

The vital issue is with the woman herself. Temperamental, neurotic and erotic, herself essentially the center of the stage in every incident from early childhood until the veil was finally drawn upon her meteoric career, she presents a fascinating study.

And with such a nature, we may not be surprised if loyalty to truth is negligible. She claims to be the great-grandchild of Sir John Macneill, prominent in British politics and ambassador to Persia; adopting the seal of the family of her own. When Mrs. Florence Macalister of Aberdeen, Scotland, protests that she is the only married grandchild of Sir John and that Mrs. Eddy certainly is not her daughter, our Yankee seeker for distinction extricates herself by asking the public not to take her claim literally. Yet, she employed that seal on her letter-heads for the most of the rest of her life. In order to bring the Lord Jesus into parallel with her assumption of an early call to prophetship, she avers that when she was admitted into the fellowship of the Congregational Church of Tilton, N. H., the elders of the parish were so impressed with the wisdom of her answers that they went over her and kissed her. This event is calculatingly set for the age of twelve. But the records of the church declare that she was seventeen. She announces that she graduated from Professor Dyer H. Sanborn's Academy. Mr. Sanborn did not have any academy; and she never graduated from anything. Her father took her from school as she was entering fractions, because, he said, "Mary's head was too big for her body." She reveals

that she learned Latin, Greek and Hebrew from her brother, Albert; while the truth is that he went to college when she was nine and left home when she was thirteen. Doubtless, with her absorbing mind she did imbibe some degree of knowledge which was not dispensed in the district school. After her wretched life with Dr. Patterson and when in her retrospect, the first huband, George Washington Glover, rose in lustrous memory, she conferred upon that humble man the rank of Colonel in the U. S. Army. Being challenged to prove that, she reduced him to the rank of major; and an indulgent public let him rest there. She insistently claimed that the divinely imparted revelation of her healing message to mankind was given to her in the interval between February 1 and 3, 1866, when having fallen on the ice upon the former date, taken into the house for dead, she was supernaturally raised on the third day. But the Georgine Milmine investigation authenticated by affidavits of those who survived, and well recalled her life, avouch with positive certainty that she declared her teaching to be that of Dr. Quimby of Portland and that she had promised him she would tell it to at least two persons before she should die. This was her message until after she had established herself in Boston some years later. When she married Asa G. Eddy she was fifty-seven; but on the public record of the event she is written down forty.

Born to rule, her father was her first formidable conquest. His rugged nature could brook no impediment to the regal authority which as the head of a sturdy New England family he claimed the right to exercise. But she subdued him by as effectual means as the skilled trainer of the lumbering brute which licks the hand which had scouraged it into submission. When she could accomplish it in no other way, she would go into a faint or a fit that would scare her sire into yieldedness. For with natural feeling for his own child, his baby and his most beautiful offspring, he feared that if she should go off in one of her tantrums, he would be her murderer. This love of power over others she skillfully developed when the mastering of her devoteers grew to be a desideratum.

But the core of Mr. Dakin's contention lies in what must now be the direct objective in all discussion of this striking and inexplicable character. Was Mrs. Eddy herself really the exemplar of the healing system she presented to a world which had waited nineteen centuries to receive? Her inveterate malady was hystera, accentuated by an over-normal precocity. Dr. Ladd, the family physician, could have dealt with her in her childhood, had he known our modern psychiatry. But he did understand her according to his life. There is little room to doubt that she was relieved temporarily when she made her first visit to Dr. Qimby and sang his praises in her memorable poem and the contribution to the Portland Courier. She really felt the sensations of a new life. But with his death in January, 1866, she lost what she had linked with his personality. And it would seem that she never regained her ground. In the last analysis, we are compelled to conclude that while she had given her message of emancipation to the whole wide world, she herself, as she drew behind the curtain of her solitude, was sadly convinced that this healing was not for her.

Charitably we may assume that she never lost hope of winning it; and the quest was the spur that drove her with relentless zeal. The secret of her failure only God can know. But herein, we must again insist lies the important issue. It cannot be ignored; it will not be downed, much as her faithful clientile hate to have it suggested.

And the fundamental truth which Mr. Dakin presents, and which was confirmed in the recent issues of the Outlook, written by Mrs. Fleta Campbell Springer, is that as a child, Mrs. Eddy had been unwisely treated to opiates. We may see that as she grew older, her paroxysms were the reaction of these unfortunate administerings; that in her touch with Quimby, as we have noted, she obtained relief and truthfully ascribed to him the virtues she believed his teachings contained. But losing him and having no one to whom she could look, upon whom she could lean as she did upon him, her invention of that horrible nightmare, Malicious Animal Magnetism, became the only excuse she could devise for her stubborn incarceration in an unhealed body and a maddening mind. That she was constantly suffering for the drug is betrayed by Calvin A. Frye, her closest associate in the last years of her life. Mr. Dakin offers Frye's diary in evidence. And as we have mentioned Mrs. Eddy's detached regard for truth, we may here discern why she was the victim of unstable mental balance.

This is all too wretched for contemplation. It makes one's heart bleed for the poor soul, the prisoner of the error of the medical science of her childhood. And we may well solicitously cover her memory with the mantle of charity and trust that in spite of all, she may have met a compensating gleam of hope as she passed out into that other world which in her final hours she so desperately dreaded to enter.

Christian Science leaders are contending that this story of her enslavement is a newspaper yarn. She herself contradicted it; and before the World reporters answered Sybil Wilbur O'Brien's question, in the interview but a few years before her end, "Is God alone your physician?" by the word, "God alone." But I have a letter from a personal friend, who as a physician knew and talked with Dr. Alvin M. Cushing of Springfield, Mass., after Mrs. Eddy's death. Dr. Cushing will be remembered as the one called in to care for Mrs. Eddy when she fell on the ice, February 1, 1866. The words of Dr. Cushing to my friend were that he had professionally treated Mrs. Eddy (then Mrs. Patterson) all the time she was writing Science and Health and at various periods up to her death. But (if Mr. Dakin will permit an exception to his reference on page 389) Mrs. Eddy stipulated that in no circumstance was he to carry a medicine case into her house.

Certainly, there is no reason why one should be condemned for using necessary remedies in emergency, though he may hold to a metaphysical system of healing. There is no virtue in refusing doctors or medicines. That is foolishly negative. But unfortunately, Mrs. Eddy had so completely eliminated physiology, hygiene and sanitation, doctors and remedies, that she compelled her associates to regard them all as antagonistic to vital experience of healing.

How, then, are we to regard this deluded woman, who in her delusion has misled others? Baffled in early life; defeated and driven to the wall after the death of her first husband; meeting and bitterly enduring poverty under Dr. Patterson's hopeless endeavor to support her; when she beheld the first ray of light upon her darkened pathway, she felt it was from a heavenly source (for she was essentially religious); thus on she eventually became intoxicated with the lust for power and prestige. But she erred in assuming that to her was entrusted the sacred mission of offering a Christianity superior to even that which our Lord provided. Her autocracy, inherent in her nature, was however vitalized by the conviction of her divine commission. Her sufferings were the product of the potent waves of malice sent forth into the ether from her supposed enemies. Her love of wealth was but the human in her as it is perilously so in us all. But her crime lay in degrading the Lord Jesus into the gutter of a rotten Hindoo philosophy which denies the existence of matter, sin, sickness and death; and makes this sordid world the sole aim of achievement and satisfaction. Pity for her becomes us all; and for one I proffer it with a full heart.

Certainly, Mr. Dakin has stirred the waters. We can hardly hope that Christian Scientists will be moved to revise their concepts. But it must be that thinking men and women will give heed to the warning and find in the Word of God, simply and sincerely, our Lord's promised way of meeting the needs of His own.

Kenneth Mackenzie.

MACHINERY.

(Continued from page 6.)

enquiries. The merchants have learned that the system of realizing humanity and human beings with souls and feelings pays.

This may be the start of reaction against the machinery system and doctrine. Americans generally are kindly people, but prone to follow fashions. We have learned the practical value of courtesy, but the courtesy has become of the mechanical kind. We may be near a time when real warmth, recognition of souls and feelings in others and demonstration of our own, will be universal among us. Each of us can do something toward this great silent revolution. We have rid ourselves generally of surliness and brutality of small officials of corporations and governments which used to be so prevalent. Now we may soon reach the point where employers and employees, fellow-workers of all grades, neighbors, in our contacts with each other, above all in contact with the poor and weak and stricken, shall systematically contradict the learned professors and put them to reversal of teachings, by proving that we have souls and realize souls in others, that no man or woman or child is a machine. So we can cultivate souls and consciousness of them, keep them alive and demonstrate the eternal truth that all of us have something more than the physical machinery, something with aspiration, hope, destiny, beyond the changes and chances of this mortal life.

Alfred B. Williams.

Church Intelligence

CHURCH OF ENGLAND NOTES

(S. C. London Correspondent.)

Committee on Appointment of Bishops: —At the recent meeting of the Church Assembly, the Bishop of Manchester presented an interim report of the Committee appointed to consider the system of appointing Bishops. The Committee was appointed in 1923 and have not shown any undue haste in reporting. Probably like most people they consider the present system quite indefensible in theory and not so bad in practice. On the assumption that the Prime Minister is a man who regards the responsibility seriously and does not attempt by means of it to grind any axe or seek mere political advantage, there is much to comemnd it in an Established Church. So far no one can challenge the honor of any Prime Minister in the matter. It may be that people (like the writer) regret the color of the majority of appointments, but it is doubtful whether under any other system the position would be more satisfactory. Once one school of thought becomes predominant in the Church it must be of necessity that the higher appointments will be of that type and those who hold kindred views will naturally be put to the fore. However that may be, the fact remains that no one has come forward with any idea of a change in the matter of appointments which attracts much commendation.

In the interim report just presented the committee have sought to justify their existence by making certain recommendations, but they amount to very little. They recommend that the electing body should have the right to refuse to elect a person named in the King's Letter Missive, without incurring penalty; that the Archbishop of Canterbury and York should not be liable to penalty for refusing to confirm or consecrate a person elected as bishop; and that the Prime Minister, before submitting any recommendation to the King in respect of the appointment of a bishop, should consult an advisory committee of not less than seven persons, including the Archbishops of Canterbury and York, to be chosen by the Prime Minister himself from the members of the Church Assembly) without in any way derogating from his own ultimate responsibility. The Committee stated that before reaching this conclusion they had had interviews with and communications from a number of people qualified to speak on the subject, including six Prime Ministers (past and present) and from Archbishops of overseas provinces. It seems more easy to say no harm has been done by this Committee that to say it has done any good.

Men Needed—Though the number of men ordained last year exceeded by 54 that of the previous year, the ranks of the Clergy are still being reduced. By death and retirement some 500 are lost each year from the active list. Last year only 439 were ordained. There has been much done since the War to foster the sense of vocation and to enable men to provide for their own training to go to College, and it seems now that the number is more likely to rise than to fall in coming years. Nevertheless the position is still one of considerable difficulty, and there is no doubt that at present the Anglo Catholic section are doing more than the Evangelicals. The policy of the latter is quality rather than quantity and the opinion of the principals of their colleges is that the quality is improving steadily.

Prebendary H. W. Hinde,
Vicar of Islington.

Bishop-Elect of Marquette To Be Consecrated.

The Senior Bishop has taken order for the Ordination and Consecration of the Reverend Hayward Seller Ablewhite, Bishop-Elect of the Diocese of Marquette, on the Feast of the Annunciation, Tuesday, March 25, 1930, in St. Paul's Cathedral, Marquette, Michigan.

The Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota, will be the consecrator, assisted by the Rt. Rev. Boyd Vincent, D. D., and the Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan.

Presenting Bishops will be the Rt. Rev. Granville Gaylord Bennett, D. D., Bishop of Duluth, and the Rt. Rev. Harwood Sturtevant, D. D., Bishop Coadjutor of Fond du Lac.

The Rt. Rev. Warren Lincoln Rogers, D. D., Bishop Coadjutor of Ohio, will preach the sermon.

Attending Presbyters will be the Rev. Walter Tunks, rector St. Paul's Church, Muskegon, Michigan, and the Rev. Edward Schofield Travers, D. D., rector of St. Peter's Church, St. Louis, Missouri.

The Rev. George Walton, General Missioner of the Diocese of Marquette, will serve as Master of Ceremonies.

Deputy Registrar will be the Rev. Carl G. Ziegler, rector of Grace Church, Ishpeming, Michigan.

Pray for Russia March 19.

Speaking before members of his diocese at Ash Wednesday services in Trinity Church, New York City, the New York Times quotes Bishop William T. Manning as declaring that the warfare of the Soviet regime against God and religion was being prosecuted on a worldwide scale and accusing the American "intelligentsia" of complicity in this war by seeking to undermine religion and accepted standards of morality and conduct.

The Bishop called upon all those present to join in the protests against the policy of the Soviet Government and to participate together with Catholics on March 19 in prayers for Christians suffering for their faith in Russia. The date was set recently in a pronouncement by Pope Pius XI in Rome, in which he assailed the conduct of the Soviety Government.

"We see in one of the greatest countries of the world a government pledged to the open propagation of godlessness and to an attempt to stamp out religion from the lives of a whole people and create a godless nation, the denials of which, recently made, are in fact not denials but only mere juggling with words," Bishop Manning said.

"We see here in our own land an 'intelligentsia' which affects a contemptuous disregard for all religious belief: which by its belittling of the truths of revealed religion seeks to turn the mind of our youth against God; which is undertaking to break down the institution of marriage and the family, and the standards of morality and purity upon which Christian civilization depends.

"I believe that we are facing today one of the great crises in Christian history. The Russian warfare against God is not confined to that land; its influence is being felt throughout the world. It will not do to say that we are rich and comfortable, that the religious persecution in Russia is no concern of ours.

"But while we protest we must remember that we ourselves are not without guilt in this matter. This situation in Russia would not exist if we, and all who believe in Christ, had been truer to our faith in Him and had brought the world more fully under His power. In a world filled with the love of Christ the teachings of Lenin could find no place, but if the world is not to go the way of Lenin it must far more truly go the way of Christ."

In urging all to participate in the day of prayer on March 19, the Bishop said:

"We must thank God that this crisis is drawing Christians all over the world nearer to each other."

He also referred to the service which he has arranged at the Cathedral of St. John the Divine for Sunday, March 16, at which all Christian sects have been invited to take part and pray together "for all those in Russia, Jews, Moslems and Christians, who are suffering for their faith in the one God."

Give to the Good Friday Offering.

Dr. W. C. Emhardt, Director of the Committee on Educational Chaplaincies of the National Council, has issued a letter to clergymen asking that the Good Friday Offering be given for our brethren in lands where Our Lord was crucified on the first Good Friday, the apostles labored, the Church was centered and flourishing a thousand years, the persecuted Apostolic Church still stands faithful.

Our Church maintains educational chaplains in Jerusalem and Mosul, in response to the call of the Apostolic Churches, to help in training spiritual leaders for their reawakening peoples. We united with the whole Anglican Communion in support of the Jerusalem and the East Mission for Jews, Moslems and Christians. The House of Bishops commends these ventures for God to our prayers and offerings.

The Good Friday Offering was authorized at the New Orleans General Convention and commended to all parishes and missions. Its object is the training of the future spiritual leaders of the Levant. Part of the work is that of our Educational Chaplains and part that of the Pan-Anglican Jerusalem and the East Mission.

An authority on the Levant who has visited our work, the Rev. John R. Voris, a Presbyterian, says: "I doubt if anywhere in the world the Episcopal Church has made a greater contribution through two personalities than it has made through these rather unknown 'educational chaplains' or missionaries or prophets in the Near East."

To those who have not in the past made this offering this letter is an urgent appeal. Those accustomed to give on Good Friday for other objects, are urged, because of the great need, to divide the offering.

Those not in sympathy with the object of the offering, are asked to reach the article on the subject in the March Spirit of Missions.

It is not large offerings that are asked, but that every Churchman be given an opportunity to know and give. If every parish would participate the needed and urgently called for extension of this great work of our Church would be made possible.

This annual offering is an authorized special and does not apply on the quota

Chinese Congregation Makes Contribution to Virginia Parish.

The congregation of the Church of Our Saviour, Hongkow, Shanghai, the Rev. P. N. Tsu, D. D., rector, has sent a gift of $200 American money, toward the rebuilding of the Church of Our Saviour, Montpelier, St. Martin's Parish, in the Diocese of Virginia.

The special bond of sympathy between the congregation in China and that in Hanover County, Virginia, arises from the fact that the Rev. Robert Nelson of Hanover County ordained in 1845 and one of the earliest missionaries of the American Church to China, was for many years the rector of the Church of Our Saviour in Shanghai and his ministry of loving devotion is still held in memory of that congregation.

Being compelled to return to America for a few years he lived at his home, "Oakland", in Hanover County. During this period he labored in a neglected section of St. Martin's Parish, organizing a mission congregation, which he named the Church of Our Saviour after his church in Shanghai. When the members of his congregation in China heard of his missionary endeavor in Virginia, they sent a generous gift toward the erection of the church. This congregation is now one of the most important points in the entirely rural parish of St. Martin's. Its church building was destroyed by fire early in 1929. The erection of a new church building was undertaken at once, and the new church has been opened for services though a debt incurred in the re-building still rests upon it.

When the news of the burning of the Virginia church became known to the congregation of the Church of Our Saviour in Shanghai, they at once proceeded to show their veneration of Dr. Nelson and their sympathy for their namesake church in America by undertaking to secure subscriptions toward its rebuilding. In spite of the fact that the congregation had just been through a campaign that fairly exhausted their resources a sum amounting to considerably over $500 in Chinese money was contributed for this object. Owing to the high rate of exchange this sum amounts to $200 in American money, and a check for that amount has been received.

When the disturbed situation of China at present is taken into consideration, the gift of loving sympathy from Chinese Christians to a congregation in America is a noteworthy and heartening event.

G. M. B.

Dr. Littell Consecrated Bishop of Hawaii.

Thursday, February 27, proved an ideal day for the consecration of the Rev. Samuel Harrington Littell, in the Cathedral in Honolulu. This being the first consecration ever held here, was of great interest, not only to the people of Honolulu, but to those living on the other Islands, many of whom came to witness the consecration.

The Cathedral was crowded, and in the congregation were to be seen members of every race living in these islands The people making up the congregation proved the truth of the saying, often used in connection with these islands "The melting pot."

The Rt. Rev. Hugh Latimer Burleson was the Consecrator, and the Co-Consecrators were the Rt. Rev. John McKim and the Rt. Rev. Henry Bond Restarick.

The Rt. Rev. Edward L. Parsons preached an impressive sermon, taking for his text, "Feed My Lambs." He pointed out that whilst many looked for an organizer, financier, and a man who could fill all the missions and parishes in his district with clergy, yet that was not the main thing for which a Bishop was consecrated. He was, first and last, A Father in God."

As the Father of God embraced the whole of mankind, so the Bishop must be a Father to each and every one in his diocese. The service, together with the order of the procession, which follows, was most impressive:

Crucifer.
Flag Bearer.
Assistant Master of Ceremonies, the Rev. Noah K. Cho.
The Choir.
Diocesan Treasurer.
Lay Members of the Standing Committee.
Lay Members of the Cathedral Chapter.
Lay Members of the Board of Directors.
Chancellor.
Registrar.
Crucifer.
Assistant Master of Ceremonies, the Rev. H. A. Wiley.
Visiting Clergy.
Clergy of the Diocese of Honolulu.
Crucifer.
Reader of the Certificate of Ordinations, the Rev. Thurston R. Hinckley.
Reader of Certificate of Confirmation, the Rev. Canon Kieb.
Reader of Canonical Testimonial, the Rev. Canon Ottamann.
Reader of the Litany, the Rev. James Walker.
Deputy Registrar, the Very Rev. A. Ault.
Reader of Certificate of Election and Peacher, the Rt. Rev. Edward L. Parsons, D. D., Bishop of California.
Attending Presbyters: the Rev. Y. Sang Mark and the Rev. P. T. Fukao.
The Bishop-Elect of Honolulu, the Rev. S. Harrington Littell, S. T. D.
Crucifer.
Co-Consecrators: the Rt. Rev. Henry B. Restarick, D.D., Retired Bishop, and the Rt. Rev. John McKim, D. D., Bishop of North Tokyo.
Chaplain to the Presiding Bishop.
Presiding Bishop, the Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Preaching Mission at Emmanuel Church, Richmond.

A preaching mission on the general subject, "Christian Character", will be conducted at Emmanuel Church, Brook Hill, five days, from March 17 to 21, by the Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral Church of the Nativity and Chaplain of Lehigh University, Bethlehem, Pennsylvania.

Dean Gateson will preach at eight o'clock every evening of the mission, on the following topics: "The Epitome of the Virtues";; "The Most Vital Minor Virtue"; "The Curse that Proved a Blessing"; "The Bond of Peace and All Virtues," and "Unfathomable Wealth."

A service of Holy Communion and Meditation will be held every morning at eleven o'clock, and on Friday afternoon a Children's Mission and Talk at four o'clock.

The mission is being looked forward to with great enthusiasm by Emmanuel Parish. It is designed for the benefit of the whole community.

T. P.

Notable Missionary Addresses.

The Laymen's Missionary Movement holding sessions in Richmond for the first time March 3 and 4, met with splendid support and enthusiasm.

Earnestness, sincerity and devotion to the cause of Christ characterized the speakers and the audiences alike throughout all of the meetings, morning and afternoon in St. Paul's Episcopal Church, and evening in the First Baptist Church.

The daily papers were generous in the space allotted.

Mohammedanism, with its 234,000,000 adherants, its political religious and economic significance, and the opportunity it offers the Christian Church today as a mission field, furnished the theme of two addresses by Dr. Samuel M. Zwemer, of Princeton Theological Seminary, at the opening sessions.

Dr. Zwemer was introduced by Oliver J. Sands, general chairman of the convention, and addressed the morning session on the subject, "Among Mohammedans Throughout the World." His topic in the afternoon was "The Present Outlook on the Mission Field."

One of the outstanding missionaries of the world today, Dr. Zwemer, who is a world traveler, a fellow of the Royal Geographic Society and the author of a number of books, is an acknowledged authority on Mohammedanism. He is the author of the recently published "Across the World of Islam."

Christianity has been defeated in the East for centuries by Mohammedanism, which has been the lifelong enemy of the Church of Christ, Dr. Zwemer declared. With more than 500,000 Mohammedans under the American flag in the Philippines, with the whole world of Islam brought to our very doors through trade and other means, the problem is one that cannot be ignored, he pointed out.

The hope that the Church in the South would open a mission in the Mohammedan field was expressed by the speaker, who said that the laymen's movement would have to be strengthened 100 per cent if it is to meet the opportunities in the Mohammedan field alone, not to mention China, Japan and other couneries, where there are comparatively few Mohammedans.

He recommended a little Magazine, "The Mohammedan World", to those who would keep in touch with this subject.

An address on "The Challenge of the Church in China," by Dr. Donald Richardson of the Union Theological Seminary, who served eighteen years in the Chinese mission field, until forced to leave China in 1927, closed the session Monday afternoon.

Growth of the Church in China has been a slow and painful process, Dr. Richardson said, and though it now numbers but 600.000 among its members, it is a challenging Church in its loyalty and devotion that should give the Church in America something to live up to.

Work in the mission fields of Japan was discussed in an address by Dr. T. H. Haden at the morning session. Monday. Dr. Haden is a missionary to Japan and dean of the Kwansei Gakuin at Kobe. He was introduced by Oliver J. Sands, following a brief address of welcome by the Rev. Beverley D. Tucker, D. D., rector of St. Paul's.

"There was never a time when missionaries were more needed in Japan than now," the Rt. Rev. H. St. George

Tucker, D. D., Bishop of the Diocese of Virginia, declared in a brief address following Dr. Haden's speech, in which he urged the continued support of the Christian Churches in Japan.

A resolutions committee was appointed by Oliver J. Sands as follows: Jesse F. Wood, chairman; J. T. Kernodle, Perry Seay, G. Braxton Valentine, J. H. Meek, L. W. Hoffman and D. K. Kellog.

Dinner was served to the committeemen, ministers, church officers and other delegates to the convention Monday night in St. Mark's Church and the evening session opened in the First Baptist Church at 7:45 o'clock. The Rev. Sparks W. Melton, D. D., pastor of the Free Mason Street Baptist Church, Norfolk, and Dr. Zwemer spoke on the theme, "Laymen Wanted." "Modern Missions and the World Brotherhood" was Dr. Melton's topic and Dr. Zwemer spoke on "The World Mission of Christ."

The five principles on which the program of Christ depends, Dr. Zwemer said, are world vision, a fierce loyalty to Christ; a love that will not let go; a dauntless faith, and a sacrificial life. He gave instances from the mission field to illustrate these principles.

Addressing the second-day session at St. Paul's Church, William Knowles Cooper, prominent Washington banker, told of the origin of the movement which was started a few years ago, when a few of the men of his city, who were deeply interested in the problems of missions, determined to go to several foreign countries in order to make observations of conditions then prevailing.

These earnest men, Mr. Cooper said, on their return, felt convinced that money for the missionary cause would be freely given if the leading laymen in America could be fully acquainted with the changes that had taken place in many foreign countries, and with the opportunity that was awaiting. From this nucleus was developed the idea of the "laymen's missionary movement."

The speaker went on to explain that the interest in the missionary movement was to be made effective by "education, organization and stimulation."

Following the address of Mr. Cooper, the convention was addressed by Frederick J. Michel, national secretary of the laymen's missionary movement, who spoke in the place of Dr. Carver, who had been detained in Louisville.

The extensive church building going on in the country was one of the reasons assigned by Mr. Michel for the lack of support given missionary work by the Church and a lack of adequate education as another.

Educational work in Japan was the subject of an address by the Rev. T. H. Haden, D. D., at the close of the morning session. The great improvement in the condition of Japanese women since the beginning of the Christian missionary and educational program was pointed out by Dr. Haden, who said, "We have taken the inferiority complex out of the Japanese women." High school education for girls in Japan is the direct result of the educational work of the church, he declared.

The example set by the Christians in this country will be responsible for the success or failure of the work in the mission field, the Rt. Rev. H. St. George Tucker declared in an address on "Prayer and Missions" before the afternoon session of the convention. Mission work needs prayer behind it and can never succeed in a religious way without it, he said, and urged the support of the Church with regular and concentrated prayer for the missionary efforts.

The Rev. Charles F. McAllister, D. D., rector of St. Michael's and All Angels' Church, Baltimore, delivered the closing address before the afternoon meeting. He was introduced to the convention by Mr. Mickel, who presided at Monday's sessions, as the pastor of the largest church of the Episcopal Communion South of New York, and spoke on "The Price of the Kingdom."

Stanley High, world traveler, journalist and editor of the Christian Herald, and Habib Yusufgi, a native of India, now a student at Princeton University, addressed the closing session of the convention, at which Perry Seay of Richmond presided.

Speaking on the subject, "An Adequate Christ," Mr. High declared that the Church will never rediscover its early missionary dynamics until it gets back on its old ground of prayer and consecration. He called himself "a converted modernist."

Mr. Yusufgi spoke on the subject, "From Mohammed to Christ," telling of his experiences as a converted Mohammedan, and Oliver J. Sands, general chairman of the convention committee, spoke briefly on the purpose of the convention and called for a meeting of the convention committee to be held at the close of the session.

The auditorium of the church was crowded the last night and the galleries well filled. The sessions at St. Paul's Church, morning and afternoon, were also well attended.

A permanent committee from the various churches of the city to arrange for meetings of the laymen in the interest of the missionary work, was provided for in a resolution, which was adopted unanimously by the convention. A vote of thanks to the speakers, officers, committees and others who have worked for the success of the convention was incorporated in the paper as were other recommendations in regard to the missionary movement.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Services at St. Paul's.

Mid-Day Lent Services at St. Paul's Church, Baltimore, the Rev. Arthur B. Kinsolving, D. D., Rector, are being held this year as usual, beginning promptly at 12:20 P. M. and ending promptly at 12:50 P. M.

The preachers are as follows:

Ash Wednesday, March 5: Rt. Rev. Edward T. Helfenstein, D. D.

Thursday, March 6: Rev. William A. McClenthen, D. D.

Friday, March 7: Rev. Robert S. Chalmers.

Monday, March 10 to Wednesday, March 12: Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia.

Thursday, March 13: Rev. Philip J. Jensen.

Friday, March 14: Rev. Charles E. McAllister.

Monday, March 17 to Friday, March 21: Rev. Bernard Iddings Bell, D. D., S. T. D., Warden St. Stephen's College.

Monday, March 24: Rev. Walter O. Kinsolving, Summit, N. J.

Tuesday, March 25 to Friday, March 28: Rev. George Craig Stewart, D. D., L. H. D., Evanston, Ill.

Monday, March 31 to Wednesday, April 2: Rev. Arthur Lee Kinsolving, Amherst, Mass.

Thursday, April 3: Rev. Robert Johnston, D. C. L., D. D., Washington, D. C.

Friday, April 4: Rev. Horace W. B. Donegan.

Monday, April 7 to Friday, April 11: Rt. Rev. Charles Fiske, D. D., S. T. D., LL. D., L. H. D., Bishop of Central New York.

Monday, April 14 to Thursday, April 17: Rev. Shirley C. Hughson, O. H. C., West Park, N. Y.

Good Friday, April 18: 12 to 3, the Rector, Three Hours' Commemoration of Our Lord's Passion.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Service to Promote Fellowship Between Races.

A unique service to create fellowship between races was the joint musical vesper held at the Protestant Episcopal Church of the Heavenly Rest, New York City, at 4:30 o'clock, the afternoon of Sunday, March 9, when, at the invitation of the rector, the Rev. Dr. Henry Darlington, the colored congregation of the Church of the Crucifixion with their rector, the Rev. Jedediah Edmead, joined with the Heavenly Rest membership in worship. At this time, the Schubert Glee Club of Colored Singers gave a program of spirituals, and Hugh Porter, organist at the Church of the Heavenly Rest, was at the organ. Only the processional and recessional were sung by the Heavenly Rest choir under the direction of J. Morris Helfenstein, Choirmaster. Among the numbers sung by the colored glee club were Manr Fisher's tune, "Chorale, Lead Us, O Father"; "Go Down Moses," arranged by Burleigh Brewer; "Swing Low, Sweet Chariot," arranged by Fischer, and "Listen to the Lambs," by Dett.

The Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York and former rector of this church, delivered the address in the absence of the rector himself, who was scheduled to preach at St. Paul's Chapel, Columbia University.

The offering received at this time will be devoted to the philanthropic activities of the visiting colored church.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop

My Eleven Years.

March 1, 1919—March 1, 1930
The Rev. William Porkess, D. D.
Rector of St. Stephen's Episcopal Church
Wilkinsburg, Pennsylvania

The "sufficiency" of God has been the steady impetus of the parish's leadership.

"Efficiency" has been valued, abundantly used, but never given the place of mastery.

Parishioners—men and women—who have always kept the "horse before the cart"—worship prefacing work—spirituality being the source of all activity.

The services of the church maintained at all times of the year alike, and with continued emphasis on the significance of the Holy Communion.

The Church School placed upon a firm educational basis, graded throughout, and much care and effort in selecting and sustaining teachers for every class. A weekly single envelope used by all pupils, with a fifty-fifty distribution for current expenses and missions.

A clear and frank continued teaching on the Christian use of money, advocating the Scriptural standard of "'tithing" as a minimum, and meeting with growing and most encouraging response.

An absolute transformation in the parish's attitude to missions, resulting in the adoption and continued use of a plan that has received special recognition by the National Church; this plan consisting of the use of a weekly single envelope, 75 per cent of the contents designated to current expenses and 25 per cent to missions. Also the same proportion of the ordinary loose offering at the Sunday services. So marked has the success been that the parish's missionary quota for 1929 was exceeded by several hundred dollars in response.

All Saints' Days and Holy Days marked by celebrations of the Holy Communion.

A fine and most useful choir room erected and paid for, adjoining the Church proper.

A large debt on the Church property, that had long been a heavy burden, wiped out, and the church consecrated at a glorious service when the mortgage papers were burned.

The installing of an exquisite memorial lighted Cross and a new lighting system.

Five more artistic memorial stained glass windows now gracing the sanctuary.

A four-page Sunday parish bulletin, that seeks to be informational, inspirational and educational, presenting Christian teaching and church interests in their fullness.

A recognition and encouragement of social contacts among parishioners, as a natural part of the Church's life, but never knowingly as a "bait" to "catch".

The gift of a new stone rectory, by a few generous souls of the parish, and also the pledging, by the many, for the erection of a new stone parish house, both buildings now in the hands of the architect.

Four men ordained to the ministry of the Episcopal Church, and a fifth now in the seminary preparing for ordination.

One of our young men, admitted to the lay order of Saint Barnabas, who has dedicated his whole life to service among sick men, and also to lay missionary work as God shall direct.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Lenten Services.

Owing to alterations in progress within the Brown Theatre, for several years generously housing the noon-day services in Louisville, Christ Church Cathedral has been found the most available place for that purpose during the present season, and thus far with reasonable maintenance of attendance. The opening services, with Bishop Woodcock as preacher, filled the building to its capacity. The respective speakers of the succeeding weeks are also heard on Wednesday evening at the Cathedral; and Thursday at St. Andrew's, the Rev. J. S. Douglas, rector, preceded by the weekly dinner served, on that evening, by the women of the parish.

The Woman's Auxiliary is holding its weekly united meeting for women throughout the diocese each Friday afternoon, preceding the united service held in the various parishes, successively, when the noon-day speaker is again the preacher.

"Christian Crusade."

During the last week of February, St. Peter's Church, Louisville, conducted a successful and interesting "Christian Crusade", under the leadership of the Rev. H. Campbell Dixon, Diocesan Executive Secretary. The interest and enthusiasm of the children was especially enlisted, while the men and women have organized a "Sunshine" Club, shedding its rays of hope and energy on plans for the days to come. Despite the absence of a regular rector, the Sunday services are unfailingly maintained under the faithful leadership of devoted lay-readers.

Following the Crusade, Mr. Dixon carried his labors to several important points in the diocese at present unshepherded, arousing new interest in each parish and mission, and affording comfort and help to many through the Church's ministry.

St. Stephen's Parish, Louisville, is losing its rector, the Rev. Richard I. Brown, who, after three years of service in this finely organized parish, has accepted a call to Fairhope, Alabama.

Grace Church, Louisville, the Rev. A. H. Austin, rector, mourns the loss of its faithful Junior Warden, and the diocese a loyal layman, in the sudden death of Mr. E. J. Heimerdinger; in apparent health and vigor at the eucharist on Sunday, he entered Paradise before the following morning.

Emmanuel Mission of St. Andrew's Church, is rejoicing over the promise of a new minister-in-charge, after long and patient waiting, following the illness of its beloved pastor, the Rev. Howard Gibbon. During the present month, the Rev. G. Levin Ferguson, late of Waupaca, Wisconsin, will arrive and begin his combined duties in the care of the Mission and Assistant of St. Andrew's.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Miss Lambright Visits Diocese.

Miss Clarice Lambright, Associate Secretary of the National Commission on Young People's Work, and Field Worker of the Diocese of Western New York, visited the Diocese of Florida during the month of February in the interest of the Young People's Service League and the Student Work at the Florida State College for Women.

During the first week of her visit, Miss Lambright made Jacksonville her headquarters. She held separate meetings with each one of the seven Leagues of the city and vicinity; she spoke to the Jacksonville Clericus, and also to a joint meeting of the Counsellors of the city Leagues and she was the chief speaker at a Young People's Service and a Young People's banquet, both of which were held in the Church of the Good Shepherd.

During the second week of her visit, Miss Lambright held a College Mission in Tallahassee. This Mission was planned by Miss Hope Baskette, the Student Worker of the two Florida Dioceses. In St. John's Church on the closing Sunday of the Mission, Bishop Juhan preached and confirmed a class.

Seldom has a Church worker brought such real and lasting help as has Miss Lambright and Bishop Juhan and the Diocese of Florida will long feel gratitude to her and to the Bishop of Western New York for this visit.

The Bishop of Florida will be the special speaker among the students of the University of the South, March 9-11.

The Rev. Herbert A. Donavan Gives Ringing Challenge.

On Sunday, February 23, St. John's Parish, Jacksonville, was fortunate in having as its preacher at the eleven o'clock service, the Rev. Herbert A. Donovan, of the Liberian Mission field. The Rev. Mr. Donovan is in this country on furlough, after seven years' service in Africa; he was passing through Jacksonville after a visit to South Florida, and consented to tell of the Church's work in this, her oldest mission field, at the request of the rector of St. John's, the Rev. Newton Middleton.

Seldom has such a ringing challenge been heard from St. John's pulpit. Would that all of the Church's missionaries had the power of allowing the Church at home to so enter into their experiences and to share with them the vision of opportunity and the consecration of service as was presented by this young man. If this were the case, our people would awake to the world call for Christ more fully, the call would be met with men and money and the missionary enterprise of the Chudch would be a truly vital and compelling force throughout the world.

May God give this power and this spirit to many more of His workers.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

A Fine Diocesan Young People's Conference.

On the evening of Friday, February 28, and the morning of Saturday, March 1, a conference of the young people of the diocese was held in St. John's Church and Parish House, Roanoke. In addition to Christ Church, St. John's and St. Peter's in Roanoke, and St. Paul's Church in Salem, all of which were largely represented, seventy-nine persons were present, coming from seventeen other churches in various parts of the diocese. The conference, though brief was a most interesting and successful one and will probably result in the founding of a diocesan organization of young people in the near future. While there are young people's societies in many of the parishes in Southwestern Virginia, they are functioning simply as independent units rather than as branches of a central body, representing the diocese as a whole.

The conference opened Friday evening with supper in the parish house of St. John's, at which more than two hundred were present. This was followed by a brief introductory address by the Bishop Jett, who expressed deep interest in the work of the younger members of the Church and his joy at their assembling in so large a gathering as this.

The "key speaker" of the evening was the Rev. Philip Jensen of St. Thomas' Parish Owings Mills, in Green Spring Valley, near Baltimore, Maryland. Mr. Jensen took as his subject, "The Quest of the Best", and made a most inspiring address. Then, after a "fellowship hour" of games and recreation in the gymnasium, the Young People's Service League of Christ Church, Roanoke, gave a beautiful presentation of the pageant, "Our Risen Lord."

On Saturday morning at eight o'clock, Bishop Jett celebrated the Holy Communion, being assisted by the Rev. Messrs. Alfred R. Berkeley of St. John's Church and Taylor Willis of Christ Church.

Breakfast was then served in the parish house.

At the opening of the morning conference, Bishop Jett, in compliance with a special request, spoke briefly on the school, which the diocese is about to establish in Wise County.

Mr. John M. Garrison, the Diocesan

(Continued on page 22.)

Family Department

MARCH.

1. Saturday.
2. Quinuagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday, Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

COLLECT FOR THE SECOND SUNDAY IN LENT.

Almighty God, Who seest that we have no power of ourselves to help ourselves: keep us both outwardly in our bodies and inwardly in our souls that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

THE GATE OF PRAYER.

My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellow men are not far off and forgotten,
But close the strangely dear.
Those whom I love
Have a mystic value.
They shine as if a light were glowing within them.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.

—Walter Rauschenbusch.

The New Testament.

Here we find three very interesting Greek words bearing the idea of atonement.

One of these is lutrott, translated redeem or given as a ransom, the idea being the regaining of something that has been forbidden by one's offense by the paying of a required ransom price We find the Hebrew kaphar, make atonement, thus translated Ex. 21:30. If a man's vicious ox killed a person, we read. "If there be laid on him a ransome, then he shall give for the redemption of his life whatsoever is laid upon him." In the case of the sinner, it is eternal life that he has forfeited by sin. ("The soul that sinneth, it shall die.") But he regains it by the death of Christ, which is the ransom price in lieu of the sinner's eternal death. Paul speaks of Jesus Christ, "in whom we have our redemption, through His blood". "Knowing that we were redeemed," says Peter, "not with corruptible things . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." And we need ask no other but the Saviour Himself why He died. He says it was "to give His life a ransom for many."

Another of these words is katallasso. The A. V. translates it, Romans 5:11, atonement; but the R. V., reconciliation, which is the usual translation of the A. V. also. It does not matter, for the two words bear the same idea. The point we wish to note is that this reconciliation or atonement is accomplished by the death of Christ. "For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

Our third word is hilaskomai. And this is the word generally used by the Septuagint in translating the Hebrew kaphar, or make atonement, into the Greek. The Septuagint version is the translation of the Old Testament from the Hebrew into the Greek some two centuries B. C. and getting its title from the fact that some seventy translators were engaged in the work. The Greek had become more and more the language in common use, which fact was part of God's wonderful preparation for the rapid propagation of the Gospel. We say hilaskomai is the Greek word used generally by the Septuagint to translate the Hebrew word kaphar or make atonement. How is hilaskomai rendered in our English version? It is rendered propitiation, or make propiation, which means to appease, pacify, gain the favor of one, who has been offended, and so to become reconciled to or at one with him. Who is the sinner's propitiation or who has made propitiation for him? Jesus Christ, "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Paul speaks of Christ Jesus, "whom God set forth to be a propitiation, through faith, in His blood." And, says John, "He is the propitiation for our sins; and not for ours only, but also for the whole world."

It is at least beautifully suggestive that in Hebrews 9:5 a derivative of the Greek word for propitiation is translated mercy seat. Christ is our propitiation; Christ is our mercy seat. He is the covering of our sins, removing them from between us and God and thus reconciling us to Him or making us at-one with Him. Christ is the place of meeting between God and the sinner, where God will receive and forgive and be at-one with him. "I am the way," said the Saviour Himself; "no one cometh unto the Father, but by Me."

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, . . . let us draw near with a true heart in fulness of faith."
—Presbyterian of the South.

For The Southern Churchman.

"The Mouth of the Lions."

Beatrice Curl.

The teacher was trying to impress on the minds of her scholars, the wonderful way in which God protected Daniel. Each of the scholars were asked what they would have done if they had been in Daniel's place. There was no answer for a long time. "I'd have been afraid that they wouldn't have stayed shut," a little girlie confessed.

The answer had showed plainly what the trouble is, when we have not sufficient faith in God. The little girl had spoken a great truth. We are afraid to stand fast to our ideals, not because we think that they are wrong and that we are foolish to stand by them, but simply because we are afraid that the lion's mouths will not stay shut.

There are many kinds of lions stalking around, and the hardest of them all is the taunt and sneer of others. They will taunt you because you wish to stand by your ideals of what is right, and they will sneer a great deal more if you throw those ideals away. They will not only taunt you, but the other members of the class as well.

The entire Sunday School will suffer because one was afraid the lion's mouths would not stay shut. Never fear, stick to your ideals of honor, and the lion's mouths will remain closed, even if they do a pile of growling beforehand.

For the Southern Churchman.

PRAYER.

An Indian Legend.

David W. Cade.

At a great forge in the fire fields toiled Manitou,
Moulded a round earth joining purpose and might.
Closed it within a shell of shining sky-blue,
Then spun it far down the hollows of night.

Lighted the sun, a fierce flaming war-fire,
Hammered the moon: a pale light for the dead.
Sprinkled like lanterns the train of the polestar
Rightward of sunsets blazing furnace-red.

Men came through the forest crying sorely for sleep,
Forgetting; never knowing their starting or whence
Came rain and great thunder shaking the near deep
Arose Terrors black face with terrible menace.

Swept the legioned wind with thundering hoofbeats,
Wild horses bearing riders shadowy in dun,
Swirling clouds that were as smothering death sheets
That wrapped fathoms deep the bright sun.

In the throne room of the white halls of heaven,
Manitou heard a cry from the people in fright.
And straightway the dark clouds were riven
And a rainbow flashed through the night.

What If He Had Not Come?

There are "ifs" that startle us. Think of what would have happened if, in any of the great crises of the world, "things had gone the other way." Inneed an American editor wrote a fascinating book on "The Ifs of History", in which he dealt with some tremendous moments when the fate of nations and sometimes of civilization itself hung upon a certain decision or action, and projected his fancy into the realm of the Might-Have Been with the question, "What would have happened if the scales had turned the other way?" What if Aristides had won the Ethenian election over Themistocles? What if the Moors had won the battle of

Tours? What if Columbus had kept a straight course westward? What if Elizabeth had left an heir to the British throne? What if the Spanish Armada had sailed at the date first appointed? What if Washington had become a midshipman in the British navy, as in his boyhood he passionately desired to be? What if Abraham Lincoln's father had migrated southward, as he come near to doing, instead of northward? What if the Confederate army had marched upon Washington immediately after the first battle of Bull Run? What if the Southern States had bought the East India Company's fleet as they originally intended to do? What do you suppose would have happened if in any of these cases there had occurred the alternative event? Imagine how any one of these alternatives would have affected every one of us today.

But here is the most startling "if" of all—what if He had not come? It is not a wild hypotheses. It is presented to us by Jesus Himself when speaking of the sin of the Pharisees and Sadducees who rejected Him and persecuted Him—"If I had not come."

No Christ? Then no angels' song of peace. Jesus was born into a world of strife. And there has been much of strife since. And yet "the only thing that holds humanity together, the only dream of a united world, a brotherhood of man—the only dream of such a possibility all turns upon Christ, and without Him the dream would be gone."

No Christ? Then no star in the east, no holy Babe in Bethlehem, no beautiful story of Galilee. No Christ? Then no New Testament. No words of life like John 3:16. No messages of love like "Come unto me, all ye that labor and are heavy laden." No syllables of comfort like "Let not your heart be troubled. In my Father's house are many mansions. Where I am there ye may be also." No Paul to say, "For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." No apostle to cry, "Unto Him that loved us and loosed us from our sins by His own blood, and has made us kings and priests unto God and His Father."

No Christ? Then no Christmas in the calendar of the world, no Christmas bells awakening echoes of pity and tenderness and unselfishness in the hearts of men. No Christ? Then no Christian churches calling men from the depths to the higher things of life. No Christ? Then no Christian homes radiating kindliness and love. Jean Paul Richter pictures the meaning of all that in his dream of the children coming into the church and sobbing out their sorrow because there is no Christ and no Christmas and all alike are orphans.

If He had not come what kind of a world would this be? It would be the kind of world to which Christ came—a world without heart. It is difficult to set oneself back into the years before He came and picture the darkness and the gloom that had settled down upon the world.

On that hard pagan world disgust
  And secret loathing fell;
Deep weariness and sated lust
  Made human life a hell.
In his cool hall, with haggard eyes,
  The Roman noble lay;
He drove abroad in furious guise
  Along the Appian Way;
He made a feast, drunk fierce and fast,
  And crowned his hair with flowers—
No easier nor quicker passed
  The impracticable hours.

In Christ's day children in the Roman world were a Father's chattles and often less esteemed than his cattle. It was within the right of a father to decide whether a new-born infant should live or die. The child was laid at his feet. If he "took it up"—that was the legal phrase—the child lived. If he let it lie, the child might be thrown out to die of exposure or to be devoured by dogs or wild beasts.

When Christ came woman was little more than a toy. When the civilizations of Greece and Rome were at their most dazzling periods women were little esteemed. They were considered to be inferior beings. Husbands could dismiss and divorce their wives at will. If Christ had not come there would have been no rights of the woman or the child.

In Christ's day few cared for the poor or lifted hands of help for the orphaned or the sick. No Christ? Then no hospitals for the sick, no orphanages for the children, no asylums for the insane, no homes for the aged. It would still be a heartless world.

If he had not come it would be a world without hope. No Christ? Then no heavenly hope. And "if in this life only we have hope, we are of all men most miserable." Christmas day has been well called "the birthday of hope." "Man is born to trouble as the sparks fly upward." No man can escape. "Genius has sought out many inventions, discovered many secrets, but genius has never built a roof nor a door that can shut out trouble."

Soon or late death robs us of our loved ones. Old Mortality in Sir Walter Scott's story went through the graveyards chiselling out into clearer letters the inscriptions on the tomb-stones which were being dimmed by time and weather. But if there were no Christ we should have to chisel out the words of hope and comfort that are written there, which tell of little children being gathered into the arms of the Saviour, and the prospect of meeting again those loved long since and lost awhile, and the lines which speak of the resurrection of Jesus. No Christ? Then no hope in looking out into the beyond—nothing but black, starless night.

The pagan idea of death is a hooded figure, black, forbidding, who sits yonder at the turn of the way, waiting for each one of us we know not when nor where. Christ altered the aspect of death. He changed the hooded horror into an angel of deliverance. He changed the graveway into a gateway. He put a door in the wall of silence. He changed the departure into an arrival. He changed the "good-bye" into a "good-morning."

Think of sorrow without Christ. An artist once drew a picture of a wintry twilight—the trees heavily laden with snow, and a dreary, dark house, desolate in the midst of the storm. It was a sad picture. Then with a quick stroke of yellow crayon he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The coming of Christ was just such a light in a dark world.

And then if he had not come it would be a world without help. No Christ? Then no redeemer. The inner history of the Church of Christ is just the story of the redemption of men from the bondage of sin. Do you want to see a miracle? Let me light a match. Is not that a miracle? I take a dead stick and by a touch transform it into a living, flaming, illuminating candle of the Lord. That sort of things has happened every day during these nineteen centuries. Christ quickens the dead. He sets them free from the law of sin and death, and sends them out to be living lamps, that help to brighten the world.

No Christ and no cross of redeeming love? Then no songs like "Rock of Ages cleft for me." "There is a fountain filled with blood," "My faith looks up to thee, thou Lamb of Calvary." No Christ? Then no other refuge to cling to, no other hope for a world gone astray. It would mean a lost world, without heart, without hope, without help.

There is a strange old legend of a world that grew colorless in a single night. The clouds became lifeless vapors. The waves turned pale and motionless. Light fled from the diamond and beauty from every gem. Those who dwell in the world were saddened and bewildered by the change, and never ceased to mourn for the beautiful tints of flowers and grasses and vanished hues of sunrise and sunset. All nature was in mourning and wore a leaden-colored robe. Nevermore should jewels sparkle nor dewdrops glisten like silver in the morning light. Nevermore should there be a rainbow on the cloud. The expanse of lake or ocean should nevermore reflect a heaven of blue. The world had passed into the darkness of night. The old legend is a parable. It is a picture of the world without Christ.

"If I had not come." Incredible and terrible thought! Then I open the gospels and turn to such words as these: "The Son of man is come to seek and to save that which is lost," "I am come that they might have life and have it abundantly," "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."

He did come. I hear the chiming of Christmas bells. He has come and, thanks be unto God, He is still here. "Lo, I am with you alway, even unto the end."

Joy to the world, the Lord has come,
  Let earth receive her King.
Let every heart prepare Him room
  And heaven and nature sing.

It is well that we date our calendar from the coming of Jesus to this world. God grant that many may date their spiritual calendar from this Christmas season, this so great and meaningful season, this season in which looking into the abyss of a world without Christ, we cry:

I could not do without Thee,
  O Saviour of the lost,
Whose precious blood redeemed me
  At such tremendous cost;
Thy righteousness, Thy pardon,
  Thy precious blood must be
My only hope and comfort,
  My glory and my plea.

—Rev. H. A. Patten, in Christian Index.

For the Southern Churchman.

REPENTANCE.

Ann W. Fox.

Out of the tumult;
  Out of the strife;
Out of the glare
  And glamor of life.
Out of the sorrow,
  The shadow and pain;
Out of the depths
  Into sunshine again.
The sunshine of God
  On hillside and tree;
On meadow and brook,
  On the righteous—on me.

"Music is the only art of earth we take to heaven."

For the Young People

THE FAITH OF CHRIST'S FREEMEN.

Our faith is not in dead saints' bones,
In altars of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men today, in street and mart;
The constant Friend who thinks and talks
With those who seek him with the heart.

We would not spurn the ancient lore,
The prophet's word or psalmist's prayer;
But lo! our Leader goes before,
Tomorrow's battles to prepare.

His Gospel calls for living men,
With singing blood and minds alert;
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

We serve no God whose work is done,
Who rests within His firmament:
Our God, His labors but begun,
Toils evermore, with power unspent.

God was and is and e'er shall be:
Christ lived and loved—and loves us still;
And man goes forward, proud and free,
God's present purpose to fulfill.

—Thomas Curtis Clark.

For The Southern Churchman.

How the Mexicans Catch Wild Ducks.

George Morgan Knight, Jr.

(A True Story.)

"Please, Grandpa," begged Milly Allen, his little granddaughter, "tell me just a short story tonight before Mama puts me to bed. Just a wee tiny one."

Old Captain Winters, smoking his pipe before the smoulding logs, that heated the old colonial home, puffed in silence a few moments while the child sat in his lap.

It was the time of evening that a story was generally told and he had most exhausted his supply, for Captain Winters had told a new one each night for ever so long. But the little grandchild must not be disappointed, yet he could not for the moment thing of a story.

Suddenly off in the distance was a sound. A call of the wild, he thought, but what could it be? And then as the sound grew nearer he recognized it. Now, it could be heard more distinctly and the hunk! hunk! hunk! he realized was the call of a flock of wild geese flying northward again for spring.

And then a story came to his mind.

"Here is a short one, Milly," he smiled at the little blue wistful eyed child anxiously looking up into his old face, "and it is about ducks."

"Oh, those darling fluffy ones that soon mama will have hatching?"

"Yes."

Taking several puffs on his pipe and listening once again for the echo of the passing geese, he began: "'Way down in Mexico on the Gulf, there live great quantities of wild fowl and the natives catch them to eat in a most peculiar way.

"Scouping out the inside of a pumpkin, like you do at Thanksgiving time to make a "jack o' lantern, they make two holes for eyes and in the bottom one for their head. Putting this over their head, the natives swim out among the wild ducks feeding on the water along the marshy coast land until the ducks get use to this thing and do not bother to look up or notice this yellow fruit.

"Then it is that the native hunter swimming amidst a flock of fat, feeding ducks quickly reaches up and pulls a duck by its feet under the water very silently. In this way they are able to get a great many without frightening the ducks.

"And that idea started the American hunters to thinking, and they now build duck blinds with decoy ducks floating outside the blinds that attract the wild ducks overhead and entice them into the gun range," he concluded, and began to draw on his pipe.

"Thank you lots, grandpa," Milly said, kissing him good-night as she saw her mother standing in the door with the lamp. "I'm 'ready for bed, mama."

Getting off her grandpa's lap, she went off to bed and planned the next morning to see if she could not make a head dress so she might help her father catch wild ducks like the Mexican natives did and he might be persuaded to take her along to try it out.

Three Little Mite Boxes.

I could begin in the old way which can never be improved: "Once upon a time," but if I do, I must add that it really happened a very short time ago. And the three children who are the real heroes and heroine of the story are going to Mission Band regularly—perhaps to the very Mission Band you attend. So I would advise you to look well around you and say to yourself, "If they are not in my Mission Band somebody like them ought to be and that somebody might be myself."

The three little mite boxes went to live in the home of three children. When the leader gave them and others out in the meeting, she said to all the children, "Bring back the boxes in the fall, and each of you try to have a dollar in it." But if she had said, "Fill it with gold", it would have seemed just as likely to these three children. They took them home with gladness, nevertheless, and placed them on a shelf in the kitchen, where they spent a great part of their time.

Now the father and mother were very poor. You know how many fairy stories begin this way. Really they did not have enough to give the children all the food they needed, and as tor their stockings and shoes, the toes would peep out of the holes in them long before it was time to have a new pair. The house was a pretty poor house, too, with the wind whistling through the cracks of it in the winter weather. But they were far from unhappy, remember. They were very jolly little souls, and although they never, never expected to have a cent to put in the three little mite boxes, they always woke up in the morning believing that something might happen.

Now, the first thing that did happen was quite magical, as you will hear. Somebody—and you knew it is much better not to know a fairy too well!—sent each of the children a small parcel of clothes, not new clothes, but good and warm, and most welcome. And when they opened them up, right in the middle was a five-cent piece and a bar of chocolate! Of course, if you have five cents every day and a bar of chocolate whenever you want—but I hope you don't!—then you can never know how wonderful this bundle was to these three. The smallest boy got his first, because, as he did not go to school, he was at home when it came. He bit a corner of the chocolate bar and danced around crying, "My mite box! My mite box!". His mother handed it to him and in went the five-cent-piece!

Presently Jessie came home. She is twelve, so she did not make quite so much noise when she found her five cents, but you would have been glad if you had seen the happy way she caught up the little mite box—and in went the five-cent-piece!

And then Bernard ran in from school, and it did not take him long, I can tell you, to tear open his bundle of clothes. He gave a shout of delight, and with a bound he was at the shelf, and the next moment—in went the five-cent-piece!

But really the best of the story is to come. You remember the teacher said a dollar. And although it was delightful to take up the little mite boxes and shake them to hear the rattle inside, that did not make the money grow.

Something would have to be done. The summer was already here and berry-picking time. Jessie had always worked hard at that season to help to support the family, but when she thought of the mite box she worked harder than ever and handed her mother twelve dollars.

"I will give you the tenth, Jessie," said her mother, and you can imagine what a happy girl she was when she shook the dollar in the little mite box that night!

Bernard thought over some plan for a time. His father, who was a farmer, took milk to a number of families in the neighborhood, and Bernard begged him to be allowed to help.

"You will have to get up at daylight," said his father, "but if you want to you can have a dollar." I need not tell you that Bernard's dollar, too, found its way into the little mite box.

As for dear little Tom, I am sure that you will be glad to hear that a friend heard how much he wanted to fill his mite box, and so she sent him a dollar! And in it went, too.

I wonder if you think that is the end of the story? Not a bit of it! It is really only the beginning. But I cannot tell you the rest. Wouldn't you love to know where these dollars went, by train or steamboat, far away to our own north country or far across the seas? Ask your mothers to tell you.—The Missionary Monthly.

For The Southern Churchman.

TRIOLET.

William Allen Ward.

A robber came one day
And stole away my sorrow;
His weapon was a lay—
A robber came one day—
A sparrow, lithe and gay,
Made me forget tomorrow!
A robber came one day,
And stole away my sorrow.

Why Mr. Horse and Mrs. Giraffe Are Enemies.

Long, long ago Mrs. Giraffe and Mr. Horse were fast friends. But Mr. Horse became so boastful about his fast running that Mrs. Giraffe grew weary of hearing his boast.

"I can run faster than any other animal," Mr. Horse told Mrs. Giraffe.

"You cannot run faster than I," challenged Mrs. Giraffe.

"Ho, ho, haw, haw," laughed Mr. Horse. "I can run much, much faster!"

At this Mrs. Giraffe became very, very angry and pulled out a long hair from Mr. Horse's mane and two from his tail and swallowed them, no easy feat, as they were several feet long.

"Well, friends," Mr. Camel spoke up, "suppose tomorrow at nine o'clock you run a race, and that will settle this argument."

"Very well," Mrs. Giraffe agreed, "we shall run a race, and we shall see what we shall see."

"I will win this race by several miles," Mr. Horse boasted.

At this remark Mrs. Giraffe sat back on a big rock and laughed till the tears ran down her long neck.

"Look here, old 'Spotted Face'," Mr. Horse scolded, "you laugh too soon."

The next morning at exactly nine o'clock Mr. Camel, Mrs. Giraffe, Mr. Horse and many of their friends met for the race.

When Mr. Camel said "Go!" Mr. Horse and Mrs. Giraffe started. They were both very swift. Mrs. Giraffe always gained, however, when they came to broken ground and rocks, as she could hop over these like a huge frog. When she was ahead she would turn her long neck and laugh and laugh and laugh at Mr. Horse.

This made Mr. Horse angry and he would run afster than ever.

Toward the end of the race there was much yelling and cheering for the two runners.

Faster, faster, faster they came! All the animals were wondering who would win.

They had almost reached their goal! The animals were pushing to get a good view of the best part of the race. Mr. Horse was running as fast as a horse ever ran since the world began, and Mrs. Giraffe was leaping as she had never leaped before.

They came faster, faster, faster! But my, my, my, neither one was ahead! They were side by side. The animals were very much worried.

"It will be a great disappointment to all of us," Mr. Camel said, "we want a winner."

Faster, faster, faster came Mr. Horse and Mrs. Giraffe! At last they reached the goal, but they were still side by side. Neither had won.

Mr. Camel was ready to call the race a tie when Mrs. Giraffe craned her long neck as far as she could and stuck out her long tongue.

Mrs. Giraffe's friends yelled and shouted with glee. Mrs. Giraffe had won.

But ever since then Mrs. Giraffe and Mr. Horse have been bitter enemies.—Pittsburgh Christian Advocate.

Be Yourself.

Vera Mason was a dear little girl with sweet, dainty ways. All the children were glad when she came to live with her grandmother in the big white house. Madge Brown thought that Vera was a beautiful child, and she wanted to be exactly like Vera. Some people thought that Madge was as sweet in her way as Vera was in hers, but Madge didn't think so.

One day the children recited poems that they had learned. Madge tried to say hers just like Vera, and it sounded so funny that the boys and girls laughed aloud.

Madge cried when she went home.

Mother stroked the smooth brown head while she told Madge an old, old story of a bird that despised his own gift of song and tried to sing the way another bird did. He only spoiled his voice and forgot his own song.

"God does not give all the birds and flowers the same colors. He makes the maple tree different from the elm and the pine, and each tree has its own place to fill. God knows that this world would be far less pleasant if all the trees and flowers and birds and girls looked exactly alike. Isn't it better to have Vera and Lois and Ruth and Madge, instead of just one kind of girl, like paper dolls that you cut a half dozen at a time?"—Mary S. Stover, in The Sunbeam.

THE PACKAGE OF SEEDS.

I paid a dime for a package of seeds
And the clerk tossed them out with a flip,
"We've got 'em assorted for every man's needs,"
He said with a smile on his lip,
"Pansies and popies and asters and peas!
Ten cents a package! and pick as you please!"

Now seeds are just dimes to the man in the store,
And the dimes are the things that he needs;
And I've been to buy them in seasons before,
But have thought of them merely as seeds;
But it flashed through my mind as I took them this time,
"You have purchased a miracle here for a dime!"

"You've a dime's worth of power which no man can create,
You've a dime's worth of life in your hand!
You've a dime's worth of mystery, destiny, fate,
Which the wisest cannot understand.
In this bright little package, now isn't it odd?
You've a dime's worth of something known only to God!"

These are seeds, but the plants and the blossoms are here
With their petals of various hues:
In these little pellets, so dry and so queer,
There is power which no chemist can fuse.
Here is one of God's miracles soon to unfold,
Thus for ten cents an ounce is Divinity sold!

—Edgar A. Guest.

Dicky Gets Lost.

Dicky is a handsome yellow canary who lives in a cage at Aunt Annie's house, where Allison visits every summer. Being a clever bird and very much petted he often gets into mischief and has learned a number of amusing tricks. One day he got lost. Yes, really lost. It was in the morning while he was out flying around the room when Aunt Annie was cleaning his cage. Twice they had not been able to find him. Once when he hid in Aunt Annie's work basket on a high shelf and discovered himself to them later by singing to greet a friend of Aunt Annie's whom he loved when she came in. The other time he had got out an open gap in the window screen and perched on a big King-of-the-Yellow dahlia where canary and flower were so like in color that it was only after he "tweed-ed" at them several times that they found him.

Now, both those times Aunt Annie and Allison had thought him lost and had done all the looking, but this time it was different. Dicky was somewhere he didn't like and looking for a way out. He couldn't find it, oh, dear!

Guess where it was? In the big Chinese vase on the bookcase. Wasn't that a funny place? Let me tell you how he happened to go there. In the first place the big Chinese vase was new and anything new interested Dicky. And, for another thing, it had a lump of sugar in the bottom. Yes, a lump of white sugar. He was perching on the rim and looking down when he saw it quite plainly. Aunt Annie had had some ladies in to tea the afternoon before. They had been walking around carrying their cups of tea and looking at some new water colors on the walls and some lady with sugar in her saucer must have dropped it when she was looking at the one over the bookcase.

"Sugar," thought Dicky. "Isn't that nice?" So he flew down into the big jar. How good it was! Usually he had sugar only on Sundays and he was fond of it. One day when Aunt Annie had laid his cube down while she got his cage ready he had flown over and eaten a good bit of it before she turned and found him. He pecked at this piece with his sharp little bill. But one can eat only so much of sweet things after all. Soon he had enough and wanted to fly out.

There he was though! He could not fly round and round. The neck of the jar was too narrow for outspread wings. Getting in was easy but getting out—he began to think he never would. He fluttered and beat his wings. He hopped up and down.

Aunt Annie came into the room with his eage and could not see him anywhere. "Dicky is gone again," said she. "Allison, come and help me find him."

"He's only playing hide-and-seek like he often does!" laughed Allison, looking around the room at the canary's perching places and then beginning to search among the books and behind the ornaments on the mantel where the little bird liked to go when he wished to keep out of sight.

But he wasn't playing after all. Where could he be? There simply wasn't a single other place to look, yet he had vanished. Then Allison stepped near and caught the beat of the tiny wings in the big jar and the muffled "cheep, cheep!" that told of a Dicky in trouble. He ran over and peeped in.

"I've found him!"

"He won't go there again," said Aunt Annie, smiling at the crest-fallen bird, "because this time the joke's on him."

Now, nearly all birds do not like being caught or held in the hand and Dicky didn't either, but this time he was very glad to see Allison's chubby fingers coming down inside the jar and he let himself be captured easily. A moment later he was out and had flown back to his cake, a sober and thankful bird.—Presbyterian.

Not Bothered by Heat.

"Whew!" puffed the fire, blazing and roaring up the chimney. "Again and again I have tried to burn this queer looking piece of cloth that Betty tossed in here over an hour ago."

"Why waste all that heat," said the queer looking cloth. "Heat does not bother me in the least. The hotter you get the more I enjoy it."

"Who are you and where did you come from?" cackled the fire, sinking to a soft glow. "I thought you were a piece of cloth."

"My name is asbestos, I really am a mineral, for I was found in the earth and must be mined or dug out much as stone is quarried."

"You certainly do not look like you had been dug out of earth," snapped the fire, "and you are the first thing I have ever seen that would not burn when my hot blaze was upon them."

"No, I will not burn," said the asbestos, "neither will I rust, nor decay, as so many minerals do, as you can readily see that I am very valuable. Especially against heat of all kinds.

"Were you always like you are now?" queried the fire.

"No, when I was first found I was quite heavy; but I contained a fibre as soft and delicate as thistledown."

"Well," blazed the fire. "How did you get this way?"

"I was first placed in what is known as a 'chaser.' This crushed me, separating the rocky, crystalline part, leaving a mass of snowy-white stuff that is sometimes called 'mineral wool'."

"Then what?" snapped the fire when the asbestos paused.

"Then I was put through a process known as winnowing. A strong blast of air separated and blew away the bits of rock which were still clinging to the soft wool. Another current of air gently raised the fibres which settled according to texture and weight, so that the finer ones were left on top. Next a machine straightens the fibres and lays them parallel. These fibres are next spun into a sort of yarn providing they are to be used for asbestos cloth."

"Ho! are you good for more than one particular thing!" roared the fire.

"Oh, yes," answered the asbestos. "There are many uses for my cloth. People use me for protecting their fine tables from hot dishes. In large theatres the heavy curtains are made of asbestos to protect the people from your hot flames. For as you have found out by now, heat does not bother me in the least."

The fire blazed and crackled loudly.

"Some of my cheaper grades of cloth are made up into fibre-board," continued the cloth. "This is used for roofs, for inner floors, and for walls. Another protection against your flames. Then I am used for wrapping furnace pipes to preserve your heat. When I am wrapped around these pipes your warm breath cannot escape so easily.

SCHEDULE FOR DR. GLAZEBROOK IN THE DIOCESE OF ATLANTA, GEORGIA

March 2, 1930—Arrived Atlanta from New Orleans at 7:00 A. M.

March 2, 1930—11:00 A. M., Holy Trinity, Decatur, Ga. (Owing to the presence of Bishop Rowe, no further appointments made for the day).

March 3, 1930—Men's supper meeting, St. Phillips Cathedral, 6:30 P. M.

March 4, 1930—Church of Our Saviour, 8:00 P. M. Atlanta, Ga.

March 5, 1930—Christ Church, Macon, Ga., 8:00 P. M.

March 6, 1930—St. Paul's Church, Macon, Ga.

March 7, 1930—St. George's Church, Griffin, Ga.

March 8, 1930— St. George's Church, Marrietta, Ga., 8:00 P. M.

March 9, 1930—St. John's Church, College Park, Ga., 11:00 A. M.

March 9, 1930—Holy Comforter Church, 8:00 P. M.

March 10, 1930—Church of Incarnation, 8:00 P. M., (Atlanta).

March 11, 1930—Trinity Church, Columbus, Ga.

March 12, 1930—A. T. O. Banquet, Athletic Club, Atlanta, Ga., 7:00 P. M.

March 13, 1930— — — — Greensboro, Ga., 8:00 P. M.

March 14, 1930—11:00 A. M., St. Luke's Church Atlanta, Woman's Meeting.

March 14, 1930—8:00 P. M., Epiphany Church, Atlanta, Ga.

March 15, 1930—Fifteenth Anniversary A. T. O. Mercer University, Macon, Ga.

March, 16, 1930—9:30 A. M., St, Phillip's Sunday School, Atlanta, Ga.

March 16, 1930—10:00 A. M., St. Phillip's Bible Class, Atlanta, Ga.

March 16, 1930—11:00 A. M., St. Phillip's Cathedral, Atlanta, Ga.

March 16, 1930—5:00 P. M., Special Services St. Luke's Church, Atlanta, Ga..

March 16, 1930—6:30 P. M., Men's Meeting, All Saints Church, Atlanta, Ga.

Most cordially yours,
L. W. GLAZEBROOK.

5218 Happy People Give up Their Secret

JUST suppose you could get 5000 joyously happy people together in one big hall and could ask them what made them all so full of pep. Suppose, strangely enough, that all of them had discovered the same way to be happy. You would feel that here, if anywhere in the world, was the secret of how to get joy out of life.

This is just what has happened during the last few weeks. We knew there were millions of people who had found the secret of happiness in the same way, and we asked them in one or two small announcements in the magazines and newspapers to tell us their story. Letters came to us from practically all over the globe.

All of them said "The secret of happiness is health."

How to get this health? The way that all of these people had discovered was not some magic medicine, not some powerful drug, not some difficult course of training—but only a simple, harmless, natural method. It was to keep the body internally clean, sweeping its natural poisons away each day, regularly as clock work—by the use of Nujol.

These people had made a great discovery. They had found out that Nujol contains no drugs; that it is as tasteless and colorless as pure water; pleasant to take and forms no habit; that it cannot hurt you, no matter how much you take; that it is non-fattening; not absorbed by the body; that it is only the internal lubrication your body needs, just like any other machine.



They have found the way to Buoyant, Zestful Health, and the Joy that goes with it

It sounds like a fairy tale, doesn't it, to be well and happy so easily? Well, all you need to do to find out if these people have made a real discovery is to get a bottle of Nujol today at any drug store and take it for two weeks. It costs but a few cents and it makes you feel like a million dollars. The sure way to happiness is through *health*.



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Firemen have suits made of my cloth—even aprons are made of me—for people that handle explosive chemicals."

"Say, you are wonderful!" crackled the fire. "What else are you good for?"

"I am used in making shoe soles," answered the asbestos proudly. "And also for an automobile break. I am also mixed with cement for use in safes, filing-cabinets, and booths for moving-picture machines."

"Funny I have never seen any of your remarkable cloth before," blazed the fire.

"Man has known me for a long time," answered the asbestos. "The Greeks probably knew about me long ago, as my name comes from one of their words meaning unburnable."

"Well, you may be a good thing for human beings," snapped the fire, "but it makes me hot when I cannot burn things that are thrown into my blaze," and it roared up the chimney, but the asbestos lay just as it had been thrown there, cool and unscorched.—The Presbyterian.

Disciples in Truth.

A great artist was once wandering in the mountains of Switzerland when some officials met him and demanded a passport. "I do not have it with me," he replied, "but my name is Dore." "Prove it, if you are," replied the officers, knowing who Dore was, but not believing that this was he. Taking a piece of paper, the artist hastily sketched a group of peasants who were standing near and did it with such grace and skill that the officials exclaimed, "Enough, you are Dore!"

We must prove that we are followers of the Master by the love, the grace, the beauty, the holiness of our life.—J. R. Miller, in The Glory of the Commonplace.

TO BREAK A HABIT.

"How shall I a habit break?
As you did that habit make.
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist,
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand;
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.

—Selected.

"They on the heights are not the souls
Who never erred nor went astray;
Who trod unswerving toward their goals
Along a smooth, rose-bordered way.
Nay—those who stand, where first comes dawn,
Are those who stumbled but went on."

Not for the eyes of men
May this day's work be done,
But unto Thee, O God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

—Thomas Curtis Clark.

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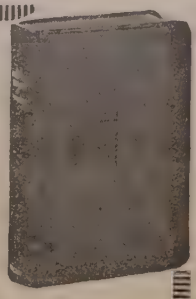
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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A PRIEST, AT PRESENT TEACHING, desires locum tenancy for August. Moderate Churchman. Highest recommendations. Address Rev. F. Ruge, Salem, West Virginia.

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WANTED: BY AN ELDERLY LADY, A position for the summer months as assistant in a tearoom, or companion. Will travel. References exchanged. Address Mrs. C. H. Read, Stuart Hall, Staunton, Va.

HELP WANTED.

WANTED: HOUSEMOTHER FOR GIRLS' Lodge. Address Girls' Friendly Society in Maryland, 417 N. Charles Street, Baltimore, Md.

Deaths

SHACKELFORD: MRS. DORA SAMPSON SHACKELFORD died March 3, 1930, aged seventy-eight years, at her home, Cismont, Va. Mrs. Shackelford was the widow of the late Dr. Robert Baylor Shackelford. She was a sincere Christian, a devoted mother and a faithful friend.

"She hath done what se could."

M.

VIRGINIA FAULKNER FULLER DuSHAME.

Called into the Nearer Presence of God February 22, 1930, elder daughter of Mr. and Mrs. H. Douglas Fuller, Winchester, Virginia. Born February 8, 1890. Sister of Mrs. George Smith, and mother of Douglas Fuller DuShame.

For many years choir leader and soloist of Christ Church, Winchester; a lifetime communicant, faithful and devoted. A host of friends in this world, she has entered into the joy of her Lord in the world to come. She endured suffering as a good soldier of the Cross, and her sunny disposition and loveliness onf character were but intensified and made more glorious in her latter days of pain. Believing, she lived; believing, she died.

"Faithful unto death, she has her Crown of Life."

MRS. ANNA MACON CLARKE.

MRS. ANNA MACON CLARKE departed this life January 31, in her ninety-first year. Mrs. Clark was born at "Tufton," the ancestral home of her parents, Col. Thomas Macon and Mrs. Virgilia Savage Macon. Col. Macon held the first Sunday school ever held in Charlottesville, Va. He himself was an Episcopalian, but this joint service was for all denominations and was held in the courthouse. None of the present church edifices were then in existence. Mrs. Clark is survived by two daughters, Mrs. J. Anderson Chisholm and Mrs. Thomas Fawcus, both of the University of Virginia. Three grandchildren and two great-grandchildren also survive, as well as one sister, Miss Julia Macon, the last surviving member of this old and distinguished family. Mrs. Clark was for many years a faithful communicant of the church, and a devoted worker at St. Luke's Chapel, Simeon, Va.

"I have fought the good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness." L.

COLONEL JOHN HETH FINNEY.

Lay Evangelist.

The Diocese of Washington as well as St. Paul's Parish and Washington Cathedral, lost a valued friend and lay worker in the sudden passing of COLONEL JOHN HETH FINNEY on January 29.

Colonel Finney had a unique record of lay service in the Church. He was regarded as one of the most consecrated laymen of the Diocese of Washington and gave himself unstintingly to its service. He literally wore himself out in the service of the Master, finding no task too difficulty when it meant the Church would be benefited thereby in some way.

Not content with the opportunity to serve afforded him at St. Paul's Church, where he was vestryman for more than twenty years, Colonel Finney became active in the Laymen's Service Association of the Diocese of Washington and in the Brotherhood of St. Andrew. Possessed of a beautiful singing and speaking voice, Colonel Finney was an active lay reader and devoted many Sundays when he should have been at rest to conducting services and making addresses in rural parishes in the Diocese where Divine services could not otherwise have been held. He loved the Church with a burning zeal and was well versed in its history and traditions.

Of fervent missionary spirit devoted to the ideal of personal evangelism, Colonel Finney was deeply interested in the Bishops' Crusade in February, 1927, and was associated with the late Right Reverend Charles Palmerston Anderson, Bishop of Chicago, and Dr. Whitaker, of Memphis, in this work. His efforts in the Crusade in the vicinity of Omaha, Nebraska, received commendation on all sides.

For many years Colonel Finney had been interested in the development of Washington Cathedral and this interest crystallized finally in an active association with the Cathedral staff in the capacity of Curator. He was first attached to the Cathedral in assisting in the plans for the General Convention in the summer of 1928, then became Curator and assistant to the Business Manager of The Cathedral Age.

His Cathedral service was a great joy to him. He loved people and had a genial manner which won many friends for the Cathedral during his regime as Curator. It was a real joy for him to stand in front of the Cathedral model and tell pilgrims how the Cathedral will witness to the Kingdom of Christ.

During the last weeks of his life, although he insisted on putting in his full meed of time, he sometimes spoke of being greatly "tired." His pluck and determination kept him from checking his endeavors, and he died, in harness, as his friends believe he would have wished to go.

On January 28, he put in a full day's work at the Cathedral, was cheerful and happy; bade his associates farewell, and went home. That night he was seized with a heart attack and died shortly before dawn the next morning. When the news flashed through the diocese of his passing, there was general grief. Touching tributes were paid to his memory by persons whose lives he had influenced for good and from all quarters came condolences to his sorrowing family.

On January 31, the office for the Burial of the Dead was read for him in St. Paul's Church, where he had long been one of the pillars of that venerable shrine. The Right Reverend James E. Freeman, contrary to usual practice, gave an eloquent and appealing eulogy to his departed friend and co-worker. Colonel Finney was buried with full military honors in Arlington Cemetery.

His personal life was as full of interest as his churchly career. He was born in Amelia County, Virginia, October 10, 1865, son of Lewis Harvie and Minna Booker Finney, of Powhatan and Amelia Counties. His boyhood was spent in Powhatan and he was educated by private tutors.

Colonel Finney began his business career in Richmond, Virginia, and was connected with Crocker-Wheeler Company, the Westinghouse and General Electric Companies as an electrical engineer. Colonel Finney was with the Aluminum Company of America for twenty-five years, and was its manager of southern territory with offices in Washington.

For more than twenty years he was a member of the American Institute of Electrical Engineers, serving a term as vice-president and as a member of the Board of Directors. He was also a member of the Society of American Military Engineers and on the Executive Board of the American Engineering Council.

Colonel Finney had an enviable World War record. He served as Major with the One Hundred and Fifth Regiment of Engineers, Thirtieth Division, and was sent overseas on a special mission by the Joint Army-Navy Airship Board. On his return home he was stationed at Fort Humphries with the rank of Lieutenant-Colonel. At the time of the signing of the Armistice, Colonel Finney was a student at the Army War College. Greatly interested in the welfare of the veterans, Colonel Finney was a member and past commander of the A. P. Gardner Post of the American Legion.

At the recent fourth annual fellowship dinner in honor of the Bishop of Washington, five hundred laymen stood in silent prayer in tribute to Colonel Finney and Commander C. T. Jewell who had entered Life Eternal since the previous dinner.

WATKINS: In loving memory of my mother, MRS. GEORGE F. WATKINS, who died March 12, 1922:

You have gone to a land where the hawthorne blooms,
In white ecstacy the whole year through.
The blossoms are whiter than ever before,
They reflect the soul of you.
Take your rest beneath the hawthorne tree;
Wait, oh! beloved, wait for me.

Putnam Kyle.

CHURCH INTELLIGENCE.
(Continued from page 15.)

Director of Religious Education, taking a text from St. Luke 2:52, made an address on "The Christian Quest. Youth and Jesus. The Way of Life." He was followed by four young members of Christ Church, Roanoke, who made remarkably effective addresses on the proper attitude of Christian young people fro four points of view: the divisions being taken as follows: Physical, Mr. Pete Cohen; Mental, Miss Juliet Arnold; Social, Miss Dorothy Smythe, and Religious, Mr. Charles H. Gibboney.

The conference then separated into four groups in which discussions on the same subjects were led, respectively, by Mr. Glenn Jackson, assistant to the rector of St. John's Church, Lynchburg;

Mrs. R. H. Reeves, one of the Councillors of the Young People's Service League of St. John's Church, Roanoke; Miss Janet Botts, a teacher in the Roanoke Schools, and the Rev. Richard S. Martin, rector of Christ Church at Blacksburg.

The remainder of the conference was devoted to addresses to two distinct groups. Mr. Garrison spoke to councillors, officers, Church school teachers and rectors, on "Organization—Planning Programs. Where to Get Material and How to Use It." The Rev. Devall L. Gwathmey of St. John's at Wytheville spoke to the young people who are not officers, on "Material and Methods for Worship."

A service for the entire membership was then held in the church and the Rev. Carleton Barnwell of St. Paul's Church, Lynchburg, preached a most fitting sermon from the text, "I am the Way, the Truth and the Life." This was followed by luncheon in the parish house and adjournment and the making of a group picture in front of the parish house.

The success of the conference was largely due to the planning of the Rev. Richard H. Baker of Waynesboro, and Mr. Garrison. Mr. Baker, who is chairman of a committee of the Diocesan Department of Religious Education, had given a great deal of thought to the arrangement of the conference and, after all, on account of being taken sick at this particular time, was unable to be present. As a token of its gratitude and affection the conference voted to send him a box of flowers.

During the conference Mr. Garrison called special attention to the Virginia Summer Conference of Religious Education, to be held at Sweet Briar College from June 16-27, next, described the plans that are being made and urged a large attendance from as many parishes in the diocese as can find it possible to send representatives.

T. A. S.

LOUISIANA.

Student Pastor.

The Rev. Joseph S. Ditchburn, rector of St. James' Church, Brightmoor, Mich., has accepted the position of Student Pastor of the Episcopal Student Center, Louisiana State University, Baton Rouge, and enters upon his duties April 1. The Student Center has only recently been established, a new building having just been completed and which will be dedicated March 11. Mr. Ditchburn will thus be the first Student Pastor at the University, and will have complete charge of the work among the students. He was for several years assistant rector of St. Paul's Church, New Orleans, and was President of the Diocesan Board of the Young People's Service League. The Student Center is particularly fortunate in securing one so ably fitted to become its pastor.

Annual Council, March 11-13.

The ninety-second annual session, Council of the Diocese of Louisiana, will be held in St. James' Church, Baton Rouge, March 11-13, 1930. Service of Dedication of the Episcopal Student Center, Louisiana State University, will be held at 8 P. M., March 11, the Rt. Rev. Theodore DuB. Bratton, D. D., Bishop of Mississippi, presiding. The Council will open with a celebration of the Holy Communion at 10 A. M., March 12, the Rt. Rev. Lewis W. Burton, D. D., being the celebrant, and the sermon will be preached by the Rt. Rev. Theodore DuB. Bratton, D. D. The most important business of the council will be the election of a Bishop to succeed the late Rt. Rev. Davis Sessums, D. D.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

For Russian Sufferers.

Constitution Hall, Washington, was the scene, Sunday afternoon of a most unusual and significant meeting. The purpose was to show sympathy for all subjected to religious persecution in Russia.

The presence of clergymen from the several different religious affiliations and the appearance of the names of a Jewish Rabbi, a Roman Catholic priest, an Episcopal Bishop, a Presbyterian minister and a Methodist minister on the program, witnessed to a remarkable state of Christian brotherhood, if not unity. The program sheet contained the following statement by way of explanation:

"This meeting is held in Constitution Hall, Washington, D. C., through the courtesy of the Daughters of the American Revolution. Its purpose is entirely non-political, being to give expression to the deep sympathy of men and women of all creeds in the United States for those of their brethren in Russia who are suffering persecution for their religious convictions, and are being deprived of the right to worship God and according to the dictates of conscience."

Bishop Freeman, as presiding officer, held together the great audience for the great cause which had brought them there. Rabbi Simon, in his reading of the Sixty-second Chapter of Isaiah, brought his listeners to almost perfect attention. The invocation by the Rev. Joseph R. Sizoo, D. D., and the concluding prayer by the Rev. Frederick C. Reynolds, D. D., seemed to crystallize the feelings and thoughts of all, for those suffering in Russia with a definite act of prayer by each individual. Hymns were sung by the entire number assembled.

The truly great address, delivered by the Rev. Edmund A. Walsh, Ph. D., Vice-President of Georgetown University and Director General of the Papal Relief Mission to Russia (1922), brought new knowledge of the unspeakable sufferings of all those who are trying to hold on to any kind of religion in Russia.

Speaking as a scholar and with authority, Dr. Walsh drove home to his hearers a picture of conditions there, hardly imagined by the majority of people in this country. In closing he announced that the Church of his calling would send up a great "Misere" all over this country on March 19 for all sufferers from religious persecution of any kind and asked that in some way all Christian people remember the stricken religionists in Russia.

M. N. W.

MASSACHUSETTS.

Rt. Rev. C. L. Slattery, D. D., Bishop.
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop.

The Massachusetts City Mission is a hundred years old. Its history, told concisely by the superintendent, the Rev. E. J. Dennen, in The (Mass.) Church Militant for December, makes an entertaining story. The Rev. Asa Eaton, rector of, Old North Church in 1829 brought together the group who began the society, which now has a wide and increasing work.

The Parish Records for 1929 of Grace Church, Everett, Massachusetts, show that there were forty-eight baptisms, seventy confirmations, fourteen marriages, and thirty-four funerals, at which the rector, the Rev. William Henry Pettus, officiated.

W. H. P.

Personal Notes

The Rev. F. Poole Johnson of New York City, arrived at St. Mary's, Ga., Quinquagesima Sunday to take charge of the Camden County Missions for the Rev. Charles H. Lee, D. D., Vicar, until after Easter. This allows Dr. Lee, rector of Christ Church, St. Simons Island, Georgia, to give full time to his congregation and gives the congregations of his Missions the benefit of Lenten services.

The Rt. Rev. Walter H. Overs, D. D., has accepted the rectorship of Grace Church, Hastings-on-the-Hudson, Diocese of New York, formally taking charge of the parish on Septuagesima Sunday.

The Rev. S. Whitney Hale, recently the head of our Allegany County Associate Missions with headquarters at Belmont, is now in residence at Wilson, North Carolina, having become the rector of St. Timothy's Church in that city. Address accordingly.

The Rev. John G. Scott, D. D., minister-in-charge of Varina Parish, Richmond, Virginia, is in the hospital as a result of severe injuries received when he was knocked down by an automobile Sunday morning, March 9. It is reported that he is suffering greatly with a fractured skull, broken ribs and broken shoulder, but that he will recover.

ORDINATIONS.

The Rev. Charles J. Alleyn, for many years lay-reader and treasurer of Grace Church, Sheffield, Ala., was ordained deacon in that Church on Septuagesima Sunday by Bishop McDowell. The candidate was presented by the Ven. V. G. Lowery; the Rev. Lucien Malone, of Florence, Ala., read the Litany. The sermon was preached by the rector of the parish, the Rev. W. F. Moses. Mr. Alleyn expects for the present to continue his business relationships, while assisting in the missionary work of the parish.

Alvin Lamar Wills was ordained deacon at Christ Church Cathedral, Lexington, Kentucky, on Sunday, March 2, 1930, by the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, D. D. The Ven. James D. Gibson presented the candidate and preached the sermon. The Litany was said by the Acting Dean of the Cathedral, the Rev. Charles E. Craik, Jr. The Rev. Alvin Lamar Wills has come into our ministry from the active ministry of the Christian Church, having been until recently pastor of the Christian Church in Covington, Kentucky. March 3, the Rev. Mr. Wills left for Washington, D. C., where he is to serve as assistant at the Church of the Epiphany, under the Rev. Z. B. T. Phillips, D. D.

THE CHURCH AND POLITICS

Address of RT. REV. JAMES E. FREEMAN, D. D., Bishop of Washington,
At the Tri-ennial Convention

It will certainly not be deemed untimely for me to speak specifically and definitely concerning another matter that is not wholly unrelated to that which unity suggests. Within the past year our nation has passed through a recurring presidential campaign and election. In some respects it was marked by certain new and unappealing aspects that deserve our serious attention. For the first time in our history there was injected into the discussions of the campaign a religious issue. That men have the right to hold independent views as to the relative merits and value of certain outstanding Christian communions is widely and generally accepted. That they should, in this enlightened age, bring them to bear upon questions that concern the State and Nation is certainly a matter about which right-minded men can have but one opinion. The founders of the Republic made clear the distinction between Church and State. They wisely recognized the proper functions of these respective institutions. The State should not trench upon the prerogatives of the church, nor should the church seek to intrude upon the political concerns of the State. They readily foresaw that the two were separate and distinct entities, and as such were entitled to independence of action and freedom from interference. The long story of bitter conflict which history records led these early builders of the Republic to recognize the unwisdom and danger of any confusion of issues between the two bodies. This principle has been carefully preserved and maintained throughout our history. Only within the past year has its consistency been questioned or its validity challenged. A subtle effort was put forth in certain places to revive old animosities and to renew old suspicions. The right of each man to his preferences as well as to his political ideals and principles, is unquestioned. That right must always be maintained in a democracy such as ours. This does not imply the right to foster and promote an organized movement, based upon prejudice or denominational conceits. That we have the supreme right to judge men and parties by moral and ethical standards is generally conceded, but this does not mean the measuring of men and parties by their respective religious shibboleths or affiliations. Nothing could be more subversive of the principles laid down by the fathers of the Republic than such a course. It would mean ultimately to divide our people into rival groups and camps and to make of the Church a political machine. Such a tendency would inevitably lead to a situation fraught with grave perils to both Church and State. Whenever the Church, through organized effort, has attempted to direct and control political action, and thus departed from its specific spiritual functions, it has lost prestige and signally weakened its influence. Its place as the conserver of things ethical and spiritual is undisputed. It has to do with principles rather than policies. If it lowers its standards to become an autocratic dictator in the concerns of legislative action or the choice of political candidates, it loses the respect and confidence of right-thinking men. Not infrequently in recent years it has indulged in the discussion of matters economic and political and set forth conclusions that were unsound, uneconomic and unwarranted by the evidence submitted. The dictum of Washington, "no entangling alliances," may well serve the Church in this present critical hour. The page of history discloses the sad and tragic story of confusion and discord where Church and State have been in conflict. We are not unduly apprehensive that the stability or calm judgment of our people will be seriously disturbed by these sporadic demonstrations of misdirected zeal, our deepest concern is that, with vast bodies of our people, especially our youth, they may produce impressions that will affect reverence and respect for the Church as an institution. Our age is unwilling to see the Church involved in political debates and discussions, and those who indulge in such practices disqualify themselves as religious leaders. Unfortunately the chief sufferer in these matters is the Church itself.

That a political campaign should again revive the bitterness and contentions of party strife, and that, in certain quarters it should be made the occasion for harsh and ungenerous judgments, has shocked the sensibilities of the vast majority of our people. We cannot believe that this spirit is to prevail, nor can we believe that it represents the opinion of more than a bare minority of our people. Nevertheless it constitutes a solemn warning that must be heeded, else it may constitute a menace to those high ideals and purposes for which this great Republic stands. To higher ends must the Church address itself, if it is to hold its place of power and influence as the conserver of the noblest and best interests of the State and Nation. We are living in a new age of better understanding and kindlier judgments. The ties of fellowship are more closely knit and a better spirit is abroad. To halt the progress of this spirit or to seek to impair in any wise its growth is to do violence to the highest and best interests of life.

The maintenance of any organized system designed to coerce legislators or to dictate legislation, State or National, is utterly foreign to a right conception of the Church's function. We have condemned, and rightly so, the influence brought by organized lobbies to affect legislation in the interests of certain corporate bodies that are seeking a selfish advantage. It is equally reprehensible for the Church or any of its chosen agencies to use like methods.

Let us conspire to set forward the day of universal brotherhood through the practice of a charity that "doth not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil." This old Church of ours can have no finer distinction than that of the peacemaker, for "blessed are the peacemakers, for they shall be called the children of God."

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Vol. 95. RICHMOND, VA., MARCH 22, 1930. No. 12.

Rev E P. Athor
326 Brandon Ave
June29

Christian! dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian! up and smite them,
Counting gain but loss;
In the strength that cometh
By the holy cross.

Christian! dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian! never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

Christian! dost thou hear them,
How they speak thee fair?
"Always fast and vigil?
Always watch and prayer?"
Christian! answer boldly:
"While I breathe I pray!"
Peace shall follow battle,
Night shall end in day.

"Well I know thy trouble,
O My servant true;
Thou art very weary,
I was weary, too;
But that toil shall make thee
Some day all Mine own,
And the end of sorrow
Shall be near My throne."

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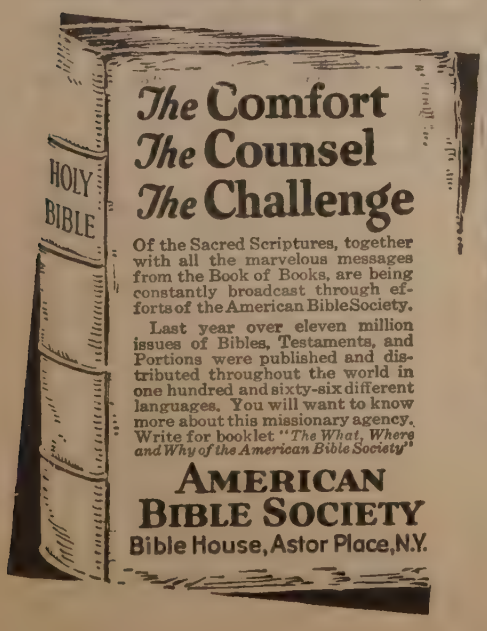
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—Shairp.

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Thoughts For the Thoughtful

"Folly is soon learned."

Perverted truth is the devil's mightiest weapon.

Incomparably more failures in life are due to a breakdown in character than to any other cause.

"We shall never acquire any great capacity for joy as long as we shrink from self-denial."

Safe to the hidden house of Thine abiding,
Carry the weak knees and the heart that faints,
Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints.

O oft forsaken, oft denied,
Forgive our shame, wash out our sin;
Look on us from Thy Father's side,
And let that sweet Look win.

Hear when we call Thee from the deep,
Still walk beside us on the shore,
Give hands to work, and eyes to weep,
And hearts to love Thee more.
—Mrs. Alexander.

O perfect Love, outpassing sight,
O Light beyond our ken,
Come down through all the world tonight
And heal the hearts of men.

He said not
Thou shalt not be tempested:
Thou shalt not be travailed:
Thou shalt not be afflicted:
But He said
Thou shalt not be overcome.

Gently loosens He thy hold
Of the treasured former things—
Loves and joys that were of old
Shapes to which the spirit clings,
And alone, alone He stands,
Stretching forth beseeching Hands.

I believe that the little parable, peculiar to St. Mark about the seed growing secretly, is the truest picture of the growth of the healthy soul. It springs and grows, we know not how, first the blade then the ear, after that the full corn in the ear. It is no flash of feeling that is to create a soul anew; no agony of desire, no paroxysm of remorse, that is to transform a character.

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EDITORIALS

Vol. 95. RICHMOND, VA., MARCH 22, 1930. No. 12.

A SURVEY FROM SEVENTY-ONE

(Reprinted from Roanoke Times, November 30, 1926.)

"While the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." So wrote, more than two thousand years ago, the dismal preacher whose text was "All is vanity" and who may be the model for the Gloomy Dean Inge, with his messages of despair, whom England recently has lent us. The description is of a foolish old man. Shakespeare gives us a glimpse of a sensible old man, enjoying "honor, love, obedience, troops of friends," and incidentally suggests a thought by comparison of an ageing man with the sere, the yellow leaf. Surely for the old there is a lesson in the Autumn leaves when their time to fall is near. The roses blooming in the balmy warmth and the caressing breath of June sunshine and zephyr do no more to glorify the landscape and make the world beautiful than do the leaves that take gorgeous hues from the chilling frost and gather splendor from the biting night winds of November. The leaves may not choose how they shall be at the last of their lingering lives. They must show as nature orders, brown, sombre and unlovely, or in brilliant and varied color, signalling from the darkest forest the triumph of departure. We humans may choose. The weakest, poorest, most sorely stricken, of us may determine what of good or ill we shall do and say, what cheer and comfort or discomfort and unhappiness we shall give to all within sight or hearing or reach of us, what memories we shall bequeath to live after us.

The special devils that come to us with the increasing years are the blue devils, grouped by the dictionary name of pessimism. Sir Walter Scott tells of the old men of the Highlands moralizing mournfully, more than two hundred years ago, of the decay of Scottish strength in modern day. In such lamentation there is neither sense nor truth. The Roanoke Times has honored me, as a former editor, with an invitation to use some of its space and once more say what I like in its editorial columns and I have chosen to preach a little from the standpoint of the seventy-one years Kindly Providence has allowed me. Individually, I might like to live another seventy-one because I do enjoy seeing the world and humanity become better, gradually, but surely, and great problems that long have troubled us worked out. As a general proposition, however, life would be badly cluttered up and hindered with a lot of hundred and forty years' old men and women, strangers to the new times, conditions and people and unable to do anything to further progress, just doddering and mumbling around. Too many of us, as it is, begin to obstruct and discourage from the time we reach fifty.

Men and women as they feel the first touches of age cease—if ever they have begun—to be honest and frank with themselves and to consider facts as they have been and are. They moan over the departed joys of youth, contrasting them with troubles present, forgetting that from first conscious childhood to maturity they really had as many griefs, anxieties and disappointments as they know now. The boy expecting a doubtful fight or whipping, the girl feeling a slight or deprived of something much craved, suffer as much as the grown man or woman fearing loss of job or investment, enduring a social eclipse or pinched by poverty. That is true for the great majority of us as individuals. As for the world generally, it surely is infinitely better and an infinitely better, safer and more pleasant place in which to live than it was when I was born, in 1856. Those of us who think otherwise either fail to read history or forget what we read. Humanity has advanced more in power, wisdom, in the general comfort and welfare, in the movement toward universal brotherhood, in the last seventy years than in the previous ten centuries.

Newspapers and preachers shout to us of the decay and decline of religion. Actual and recorded facts tell me religion is broader, sweeter, stronger, than it ever has been. Churches and denominations do not fight each other vindictively as they did sixty years ago. There is abundant room for improvement in that respect, for more attention to the commandments of God and the teachings of Christ and less to trivial points of doctrine or ritual; but the progress made is very swift compared with the centuries before when Protestants and Catholics, Presbyterians and Episcopalians were burning and hanging each other and Baptists and Quakers were whipped and sent to jail. The so-called free thinkers and atheists are blatant and noisy, as ever; but they are pitiful and harmless pygmies compared with Tom Paine and Strauss and the others who, more than a hundred years ago, wrote ponderous books against Christianity, made infidelity quite the fashion for the time and accomplished nothing but to deprive a few people of standards by which to live and hopes with which to die happily. We have at breakfast and supper our daily chronicles of immoralities, frivolities, follies, crimes, and shudder over them as evidence that the race is hastening to destruction. Read the Spectator, Pepys' Diary, intimate stories of the early life of this country, and learn that these things and the fears arising from them are old. The difference is that there are more of us now and the newspaper reporters, with wires reaching everywhere, thrust into the glare things that used to be hidden in neighborhoods. The fashions in dress over which some of us are so horrified are no whit worse than the "pull backs" and ball dresses of forty years ago. The lad with hair slicked back and Oxford trousers, or knickers, does not look half as silly as the fine courtiers and bucks of 1630 —"the good old times"—with love locks and the ruffles at their wrists, which we admire so much in pictures, or the same types of males in the vast periwigs of 1770. Kings now do not dare flaunt their mistresses in the face of society and make them duchesses. Favorite statesmen cannot get drunk and gamble in public, kill one another in

duels and parade their vices, as they did almost within the memory of people yet living. The Bible continues the best seller. Millions of quiet, well behaved, well bred and God fearing people who never get themselves into print remain in the homes of the land, making a foundation for the churches, morality, religion and free and orderly government against which the gates of hell cannot prevail.

Seven great wars have been fought in my time, beginning with that in the Crimea, ending with the World War. Each has brought horror beyond imagination, death, agony and misery. Each has resulted in good, in new progress toward the banishment of old abuses, wrongs, burdens. Each has left the human race with more hope and new opportunity. In 1856 the telegraph and land and water travel by steam were almost in their infancy. Kentucky was the West and Chicago was the outpost of civilization, and unknown territory between it and the Pacific. I have seen the electricity as a driving and lighting power, the bicycle, typewriter, automobile, linotype, improved printing press, airship, moving picture, radio, wireless telegraphy —a thousand conveniences, discoveries, facilities for making life easier and more pleasant, for giving comfort and greater productive capacity and lightening the toil of the masses of the people—begin as experiments, go into general use and become the commonplaces of daily life. In my time disease and plagues which had been accepted since the beginning of history as incurable and unavoidable scourges, taking periodical toll of life and causing more destruction than war, have been conquered by science. Young people of now cannot understand life as it was even fifty years ago or imagine how people existed without what now have become necessities. My belief is that the people of, say, 1976, will wonder how we endured life with what we have, so little and crude compared with what they will have, how we lived through the troubles, afflictions, defects and vices from which they will be exempt.

In the last seventy years problems which had baffled thought through ages have been solved. In this country the slavery and sectional questions which had threatened the life of the nation since its creation have been put behind us. The regularly recurrent financial panics which were continuing nightmares through more than a hundred years have been abolished. The long dreamed of short and safe passage from the Atlantic to the Pacific is a fact. The relations of capital and labor, another age old trouble, seems near solution. The next big problem, and the most pressing, is relief of the farmer from obstacles to his prosperity arising from causes much like those which used to perplex and dismay the business and laboring classes. It looks now as if the one hope is in farmer organization. Difficult as that looks, it is no more difficult than labor organization was. It is helped vastly by the telephone and automobile. It can, and should, be helped further and powerfully by the cordial, patient, tireless cooperation of those in the towns and cities who have sense and vision to realize that the basis and vitaiizing impulse of the country's growth and development in wealth and strength are the well being and contentment of the great original producing class. In my time this country has grown from a raw and dubious experiment, poised at the edge of dissolution, to be the acknowledged mightiest and most stable power on the earth. Study of the past teaches me to believe that it will go right on, adjusting its own affairs by common sense and justice, leading the Nations to peace and righteousness.

Roanoke has come into existence and grown from nothing to lusty power and importance within my time. When The Roanoke Times was born I was managing a newspaper of my own, hundreds of miles away. I am indebted to the city and its people and The Times for five pleasant years here. My very hearty congratulations go to The Times on its fortieth birthday, reached in sound health and with honorable place in the country's journalism. My very earnest hope is that long after the hand that writes these lines—that has written so many, many lines, varying from fairly good to intensely bad—has ceased from writing anything both city and newspaper will be flourishing and growing and enjoying the prosperity I know they will deserve.

And so ends the sermon, for opportunity to preach which I tender more thanks.

—Alfred B. Williams.

RADICAL SELF-ADVERTISERS ADOPT NEW STUNT.

"87 Ministers Decry Protest to Soviet."

"Group Including Fosdick, Coffin, Holmes and Schulman Urges Creating Research Board."

Shakespeare says opportunely: "In religion, what damned error, but some sober brow will bless it and approve it with a text."

"While denouncing 'the intolerance which induces the Soviet Government to prohibit the free exercise of religion,' eighty-seven ministers, including several prominent representatives of the Church, in a signed statement yesterday dissociated themselves from the recent Church protests against the religious persecutions in Russia. They urged the creation of a commission of research to formulate a program for discussion and action.

"Those who signed the statement, which was prepared by the executive committee of the Conference of Younger Churchmen, declared that they refused to associate themselves with the general protests because the protests have failed to strike a proper 'note of humility' and take cognizance of the historical and social background behind the anti-religious policy of the Soviet Government.

"Among the signers are the Rev. Dr. Harry Emerson Fosdick, the Rev. Dr. Henry Sloane Coffin, the Rev. Dr. Reinhold Niebuhr, the Rev. Dr. Edmund B. Chaffee, John Haynes Holmes, Rabbi Samuel Schulman and Rabbi Jonah B. Wise.

"The committee, which prepared the statement, is headed by the Rev. Russell J. Clinchy, associate minister of the Broadway Tabernacle and secretary of the Conference of Younger Churchmen.

"Officials of the American Jewish Congress, with offices at 33 West Forty-second Street, announced yesterday that preparations were going forward in virtually every Jewish community in the country for mass demonstrations on March 16, proclaimed as a national Jewish day of protest" against the present barbarism of the Russian Soviet and communist officials and tyrants, constituting themselves officials of Russia through a policy of murder, burglary and pillage of the most ruthless kind ever known to mankind.

"New York, it was announced, will lead the country with a mass demonstration at Town Hall. Speakers of all denominations will address the meeting.

"The announcement declared that 'responses received daily at the offices of the American Jewish Congress indicate that March 16 will see one of the most formidable outpourings in the history of the Jewish community'."

In the opinion of the Southern Churchman, the world would be better off if the New York clique of Messrs. Karl Reiland, Fosdick, Coffin, Holmes, Russell Bowie, Norwood, and other such would lead a back-to-the-farm-movement, and earn their living by the sweat of their brows, instead of spending part of their time in formulating sonorous phrases that are elaborately useless and ingeniously unprofitable, and at times misleading. They remind us of that reference to the centipede:

"Who was happy quite
Until the toad for fun.
Said: Pray, which foot goes after which?
This raised his mind to such a pitch
That he lay distracted in a ditch,
Forgetting how to run."

Langbourne M. Williams.

THE ADVANCE WORK PROGRAM---1929-1931

Authorized by General Convention

"The way is clear—go forward."—Charles Palmerston Anderson.

"Shall your brethren go to war, and shall ye sit here?"—Numbers 32:6.

WITH the announcement of its Advance Work Program; a Program that is possible, practicable, reasonable—the Church prepares to "Go Forward."

Advance Work is new work, not maintenance. In the Advance Work Program, there is provision for new church buildings, parish houses, hospitals, student centers, rectories, mission buildings, land, equipment, dormitories and schools, as well as such miscellaneous necessities as a water system, a heating plant and a motor launch for the use of a missionary Bishop and his helpers.

This very considerable amount of new equipment in all mission fields, domestic and foreign, will provide adequate tools by which our workers may produce maximum results. Such provision will, in addition, bring to the missionaries new spirit, improved morale and freshened enthusiasm. For long their efforts have been handicapped by lack of such material aid; now they will realize that the Church at home is really with them and that there is a real acceptance of the commission to Go Forward.

The present Advance Work Program is the result of very deliberate and careful planning and of an experience of many years. Prior to 1920, when the National Council was organized and a unified budget adopted, the new buildings needed for mission fields, were obtained through personal appeals by the interested Bishops or other missionaries. Consequently several fields were developed, not in proportion to their respective needs, but in proportion to the ability of their representatives in raising money and to the number of their friends. The whole Church has now taken over the task of providing such equipment, and by action of its General Convention and its National Council has adopted a Program covering every field.

In the period from 1920 to 1928 the Church had before it a statement of the needs for new equipment, but the gifts of the Church were far below the amount needed. The total amount received during these nine years was only $1,536,677.66, as against approved needs of $12,900,000. This inadequate response was due chiefly to a lack of organized effort throughout the whole Church at a specific time and also to the fact that the dioceses did not seem to feel a deep sense of responsibility for their share in the undertaking. Now every diocese, every parish and every individual has the opportunity to make an adequate response as an expression of their desire to Go Forward in the Lord's business.

The present Program is the direct outcome of action taken by General Convention of 1928, in adopting a specific plan for providing these new buildings and equipment. The first step in this plan was the appointment of a committee to select from the needs presented by the Bishops of the Church and others, the projects most deserving and most needed at this time. The committee was as follows:

The Rt. Rev. Philip Cook, D. D.
The Rt. Rev. W. L. Rogers, D. D.
The Rev. Frank H. Nelson, D. D.
The Rev. Oliver J. Hart, D. D.
Mr. E. Edwin Michael.
Mr. Charles B. Warren.
Mr. Whiteford R. Cole.
Mr. J. Nicholas Brown.

To cooperate with this committee the President of our National Council appointed the following committee:

The Rt. Rev. H. St. George Tucker, D. D.
The Rev. George Craig Stewart, D. D.
Mr. William G. Peterkin.

These committees then secured from the Bishops of dioceses and missionary districts throughout the Church, information as to their most urgent needs for new buildings and equipment. The mass of information thus received was studied with most painstaking thoroughness. The askings submitted to the committees amounted to $3,848,000. From this a total of $1,530,000 was selected as being the most vital and immediate needs.

While reluctant to omit such a large amount of new work from the Program, the committees and the Council felt that the total should be one well within the ability of the Church to meet during this triennium.

The list of projects includes askings from fourteen dioceses, fifteen continental missionary districts, and all the extra-continental, Latin-American and Foreign districts. It is important to note that the Program as presented conforms with the original resolution of General Convention, to the effect that stress be placed on strategic points in the domestic field. Of the entire program $399,100 is for work in domestic dioceses and missionary districts, and $548,900 for the American Church Institute for Negroes and extra-continental districts, a total of $948,000 to be expended in work under the American flag, against $582,000 to be expended in foreign fields.

The advance Work Program as finally revised and approved includes approximately 170 separate and definite projects of much-needed work, ranging from an item of $70,000 for new buildings and equipment for St. Luke's Hospital, Shanghai, China, down to $200 for land and outstations among the Tirurai, at Upi in the Philipipine Islands.

The decision was then reached that this Program should be presented to the Church early in 1930 with an effort to conclude the endeavor during the Epiphany season of 1931.

There is to be no assignment of quotas to dioceses, but each diocese is to be requested to undertake certain definite projects of the Program, and to hold itself responsible for their completion by the end of the Epiphany season, 1931. Doubtless dioceses, after accepting their groups of projects, will ask parishes, missions and individuals to undertake, in like manner, the completion of definite pieces of work within the time designated. Many opportunities are offered for memorial gifts by parishes or individuals.

Our National Council, through its Field Department, will be prepared to submit suggestions for promoting the Advance Work Program, as well as detailed information concerning each project, in order that the people of the Church may be thoroughly informed. Thus the people will be able to visualize their accepted projects in terms of bricks, mortar, tile, plumbing and the other physical constituents making up each complete structure.

The Church has responded, always, to appeals for definite things in its missionary enterprise. The Advance Work Program affords the opportunity of supplying actual, tangible equipment—tools—for the promotion of the Church's mission in all the fields in which she is at work.

The needs are real needs, vitally affecting the work. They have the authority of General Convention behind them. Any of them may be investigated by interested persons. They are offered to the Church as opportunities to Go Forward; opportunities, not onerous tasks. It is believed that as dioceses accept their projects, this unified effort to advance the world work of Christ's Church will result not only in new life in the mission field, but in a revival of interest and consecration in every parish and mission at home. This is Evangelism—the will to work for the extension of Christ's Kingdom throughout the whole world.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 32.—Our Saviour said, "Love your enemies," and His last command was, "Do this in remembrance of me"; Suppose one cannot obey the first, must both be disregarded?—L. H., Texas.

Answer.—Your first quotation having apparently been taken from the Sermon on the Mount, it is well to remember that our Lord having announced the Kingdom of Heaven as "at hand", He as King, proceeded to announce (in Matt. 5 to 7) the principles of that Kingdom, but as we now know His Kingship was rejected and His reign upon Earth delayed until His return in great power at the end of this present "Church Age."

There is a beautiful moral application, however, to the present-day Christian and these same principles appear in a fundamental way in the teaching of the epistles. Try out the practice taught in Rom. 12:20, and Eph. 4:32 for example and note the result.

If all remained away from the Lord's remembrance table through failure to observe one or more of His commands, in full or in part, we fear there would be no one left to maintain this loving and important testimony; for how many today, for instance, "love their neighbor as themself?"

We will love our enemies, however, in proportion to the manner in which we live the surrendered life, as, after all, it is "Christ in us" that does the loving, and not the old nature, which will remain with us until we surrender these houses of our earthly pilgrimage. See Gal. 2:20 and Gal. 5:19 to 24.

In other words, our testimony at the Lord's table is "What He did for us"—not what we have done.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXII.

THE restoration of the land to the covenant people is ever embellished with the promises of joyous fulfilment of every cherished hope. The wailing wall in Jerusalem, now denied the Jews by the vindictive Arabs, is at present the only spot they can call their own. Here they would pour out their agonizing souls in penitence and woe. In the glorious age of which we are treating, God will accomplish His intention in Isa. 25:8, "The Lord God will wipe tears from off all faces and the rebuke of his people shall he take away from off all the earth."

We have already noted that Jerusalem is to be "the joy of the whole earth" (Ps. 48:2). And this betokens the

Universality of Joy and Gladness.

When the aged Simeon took the infant Jesus into his arms he premised the office of the child in being "a light to lighten the Gentiles and to be the glory of thy people Israel" (Luke 2:32). This association of child life with the bestowment of ecstacy is borne out in the anticipations of the prophetical era. The Psalmist foresees the saving of "the children of the needy" (Ps. 72:4); "a little child shall lead them" (Isa. 11:8) and "the streets of Jerusalem shall be full of boys and girls playing" (Zech. 8:5).

Our Lord Jesus is now "a Light" to the Gentiles. Indeed, they have so completely monopolized Him that there seems to be no care for the race which gave Him to us or the outlook concerning the glory that the nation is to centralize. But some of us behold the transparency of the plan of God; and would arouse the Church to the need of Jewish evangelization now, and the recognition of Jewish exaltation hereafter. For as already indicated the splendors of Isaiah 60 and kindred passages are not for the Church exclusively; but ultimately and designedly for the people now lost to Gentile consideration.

The era of world-wide gladness will not be only the expression of a happiness that is contingent upon the occurrence of felicitous circumstances. It will be an inborn and outflowing exaltation of the presence of the Lord of the whole earth. And what will then become the incentive to joy and gladness is already the possession of the true believers. For

The Christian Faith is the Only Joy Religion

on the face of the earth. There is no need to amplify this statement. All students of comparative religions will verify it. The entire Word of God thrills with the vibrating waves of its commanding power. The people of God have ever resorted to song and praise, not only in the recognition of mercies received, but in preparation for mercies hoped for. The picture of Jehoshaphat in the valley of Berachah (2 Chron. 20:1-30) is the perpetual expression of the Christian believer. The heartfelt cry of Habbakuk has been echoed by many devout saints, "Although the fig tree shall not blossom; neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18). It is, therefore, the presence of the Lord Himself that enhances this wonderful age of praise and delectation. It is the presence of the Lord in our lives that motivates every gladsome state of mind (John 15:11; Phil. 4:4).

With this in thought we turn to a significant prediction of His own. We recall that at the Last Supper, He opened to the disciples the picture of a future feast with them, "I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

Hence, in linking our Lord's promise to this study of universal gladness, we remind ourselves of the nature of the Holy Communion which, as St. Paul admonishes us is the means by which

We Show Forth the Lord's Death Until He Come.

And let us not miss the praise character of the blessed Sacrament. It is called the Holy Eucharist, a word allied in etymology to **chari**, joy. If we may get a new vision of the meaning of the Holy Communion with respect to the promise of our Lord to His disciples, the impulse will be worthwhile cultivating.

All this has been offered as a basis for comprehending the gladsomeness of that "great day" when God shall set His King on His holy hill of Zion (Ps. 2:6); when from that Zion "shall go forth the law and the Word of the Lord from Jerusalem" (Isa. 2:3); when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" (Isa. 11:9); when "the ransomed of the Lord shall return and come to Zion with songs; and everlasting joy shall be upon their heads and sorrow and sighing shall flee away" (Isa. 35:10); when "the Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51:3). Let us unite with our great God and Saviour Jesus Christ in the contemplation of the day when He will gratify the longing of His heart in the bringing to pass of the memorable prophecy, "Be ye glad and rejoice in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying" (Isa. 65:18, 19).

THE FOREST OF ARDEN.

Tribute by Mr. John L. Williams to Mr. A. B. Williams at a Farewell Banquet in Richmond, Va., When Mr. Alfred B. Williams Moved to Roanoke, Va.

I am most happy to be allowed to use this notable occasion to do honor to two lovely ladies of Southern Georgia. At Christmas they honored me with a beautiful book on "The Forest of Arden".

"Now, my co-mates and brothers in exile,
How hath old custom made this life more sweet
Than that of painted pomp? Are not these words
More free from peril than the envious court?
Here feel we but the penalty of Adam
The seasons' difference, as the icy fang,
And churlish chiding of the Winter's wind,
Which when it bites and blows upon my body
I smile and say:
This is no flattery: There are counsellors
That feelingly persuade me what I am.
Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head:
And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

The beautiful book presents, in fine style and freshness, the privileges and delights of the life in the Forest of Arden. In the lovely presentation of things in Arden, I recognize this dear old State of Virginia, as I have found it natural, and free from forms and conventionalities, hating restraints; even doors and keys, controlled only by good will and honor. I brag that I was born in the forest, so told my lady friends that I was born in Arden and always lived there. And as I have thought of Virginia, I have been reminded of the blessing of Cranmer on the babyhood of the Virgin Queen Elizabeth, after whom our State was named.

"Sheba was never
More covetous of wisdom and fair virtue
Than this pure soul shall be: all princely graces,
That mould up such a mighty piece as this is
With all the virtues that attend the good,
Shall still be doubled on her, truth shall nurse her,
Holy and heavenly thoughts still wait on her:
She shall be loved and feared: In her day
God shall be truly known; and those around her
From her shall learn the perfect ways of honor,
And by these claim their greatness not by blood."

And as realizing this splendid promise, we all love our mother, the Old Dominion; the elder sister of the Southern States.

And this, our Arden, has grown wonderful growths, great trees of manhood. Her Washington, under heaven achieved the freedom of our country; her Marshall formed and perfected the Federal Government, and Lee consecrated States rights and individual liberty, and gave to the world almost the fairest character of human history. These three have been the triple pillars of our great republic.

You are now showing honor and affection to one who has done you good service and approved himself in all points a man: an original growth of our Forest of Arden; a son of Virginia: a robust heart oak; rooted in the rocks of everlasting principle, branching towards heaven—with shelter and fruit for all.

For the honor that you are doing to my name and blood I can offer no better response than the words of one of nature's noblemen—Robert Burns:

"You whom social friendship charms,
Whose heart the tide of kindness warms,
Who hold your being on the terms:
Each aid the others.
Come to my bowl; come to my arms,
My friends; my brothers."

God bless you.

Justum et tenacum propositi virum,
Non civium, ardor, prava jubentium,
Non vultus instantis tyranni,
Monte quatit solida.—Horace.

CONFIRMATION PAPERS

Canon F. E. Howitt

No. 2—BAPTISM AND THE CHRISTIAN COVENANT.

1—What is implied in a "Christian Name?"
Our entrance into Covenant with God in Christ.

2—What is the meaning of the word "Covenant?"
It means an agreement between two or more parties.

3—When did we enter into Covenant with God?
At our Baptism, when God promised us certain blessings, and our God-fathers and God-mothers undertook on our behalf certain duties. (See office for Public Baptism of Infants.)

4—Why are our God-fathers and God-mothers so called?
Because they stand to us in spiritual matters, in the same relationship as our earthly parents do in temporal matters.

5—Are they known by any other names?
Yes. Sponsors and Sureties.

6—Why are they called Sponsors?
Because they answer, or make the response, for the child to be baptized.

7.—And why are they called Sureties?
Because they give security to the Church, that the child shall be virtuously brought up.

8—When do we publicly undertake, in our own persons, the duties of the Christian Covenant?
In the Rite of Confirmation, when we renew the solemn promise and vow made in our name at our Baptism.

9—What are the terms of agreement made between God and man, in the Baptismal or Christian Covenant, as laid down in the Catechism?
God promises to make us:
(1) Members of Christ.
(2) Children of God, and
(3) Inheritors of the kingdom of heaven;
On condition that we:
(1) Renounce the Devil, the World and the Flesh,
(2) Believe all the Articles of the Christian Faith, and
(3) Keep God's Holy Will and Commandments, and walk in the same all the days of our lives.

10—Sum up these terms of agreement in as many words.
God promises us Membership, Sonship, Heirship.
We promise Repentance, Faith and Obedience.

11—What may we understand the blessings promised by God to comprehend?
Perfect salvation in Christ.

12—Are we to understand then that every baptized person is perfectly saved?
By no means. Only such as go on from infancy to fulfill their part in the Christian Covenant are so. See exhortation in Baptismal Office, beginning "Dearly beloved, ye have brought," etc.

13—How does the Church teach us to regard Baptism?
"Baptism doth represent unto us our profession." But we may profess to be what we really are not; and if we have not believed unto salvation, though we may profess to be Christians before men, we are not really so in God's sight. Mark 16:16.

14—In order to secure the blessings of the Baptismal Covenant, what does the Catechism say is required of persons to be baptized?
Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

15—Why is not obedience included as a requirement?
Because no amount of obedience, even if it was possible for us to render it, could ever justify us before God, or make us worthy to receive God's blessings. Titus 3:5-8.
NOTE—It is not until we have by faith laid hold on Eternal Life, that we are in a position to serve God. Dead men cannot work, and spiritually dead souls, who are dead in trespasses and sins (Eph. 2:5-9), cannot do God's will; but when we have so obtained life in Christ, then and not till then are we called upon to live and work for God and are enabled by the Grace of the Holy Spirit then given to us (John 7:37-39; Acts 2:38) to do God's Will and keep His Commandments.

16—How then are we to regard this third condition of the Baptismal Covenant, viz.:—Obedience?
Not as a condition of salvation, but as the necessary result of salvation, and as an evidence of our faith.

17—Quote "the true doctrine of the Church of England," as given in her articles on this point?
"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort."
"Albeit that good works, which are the fruits of Faith, and follow after justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; inasmuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." (See Articles 11 and 12.)

18—Give Scripture proof of this.
Eph. 2:8-9; Rom. 3:22-26, 4:4-5.

19—What does the Church of England say about works done before we are justified by faith?
Works done before the Grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin" (See Article 13.)

20—Give Scripture proof of this.
Heb. 11:6; Rom. 14:23.

21—As Repentance and Faith are the conditions upon which alone the blessings of the Baptismal Covenant can be enjoyed, why then are infants baptized, when by reason of their tender age they cannot perform them?
"Because they promise them by their sureties, which promise when they come to age themselves are bound to perform."

22—Are we to understand then that infants dying before they come to the years of discretion when they are able to repent and believe for themselves, are therefore lost?
Certainly not. God does not expect impossibilities. He looks for these things only where they may be reasonably expected, and accepts the infants conditionally upon the faith of others. "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." (See Rubric at the end of the Office for Public Baptism.)

23—Give Scriptural proof of this.
St. Matt. 19:14; 1 Cor. 7:14; St. Mark 2:5.

24—What is the position of Confirmation in relation to Baptism?
Baptism requires Repentance and Faith on the part of those who receive it; and Confirmation is the completing act, by which on the one hand, the Church is assured that these requirements of our covenant position have been fulfilled; and we so confirm them; and on the other, we are confirmed and strengthened in our position by the Sevenfold Gifts of the Holy Spirit and so are entitled rightly to admittance to the Holy Communion and full fellowship with the Church.

25—What then, are the essential elements in the preparation of those who come to Confirmation?
"Repentance toward God and Faith in our Lord Jesus Christ." Acts 20:21; Heb. 6:1.

26—Are not these requirements necessary for a right approach to the Holy Communion?
Yes. (See last answer in the Catechism.)

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Anne Blanche Corling, of Richmond, Virginia:

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (St. John 6:39).

Who will send one from the far-away places as well as very near us?

WHY LOOK FOR CHRIST'S RETURN

By William H. Richie

(Continued from last issue.)

I frankly admit that I used to think that it was not reasonable to expect Christ to come again for an actual and literal judgment of the gentile nations as "sheep and goats" as pictured in Matthew's Gospel, twenty-fifth chapter; or that He would actually judge His servants as to their use of talents entrusted to them. Perhaps this point of view is still common among many Christians. Why expect a literal fulfillment of these apocolyptic expectations, which were common among the Jews of that day, but seem incongruous to us Westerners? Let me turn the question about. Why not expect a literal fulfillment? Is it not the only logical outcome of God's activity in human affairs? Have not His other promises been fulfilled literally? Let us see.

Suppose we suggest to one of Jewish race and faith that we believe that Jesus of Nazareth was the "looked for one", "The Messiah"—because He actually fulfilled in large part the prophecies of the Old Testament. Or take for instance what the angel Gabriel in his annunciation told Mary should happen. She should conceive, and bring forth a son, and His name was to be Jesus, and He should be great and should be called the Son of the Highest. These five things actually happened. The Jew will naturally ask "what about the last two items in the prophecy—Jesus was not given the throne of His father David and He did not rule over the house of Jacob forever." "Well," we might answer; we spiritualize those—"Jesus rules now in men's hearts." The Jew would logically come back with the remark that, when he would spiritualize the first five items in relation to Israel and would not believe they had ever had literal fulfillment in Jesus Christ. Why look for Christ's return? Because He must accomplish the literal fulfillment of the promises made to Israel and to Mary. The Jews still look for Him at a first appearing—but the Christian looks for Him a second time not as Son of Man, but in a supernatural appearing as Son of God to judge the nations and bring Israel to repentance and then establish the millennium.

As evidence that Jesus of Nazareth literally fulfilled the prophecies of the Psalms, of Micah, Zechariah, Isaiah, Daniel and others, we should recall that He who was "the Bread" which came down from heaven was actually born in a town called Bethlehem, which meant House of Bread. in Judea; He rode into Jerusalem on an ass. He was betrayed by a friend for just thirty pieces of silver; His death and burial were with the wicked and the rich. He arose from the dead literally and returned to heaven in a glorified resurrection body, from whence we look for Him to return literally "in like manner" as He went into heaven, because we have God's word for it.

It may strengthen the faith of some in the reliability of the Old Testament Scriptures to learn that Ezekiel's prophecies concerning Tyre and Sidon, though so totally different, were actually and literally fulfilled in minutest detail. Tyre was destroyed and left in ruins and then finally years later Alexander the Great actually scraped the dust from the site to build a causeway into the sea and made her as the top of a rock upon which fishermen today dry their nets, exactly as foretold in detail in Ezekiel 16: 4-5. Sidon on the other hand was never destroyed, though she suffered many times from pestilence and the sword and "blood in her streets". Only the supernatural mind and control of God could produce prophecies like these, and we admit that "history has run in the grooves of prophecy" and "God's Word is vindicated".

This same Ezekiel foretold the future regathering of Israel from their scattering among the nations. And now since the World War we see a Hebrew university established on the Mount of Olives, a new zeal for the ancient laws and customs, and recently a plan of a new Sanhedrin to be formed to reconsider the trial of Jesus of Nazareth. Truly these things make us recall the words of Jesus Himself, recorded in the three gospels when He said that the "fig tree," symbolic always of Israel, would show signs of new life, that we might know that "the coming of the Lord draweth nigh." "No man knoweth the day nor the hour when the Son of Man cometh, for He will come as a thief in the night." Please note that we suggest no dates, but we rejoice in the signs which indicate almost every week in the press, His near approach.

To be sure the disciples of all times since the first century have thought Jesus would come at any time. It was intended that all should "Watch and pray" and truly live a dedicated life, so that they should "not be ashamed before Him." But the signs which our Lord Himself gave indicating the near end of the times of the Gentiles have had unusual and literal fulfillment these past twenty years. Pestilences, and wars we have seen more severe than ever before. Earthquakes, over which man has no control whatever, have increased the past three centuries in the ratio, we are told, of three, seventeen and thirty; and since 1900 there has been still greater increase in number and in the range of places affected. Concerning their cause, their habits and their inscrutable uncertainty man knows but little. If we just say they are a part of an evolutionary process they should decrease in a cooling earth, but with their increasing frequency and devastation what hope is there for the race? But for three hundred years there has been steady increase. He who created the earth, who said "Peace be still" to winds and waves will come, and subdue all things and bring all this world's chaos into order and peace. This is the Bible's message of hope.

Now may we consider some reasons why we look for Christ's return from direct statements of Scripture. **First** because Christ Himself said He would come again. The same evening that He told His disciples that He would send the Holy Spirit or Paraclete, "one called alongside to help," to be with them and dwell in them, He said, "And if I go and prepare a place for you, I will come again and receive you unto myself—that where I am, there ye may be also" (John 14:3). The language is sufficiently clear that we should not confuse the coming of the Spirit into the life of a believer that receives Christ at conversion, with this coming of Christ to receive us. Nor does this mean death—for at death the believer goes to the place which Christ has prepared for us; and it is from that place that He says He "will come again," to receive us.

Secondly, we should look for Christ's return, because Peter, James and John, most intimate disciples, all said He would come again, in person, and they recorded this expectation long after they had experienced Pentecost and the baptism of the Holy Spirit. They well remembered the Lord's promise, "Lo, I am with you alway," and knew by daily experience His indwelling presence by the Holy Spirit.

In his Second Epistle (3:3-10), written thirty years or more after Pentecost, Peter warns the early Christians: "There shall come in the last days, scoffers, saying, 'where is the promise of His coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation." He reminds them that God has judged the world before and will do so again but "that one day is with the Lord, as a thousand years," and that God is "long suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night."

James says (v. 7): "Be patient therefore brethren, unto the coming of the Lord."

John writes (2:28): "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

I've heard even a liberal Bible scholar admit that there is absolutely no doubt that from the point of view of Scripture, the expectation of Christ's return was meant to be an incentive to holy living. The early Christians loved their Lord so devoutly that they yearned to see Him again and fervently prayed, "Even so, come Lord Jesus."

Thirdly, we note that the great apostle to the Gentiles, Paul, expected that Christ would return, and through Him as well as through John were special revelations given concerning the implications of this great event. Paul gives generous testimony of this expectation, but let us concentrate upon those which have to do with the great Christian doctrine of the Resurrection. Any study of the Bible promises of eternal life and the resurrection reveals how closely this expectation is bound up with "the day of Christ," when Christ, the Bridegroom, comes "at midnight for the Bride", which is the Church. Let us notice first, the words of Christ Himself to Martha just before He raised Lazarus from the dead: "I am the resurrection and the life, he that believeth in Me, though he were dead (physically) yet shall he live; and whosoever liveth," that is, whoever is living when the resurrection day comes, "and believeth in Me shall never die"—they shall not go through the gateway of death. Now let Paul's revelation throw light on this passage from John 11. To the Thessalonians he wrote in order to dispel their ignorance about the resurrection: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice

of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:14-17).

May we suggest that an understanding of this great spiritual mystery requires the illumination of the Spirit of God? But it may help those who question the likelihood of such a resurrection and meeting in the air to recall that even men of science have today learned how to circumvent the law of gravitation. What next will God unfold?

Again we recall Paul's words in the great Resurection Chapter to the Corinthians (15:50-51): "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed."

The writer of the Epistle to the Hebrews gives additional promise that Jesus will come again (9:28): "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the **second time** without sin unto salvation." All Christians evidently are **expected** to look for Him, but not the people of the world. Why do we hesitate to look for Him; why do we let prejudice and lack of faith in God's sure word of prophecy hinder our acceptance of this blessed hope?

Finally, we should look for Christ's return because the two men in white apparel attending Christ's ascension gave this heavenly testimony to the disciples: "This same Jesus, which is taken up from you into heaven shall **so come in like manner** as ye have seen him go into heaven" (Acts 1:11). The disciples had just been asking Jesus if He would at this time restore the Kingdom to Israel. They had apocalyptic Messianic hopes for a Jewish state; but Jesus did **not** rebuke their **hope**, but simply told them that only the Father knew how long "the times of the Gentiles" would be; that their duty was not to worry over the time of the Kingdom, but to be **witnesses** and preach the Gospel. God's plan in this Church age, the dispensation of the Holy Spirit, was stated by James at the Jerusalem Council (Acts 15:16) after Peter's testimony, that God is visiting the Gentiles "to take out of them a people for His name." Then He quotes the prophet Amos (9:11-12): "After this I will return and will build again the tabernacle of David" and so on. Have we not been reading lately of Zionist plans to restore the temple at Jerusalem and re-establish the Levitical ceremonies? Does not this world need the return of Him whose right it is to reign, who will judge in righteousness, relieve oppression, rebuke lawlessness, and give equality to all races?

We need not quote farther from the more than three hundred references in the New Testament which relate to Christ's return. I do hope this brief outline will stimulate study and prayerful faith to believe "all that the prophets have spoken" concerning the Lord Jesus Christ and His ultimate rule, and complete redemption of this world from the power and presence of sin.

And may the Spirit show us as we read our Bibles that this blessed hope is the key which unlocks the perplexities of Scripture. It is not a requirement of faith for salvation, but it is a great asset to faith, to understand God's plans and how He is bring them to culmination.

And even as we read the daily papers may we realize with eyes open to this great truth, that even Soviet Russia and China, and Italy, and Egypt, and the Mohammedan world are all in the knowledge and loving regard of our God, and that He is working towards their salvation through Him who is appointed to judge the quick and the dead, even His Son our Lord, Jesus Christ.

Book Reviews

BE OF GOOD CHEER: By the Rev. W. P. G. McCormick, Vicar of St. Martin's in the Fields, London, England. Cloth. Pp. 100. Published by Longmans, Green and Company, New York City. Price, $1.

The theme is that joy in the Christian life is the key to our faith, our communion with God, our influence for good of others. And the author knows of what he is talking, by the depths of a rich experience. For Lenten reading this little book will be a treasure to those who would "go all the way with God" into the deep things of His revealing and providing. Perhaps the key chapter is "Joy in God's Will." For the most of us think of the will of God as something to be dreaded. It was the passion of our Lord; it may be wings to us, bearing us high above the sordid things of life. The book is enhanced by the conversational method which brings the reader close to the writer.

Kenneth Mackenzie.

TALKS ON CONFIRMATION: By the Very Rev. E. W. Averill. Paper. Pp. 57. Published by the Parish Press, Wayne, Ind. Price, 10c.

An informative and interesting brochure. The pathway to confirmation is clearly and attractively paved. By its use the young may obtain a comprehensive grasp of the apostolic rite, the principles of the Christian faith and the practices of Christian living. But, why must we have it impregnated with such a non-essential as the eucharistic vestments? Does the author lend himself to an insidious propaganda under cover of a so legitimate purpose? Certainly, we cannot recommend it to Southern Churchmen and others of their class. The simplicity of order marking the old Church of the Southland should not be invaded by this extraneous and needless teaching. If a priest wants to dress up in medieval garments and his people wish it so, well and good. But the crime of instilling such notions in the minds of our young with the intention of creating an unrest with present conditions is not to be willingly condoned.

Kenneth Mackenzie.

THE GOSPEL OF JESUS CHRIST: Compiled by Miss L. L. Robinson. Reprinted from the Christmas, 1929, Number of The Living Church. Paper. Pp. 15. Published by the Morehouse Publishing Company, Milwaukee, Fisconsin. Price, 5c.

A timely issue for Lenten use. The birth of our Lord and His passion, the Cross, resurrection and ascension are succtinctly embraced, with a sketch of His essential teachings. The wording is entirely from the Gospels and the Acts. Miracles are omitted, but not from a negative purpose. If one may be critical, he did not give John 3:16 to the people, but to Nicodemus; but that is a small matter. However, we could wish that Miss Robinson had corrected the grammar of the translators of the A. V. in Matt. 16: 13, 15; **Whom** should be **Who** in each case.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A CORRECTION.

Mr. Editor:

I thank you for putting my little piece in such a good place—("Old Lady's Hymn Book," issue of February 22, 1930). One word was left out, which changed the meaning somewhat. The little word **not**. It ought to read: Another said seriously, but not sadly: "I have lived long enough to testify that we need not fear old age."

It was my husband who made the remark in the last year of his life. And it was said not sadly—but confidently, calmly, hopefully.

G. W. H.

FRESH BREEZES.

Mr. Editor:

The writer has spent seventy years reading things.

I have just read your editorial, "Let Us Stand True."

If I have ever read anything as vigorous I do not remember it now.

There was a time after the World War when it seemed as if there was no single man left to stand against the tide of unbelief, indecency and filth that was flowing over the country through the "newspapers," magazines, books, dance halls, moving picture houses, theatres, and through the teachings of numbers of feeble-minded persons calling themselves college professors.

But I feel better.

As long as you have some in the South to stand with you, you will drive back the motley crew of filth and indecency, and keep a clean place for your children to grow up in.

We hope to get some of the fresh breezes up here.

F. W. Rochelle.

I am a Presbyterian.

I chanced to see the Southern Churchman and subscribed for four copies—one for ourselves, and the other three for three married children.

Your front page—"Jehovah, He is God"—is wonderful.

Chester, New Jersey.

CHURCH CARRIED TO COLORED POPULATION OF EAST ST. LOUIS, ILLINOIS.

Mr. Editor:

I am rather anxious to let it be known that at last an opportunity has offered itself for the opening up of work among the colored people in East St. Louis, Illinois, in this diocese. I have had a Priest of the Church working among the colored population of this great center of the diocese for several months, and he has gathered about him a group of some thirty-five Church families who have expressed their interest in cooperating with him and the Archdeacon and with the diocese in making a start. This has been done. A vacant store has been rented and it is now being cleaned and papered and put in shape for the holding of services and for other work usual to the carrying on of a mission congregation.

I really believe I am very fortunate in having as the priest-in-charge, a most devoted and energetic man. He has my confidence. He has really done much more in the time he has given to the work than I had hoped would be possible, and I look forward with a great deal of enthusiasm and pleasure to the prospect of this becoming a definite work of the diocese.

We have chosen as the name of this mission, **The Church of the Redeemer,** and I think it is a rather appropriate name. The whole enterprise is largely one of faith upon my part. I do not have at the present time sufficient funds to insure the permanence of the work, and yet I believe funds will come. I have been able to help in properly equipping the building with pews and chairs. We have an altar and a reed organ, and practically everything else necessary for the material side of the work with the exception of funds to properly support the priest-in-charge. If it is permissible to say so in this letter, I should like to add that if there are any friends of the Church's work among the colored people who would like to send me something to help me to carry the Church to upwards of 15,000 colored people of East St. Louis, I believe that I will be able to make a good accounting of the use of that money a little later on.

John C. White,
Bishop of Springfield.

821 South Second Street,
Springfield, Illinois.

Church Intelligence

Anniversary in Santiago de Cuba.

Work of Negro Priest Extolled: March 8 and 9 were devoted to a fitting celebration of the twenty-fifth anniversary of the work of the Episcopal Church in Santiago de Cuba and to expressions of love and congratulations to Juan Bautista Mancebo, faithful pastor and organizer of the work for all these twenty-five years.

Mr. Mancebo was born in El Cobre, near Santiago, the shrine of the miraculous Virgin of Charity. At the age of fourteen as the protege of the then American Consul, Mr. Brooks, he was ordered to leave Cuba by the Spanish Government in 1865. Going to the States he was confirmed, received his B. A. from Lincoln University, was graduated from the Bishop Payne Divinity School, ordained deacon by Bishop Capers in 1893, and was in charge of St. Mary's Church, Columbia, South Carolina, and associated mission for many years, coming to Cuba and founding our work in Santiago in 1905.

At the anniversary service held in St. Andrew's Chapel, March 8, before a large congregation of Cubans and many representatives of various societies in Santiago, Archdeacon Lopez preached and the Rev. Hipolito Jauregui, assistant rector, gave a brief history of the work in Santiago. Mr. Jauregui, a professor in the Normal School and brought into the ministry through Mr. Mancebo's influence, pointed out the difficulties of the early days, when the good people of Santiago, never strongly Roman Catholic except in their prejudices, would give the rector a wide berth in the street. Many a time did he receive offerings of household waters which happened to be thrown out as he was passing.

All that is long past and today Juan Mancebo is universally loved. In the twenty-five years there have been 561 baptisms; 384 weddings; 256 persons confirmed. Largely through Mr. Mancebo's unremitting toil and with little assistance from the Church at home, the material possession of the Church includes St. Mary's Church and parochial school in the Vehuita de Galo District, a school (also used as chapel) and teacher's house in Sueno, a school (and chapel) in Cuabitas, and a chapel in the Reparto de Flores. St. Andrew's Mission in the Calle Relej baja is Mr. Mancebo's own property. The total value of the church's buildings in Santiago is about $25,000. The actual number of communicants is 163. The Rev. Pablo Munoz, our rector in Camaguey, came in to our ministry through the influence of Mr. Mancebo.

On the first Sunday in Lent, March 9, at 5 A. M., Mr. Mancebo celebrated his anniversary mass, and the Rev. J. H. Townsend, of Guantanamo, preached at St. Mary's. At 9 A. M. Bishop Hulse celebrated Holy Communion, confirmed eight, preached in Spanish and baptized the granddaughter of the first Cuban member of the mission. The first couple to be married were present.

In the afternoon at St. Mary's, Mr. Townsend officiated at Evening Prayer, Mr. Henriquez, the senior lay reader, spoke a few words of appreciation of Mr. Mancebo and Bishop Hulse confirmed two young men and preached before a large congregation of British West Indians. At 8 P. M., at a service for the American colony, Archdeacon Lopez and Mr. Townsend officiated, and Bishop Hulse preached, paying glowing tribute to the devotion, humility and intelligence of Mr. Mancebo.

Mrs. Mancebo, an American from Charleston, South Carolina, is a teacher of English in the Normal School, and has also devoted herself to the Church.

J. H. T.

Dr. Clingman Elected Bishop of Louisiana.

The ninety-second Diocesan Council of Louisiana held sessions in St. James' Church and the Student Center of the new Louisiana State University, New Orleans, March 12-13.

The scheduled council program was immediately side-tracked and the election of a bishop was given first place.

The clergy preserved a strict silence on their selection, although it was understood that the agreement was reached Wednesday night when the body deliberated behind closed doors for more than four hours until nearly minight. Secret balloting progressed throughout the executive session over which Dr. Tucker of Houma was elected to preside.

At ten o'clock Thursday morning, the House of Clerical Delegates informed the House of Laity, which held the power of ratifying or rejecting the clergy's choice of bishop, that the Rev. Charles Clingman, D. D., rector of the Church of the Advent, Birmingham, Alabama, had been selected by them on the eleventh ballot.

The ratification of the clergy's choice by the lay members of the council was announced with the chiming of the bells in the tower of St. James' Church at 12:15 P. M., and the houses of the clergy and laymen were converged in the church to receive formal announcement of the election and to sing the doxology, led by the Rev. Robert S. Coupland, of New Orleans, who has been presiding over the council sessions in the absence of a presiding prelate.

At the opening of the afternoon session of the council, Dr. Coupland reported that since the morning session he had communicated with Dr. Clingman over the long distance telephone and that the latter had expressed his gratification over the honor extended him. A committee of two clergymen and two laymen, namely, Dr. Coupland, the Rev. G. L. Tucker of Houma, C. V. Porter of Baton Rouge, and Warren Kearney of New Orleans, were appointed to go to Birmingham Tuesday to extend in person to Dr. Clingman the invitation to become Bishop of the Louisiana Diocese.

Dr. Clingman will succeed the late Rt. Rev. Davis Sessums, D. D., of New Orleans, who died last Christmas Eve, after serving as Bishop of the Diocese of Louisiana for thirty-nine years.

Dr. Clingman was born in Covington, Ky., January 9, 1883, the son of Chas. and Mary Ellen Hartsborough Clingman. He received his early education in the public schools of Covington, going later to Kenyon College. Following his attendance at the Virginia Theological Seminary, he was ordained deacon in 1907 and priest in 1908. He was married October 21, 1909, to Miss Elizabeth F. Core. He has served as rector of the Church of the Advent in Birmingham since 1924.

Before that time, he was rector of St. Paul's, Newport, Ky., 1908-13; rector of the Church of the Incarnation, Dallas, Texas, 1913-18; and rector of Trinity Church, Houston, Texas, 1918-24.

Dr. Clingman has long been prominently identified with the Church. He has served as a member of the standing committee of the Diocese of Lexington, Dallas, Texas, and Alabama, and has been a member of the executive committee of the Diocese of Alabama. He has served as a deputy to the General Convention five times and was selected as associate secretary of the field department of the National Council of the Church. He is a member of the committee of seventy appointed by the commission on evangelism.

Bishop Lewis Burton, of Lexington, who was a special guest of the diocesan meeting, ordained Dr. Clingman, both

as deacon and priest, and also confirmed him and prepared him for the ministry.

Dr. Clingman, as rector of the Church of the Advent, Birmingham, serves one of the largest and most important Episcopal parishes in the South. He has declined a call to the imposing St. Thomas in New York and has also declined an invitation to become coadjutor to Bishop Burton of Lexington.

Only forty-seven years of age, he is regarded as being in the high prime of his service, with sufficient experience to enable him to fill the office of bishop with due wisdom and broad understanding, yet young enough to look forward to possibly many years of additional service.

Following the election of a bishop, the regular business of council was resumed. The Rev. S. L. Vail, rector of the Church of the Annunciation, New Orleans, was reelected secretary. Thursday night reports were heard from the student center committee, the board of missions and the Church program committee.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Clergy Shortage: Attention has again been prominently drawn to the shortage of clergy in the Church of England, and an appeal on high authority for contributions towards the training of candidates for the ministry has been issued through the press. It has been stated that whereas there were 21,000 clergy in England twenty years ago, there are now only 16,000, and the decrease continues. Every year there are lost to the Church through death or resignation on account of age or sickness, about five hundred. The number who are ordained yearly comes well short of that figure. There are many things to account for this in part, but the bare fact to be remembered is that the number of men who come forward and are able to be trained without appeal to public funds is much lower than in former years, and there are insufficient funds forthcoming to train those who are offering themselves. It follows of course that the dearth opens up a possibility to men who from baser motives anticipating a "soft job" (as is popularly supposed to be the parson's lot) to be ordained, and the fact that many of the clergy are breaking down through overwork, tempts those responsible for the training of men to admit too leniently men to holy orders. Some bishops seem to be using great caution; others seem to be ready to ordain any one. The difficulty, no doubt, is great when men fall under the strain of a single-handed contest in large parishes. Nevertheless, it would be well if more thought was given to quality rather than quantity. It may probably be fairly said that this is the case with Evangelical organizations who seem to appreciate the need of able ministers, called of God and chosen.

Revised Prayer Book: In spite of all the assurances that the publication of the 1928 Revised Prayer Book, which was twice rejected by Parliament, was simply to provide a record of an historical book of interest, it continues to be issued in every possible form suggestive of use in the churches. The University Presses have just issued editions "With hymns for the convenience of the clergy and their congregations" and draw special attention to the Desk Prayer Book and Altar Service and Office Books. The familiar statement appears on the advertisements, and presumably on the books, that "The publication of this Book does not directly or indirectly imply that it can be regarded as authorized for use in churches." Nevertheless, they are being issued in the usual style for that purpose and are made to resemble them as much as possible. Another Prayer and Hymn Book edition has been issued, of which this is stated, "They include almost the whole of the 1662 Prayer Book, as well as the proposals of 1928, which are clearly indicated by sidelines. They are, accordingly, suitable whether the 1928 Book is used in your parish or not." It does not require much perception to be able to understand the point in all this. The repeated and persistent effort to bring the book into common use can have but one end in view. Whether it is honest and straightforward is another matter.

Prebendary H. W. Hinde,
Vicar of Islington.

Red Atheists Planning New Religious War.

An Associated Press dispatch in the "Washington Post", dated Moscow, March 16, reads as follows:

While millions in other lands prayed today for Russia's legions of Christian faithful, the militant atheist society of Russia, the League of the Godless, prepared for a more intensive assault against God and the churches during the approaching Easter period.

The Russian government itself, however, has noticeably moderated its attitude toward religion. It now discountenances the forcible closing of churches or the tearing down of church bells without the consent of the overwhelming majority of the population and the formal sanction of the central government authorities.

All Moscow's churches were well attended at services today, the government having at no time attempted to prevent individuals from freely taking part in their religious rites.

Most Christians here, however, see a dark future for their faith if the government continues to carry out its present plan of forbidding the teaching of a religious faith to those under the age of eighteen.

Since the agitation abroad has assumed such imposing proportions throughout the world, there has been a perceptible change in the atheists' plan of warfare against the church.

Fearing punishment at the hands of the government authorities if they go too far, they now confine their activities exclusively to disseminating anti-religious propaganda and teaching the peasants that good crops depend not upon God, but upon their own labor, good weather and proper methods of cultivation.

The Moscow Union of Militant Atheists, addressing the capitalistic world, says: "You will not frighten or dismay the Soviet union of workers with your religious crusade, as you have so often attempted to frighten us with your diplomatic notes and wild attacks on our foreign representatives. Religion and collective farms can not exist together."

The militant atheist society announced that it concluded an agreement today for "socialistic competition" with an organization of 9,000 atheists in the Ruhr district of Germany. The Germans will attempt to tear away from the church before March 30, 2,000 German worshippers, to collect 2,000 marks for the purchase of tractors for the Soviet union, to recruit 500 new members for German atheist societies, and to recruit 100 new members for the German Communist party.

The Moscow atheists for their part agree to collect enough funds to build a whole fleet of tractors.

New York, March 16 (A.P.).—Meetings of protest against alleged religious persecution in Russia, and prayers for its cessation were held today by Protestant, Catholic and Jewish religious bodies.

At the same time a crowd of 14,000, including Communists and others, gathered at the Bronx Coliseum to protest against criticism of Soviet Russia's anti-religious policy.

Bishop William T. Manning, Protestant Episcopal, led special services for all Protestant denominations, in the Cathedral of St. John the Divine. In addition to Bishop Manning, the speakers at the cathedral were the Rev. Dr. William B. Millar, secretary of the greater New York federation of churches; the Rev. Dr. Raymond L. Forman pastor of St. Paul's Methodist Episcopal Church, and the Rev. Henry Howard, pastor of the Fifth Avenue Presbyterian Church.

Bishop Manning said it was the openly avowed purpose of the Soviet government to extirpate religion from the lives of the whole Russian people.

Three detectives walked with Bishop Manning in the processional and remained close throughout the service. A detail of 200 police was stationed about the cathedral.

Senator Fess, of Ohio, spoke at a meeting of the Jewish American congress in town hall. He said that only aroused public opinion could defeat "the sinister purpose" of winning youth to anti-religion.

Representative Hamilton Fish, Jr., of New York, at the town hall meeting, demanded a more militant policy on the part of the government against the activities of communists in the United States.

At the counter demonstration of the communists William Z. Foster and other speakers derided Christianity and attacked the pope, Mussolini, capitalism, and Police Commissioner Grover A. Whalen. A force of 450 police was on hand to prevent an attempt to hold a parade.

London, March 16 (A.P.).—Intercessory services on behalf of Christians in Russia were held in churches and chapels throughout England today in response to a call by the Archbishop of Canterbury.

Preaching at St. Matthew's, the Bishop of London, the Rt. Rev. A. F. W. Ingram, declared, "We do well to pray for those in Russia today."

Dr. A. Fleming, at Colomba's Church, said, "Persecution and war to the death on religion have been acknowledged and glorified by those who perpetrate them."

A slight disturbance was caused at Islington Parish Church, when four young men interrupted the special prayers, asserting that they were a form of war propaganda against Russia. When asked to leave they did so quietly.

Condemnation of the persecution of the Jewish religion in Russia was embodied in a resolution passed by the Jewish Board of Deputies.

Notes From Hankow Newsletter.

A triple anniversary in Wuchang takes place next May, the tenth anniversary of the founding of Boone Library School, the Twentieth of the founding of Boone Library, and the thirtieth of Miss Mary E. Wood's service in China, she being mother of the library, and grandmother, one must say, of the library school.

Hundreds of poor people froze to death during the extreme cold in the Wuhan cities.

Bishop Roots and Bishop Gilman confirmed nineteen men and nine women in Wuchang and Hankow, in December, Six Boone students were baptized in the Boone chapel, and at the cathedral in Hankow twenty-five persons, mostly adults, were baptized, and twenty-two catechuments were received.

Bishop Littell wrote from Hankow shortly before his departure for Honolulu that recent work in Hankow, particularly the beautiful Christmas observances, were "a complete and effective answer to the challenge of the unbelieving communist regime of 1927, and of the attempt (abortive and temporary, as such attempts have been so often all through Christian history) to overthrow the Church of God. The Christians have recovered their balance. More than that, they have gained in experience, and have come through great persecution with a new confidence in the ultimate victory of the Kingdom of God on earth."

The Littells showed further their confidence in the situation, and also in Kuling School, by leaving their daughter, Nancy, in Kuling to complete the school year.

"Illiteracy is a greater misfortune than famine," writes the Rev. Wang Kang-sen to Bishop Roots. Mr. Wang is in charge of a mission at Yuimeng, in a farming community, where there have been poor crops for several years. "It is impossible to overstate the misery of these people," he says. But he so impressed a young man friend of his, a former mission school boy, with the horrors of illiteracy that the young man became interested in starting a free primary school in his village, for the children of farmers, giving his services as teacher during the winter months. Mr. Wang holds Sunday services in the school, preaching to farmers who hitherto have not been reached.

Presiding Bishop to be Elected March 26

In connection with the special meeting of the House of Bishops on March 26, which convenes in Chicago to elect a new Presiding Bishop for the interim until the next meeting of General Convention in the Autumn of 1931, there are, of course, many speculations. It has been asserted that the Canon which set up the elected Presiding Bishopric instead of the priority plan intended the position for a younger, whole-time executive head, not for a Bishop approaching seniority; and that we have not had the Bishop the Canon intended since the Canon was passed! Bishop Murray was a notable success, but he was frail and the task was too much for him. Bishop Anderson was a great man, but he was a sick man when elected (after a sixteen ballot deadlock) and the task must have hastened his end. Let us pray for a younger, more vigorous man in his prime who shall devote his tested powers to the administration of this our highest office and survive!

And let us pray our Heavenly Father that His Holy Spirit will be present at the meeting and guide our bishops gathered in His Name to a right choice for the best good of His Church at large and for the hastening of His Kingdom here on earth.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Kernahan to Visit Richmond.

A Visitation Evangelistic Campaign will be conducted in Richmond March 30-May 2, under the direction of Dr. E. A. Kernahan. Seventy-seven Protestant Churches have already entered the campaign, and more are expected to enter before the campaign opens. The first two weeks will be devoted to a religious survey of the city and the last two weeks to evangelistic evangelism. Eight Episcopal Churches have already signified their intention of having a part in this community-wide effort of winning souls for Christ by personal evangelism. As Dr. Kernahan expresses it—it is the "Jesus' Way"—the way He used nearly two thousand years ago as he went about all Galilee, teaching and preaching—winning them one by one. He won Andrew—"and Andrew brought Peter," and so on. It is an old method in a new day and it is expected to be one of the most far-reaching evangelistic campaigns ever undertaken in Richmond.

The executive committee is composed of the following chairmen: The Rev. H. P. Myers, of the Methodist Church, general chairman; the Rev. J. L. Slaughter, of the Baptist Church, Secretary; Schedule, the Rev. W. E. Hill; Distributing, the Rev. Beverley D. Tucker, Episcopal-Presbyterian; Survey, the Rev. S. S. Hill, Baptist; Literature, the Rev. S. R. Orrell, of the Baptist Council; Civics, J. H. Binford; Radio and Transportation, D. V. Blayney; Supper Conference, the Rev. W. H. Bryant, Baptist; Finance, R. H. Davis, and Publicity, Mrs. George W. Guy.

The executive committee is composed of the foregoing chairmen and the Rev. Churchill Gibson and the Rev. Thomas Semmes of the Episcopal Church; the Rev. H. G. Haney of the Christian Church; the Rev. J. J. Scherer, Jr., of the Lutheran Church, and the Rev. C. L. King of the Presbyterian Church.

Notable Preachers in Richmond.

The two series of union Lenten services are being well attended by the people of Richmond. Dean Green of the Virginia Theological Seminary was the preacher last week at the uptown services (All Saints, Grace and Holy Trinity and St. James). This week the Rev. C. Leslie Glenn, Secretary for College Work of the National Council, will be the preacher for these services and next week the preacher will be the Rev. Vincent Franks, rector of R. E. Lee Memorial Church, Lexington, Virginia.

Bishop Gailor was the preacher at the union mid-day Lenten services at St. Paul's Church last week. This week the preacher is the Rev. Justin Wroe Nixon, D. D., pastor of the Brick Presbyterian Church, Rochester, N. Y., and next week the preacher will be the Rev. Shailer Matthews, D. D., Dean of the Divinity School, the University of Chicago.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Girls' Friendly Society.

Miss Winifred Dunkle of Chicago, National Field Secretary of the Girls' Friendly Society of the United States, is spending three weeks in organization work in the Diocese of West Missouri. Among the branches of the society to welcome her is the newly organized group of fifty girls in their 'teens at St. Andrew's Church, the Rev. James P. DeWolfe, rector. Miss Dunkle will visit also the branches of the society at St. Mary's, St. George's, St. John's and Grace and Holy Trinity churches.

Included in her itinerary for visitation of existing branches and for pioneer work will be the parishes of the Church in St. Joseph, Carthage, Joplin, Springfield, Sedalia and Marshall. Miss Dunkle has planned a series of conference classes in leadership methods for work among girls to be held on successive Monday evenings at the diocesan headquarters office in Kansas City.

Mrs. C. E. Roberts, National Vice-President of the Society for the Province of the Southwest, is assisting and cooperating with Miss Dunkle. Newly-elected officers of the diocesan branch are Mrs. Alice Engelke of Grace and Holy Trinity, Kansas City, diocesan president, and Miss M. Louise Howard of St. George's Church, Kansas City, diocesan secretary. Miss Grace Wilde of St. George's, Kansas City, has been chosen as delegate to the National Convention of the Society to be held in Chicago in October.

H. N. H.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor

"The Drama of the Covenant" Given at St. Paul's, Winston-Salem.

A great deal of interest was shown in the Bible lectures given by the Rev. Gardiner L. Tucker, D. D., at St. Paul's Parish, Winston-Salem, N. C., from February 24-28. Dr. Tucker, Executive Secretary of the Department of Religious Education of the Province of Sewanee, came to the parish in the interest of teacher-training and his visit was made possible through the Provincial Department.

Two-hour lectures were given each evening for those who desired to receive credit in the National Accredited Teachers' Association, and supplementary lectures were given every morning for the benefit of those unable to attend the evening sessions. Dr. Tucker presented his course on "The Drama of the Covenant" in such an interesting and original manner that the "teacher-training class" proved to be a "Parish Mission" and over a hundred persons attended these lectures each day.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop

Southern Illinois is rather badly disturbed these days owing to the almost complete shut-down of the mines. Quite a number of the Missions in the lower half of the Diocese of Springfield are composed of men and women in these mining communities. However, things have kept up and fairly well so far.

Some new work is going on in the Diocese of Springfield, of which mention may be made. A new building and land has recently been given to the congregation of the church at Marion, which is the county seat of Williamson County, in which Herrin is located. Then a church building is shortly to be erected in Zeigler, Illinois, where, during the last six or eight months, the church has been fortunate to gather together a really large group of people, including a Sunday school of nearly one hundred pupils. This is largely the work of General Missionary T. G. C. McCalla.

The Bishop is planning to move the church building at Herrin to a more centrally located piece of ground. The work of St. John's Church here is not in that part of town where most of the people of the church live, nor is it where it may be expected to find other people.

(Continued on page 22.)

Family Department

MARCH.

1. Saturday.
2. Quinuagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday, Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

COLLECT FOR THIRD SUNDAY IN LENT.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies, through Jesus Christ Our Lord. Amen.

COLLECT FOR ANNUNCIATION OF THE BLESSED VIRGIN MARY.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy son, Jesus Christ, by the message of an angel, so by His passion we may be brought unto the glory of His resurrection, through the same Jesus Christ Our Lord. Amen.

CALL HIM NOT HERETIC.

Call him not heretic whose works attest
His faith in goodness by no creed confessed.
Whatever in love's name is truly done
To free the bound and lift the fallen one
Is done to Christ. Whoso in deed and word
Is not against him labors for our Lord.
When he, too, sad and weary, longing sore
For love's sweet service, sought the sister's door,
One saw the heavenly, one the human, guest,
But who shall say which loved the Master best?

—John Greenleaf Whittier.

The Revolutionary Christ.

When we submit our spirits to the discipline of Jesus we find that He is nothing less than revolutionary in the sense, that is, that He turns the accepted standards and ideals of men upside down. Let one point suffice in illustration—His attitude to money. Most men endeavor to amass as much as they can, but nothing could be more alien to the mind of Jesus than such an endeavor. Certainly money in worthy hands can be used to promote the spiritual interests of men, but Jesus insists with almost pathetic frequency that nothing constitutes a more insidious peril to the spiritual life. He said He came that men might have life—not more money, higher wages, more comfort. We might well have more of these things if we had more of His "life", for to those who seek first the Kingdom of God all these things shall be added. But that was not the purpose of His coming. We might all have more money and no more of the things that Jesus calls life: we might indeed have far less of it. Jesus reminded us that a man's life does not consist in things at all. Every one will admit that He possessed it in supremest measure this life of which He spoke, and yet He was a poor man and had not where to lay his head.—The Rev. Prof. John E. McFadyen, D. D.

The Master's Marching Orders.

The marching orders to the Church are simple, plain, direct: "Go ye into all the world." "Disciple all the nations," "Preach the gospel to every creature," Truly has it been said:

"Obeying, the Church and its people may be called Christians; disregarding that supreme command, whatever they may be called, they cannot claim the name of Him who inquired, 'Why call ye Me Lord, and do not the things which I say?' Missions are the supreme business of the Church. It is the supreme business of any person who calls himself a Christian. In this crusade to make Christ reign in every nook and corner of this world can hold nothing back. It demands the utmost sacrifice of life and treasure."

For this supreme cause and all the other vital causes that constitute our Church's complete budget let us do our best by prayer, by sacrifice, by heroic giving. Shall the conveniences, the comforts, the luxuries which the average church member enjoys be swift witnesses against him at the bar of God in proof of what he might have done for the advancement of His Saviour's Kingdom?

It is as true now as it was in Jerusalem that Jesus sits over against the treasury and beholds how the people cast money therein.

It is also as true now as it was in Galilee that His eye of love is upon each of His disciples and to each He is saying, "Lovest thou me?"—Exchange.

For The Southern Churchman.

HOMEWARD BOUND.

Alex. C. D. Noe.

They say my Father died, but no;
It simply isn't true;
He only crossed the Great Divide.
As I must pass and you.

As ships fare forth for other ports;
For havens near or far;
And oftentimes with troubled sea
And breakers on the bar.

And you may pass and I may pass,
As ships go out to sea;
With spreading sails and homeward bound,
Where Many Mansions be.

They say we die, but no indeed;
We cross the Great Divide.
There is no death but fuller life.
Just on the other side.

Appreciate Their Obedience.

Miss Ballard is a grade school teacher of some years' experience. A fairly wide acquaintance with boys and girls made her soon rate very highly the young niece and nephew whose home she was visiting for the first time since they were babies.

Elma and Raymond were not only bright, sturdy and good-looking, but so well-mannered and obliging that Miss Ballard felt her sister should be a very happy mother. On the contrary, Louise was a worried, fretful, nagging parent. The sharpness with which she called the children from their play caused the listening auntie to wonder if their good behavior might be just a cloak which they put on in her honor.

Both the children came in as promptly as little folks can be expected to tear themselves away from an engrossing game, but the frowning mother scolded instead of praised. Day after day this sharpness was so common that Miss Ballard finally put a half-teasing, older-sisterly question, "Don't you demand rather too much, Louise? See how respectful and obedient your youngsters are compared with all their playmates."

"Disobedience among the neighbors' children is my reason for holding Elma and Ray to strict account," explained their mother, soberly. "Most of the parents in this part of town are so easy-going that I feel called upon to take a very firm stand. If my children should once get to acting like the rest, there's no telling where it would end."

"I understand your reasoning, but let's study the question more. Whoever distrusts children tempts them to 'go lengths', as the old saying is, whenever a chance comes. Your kiddies are too loving and fine to rebel, but over-strictness with them may endanger the sweet comradeship that means so much in family life. All children have a strong sense of justice, and they must know themselves to be far more obedient than the rest. Doubtless they ought to be; but why not praise them for minding so well?

"Frances Willard's mother was noted for her habit of encouraging each child, yet when asked how she would do differently if living her live over again, she said: 'I should blame less and praise me'.

"Another counsel from long experience has impressed me so much that you can take this sermonizing for an attempt to share advice of which I myself was greatly in need! Louise, I was just overwhelmed with shame when a favorite summer school instructor urged us, teachers, to feel more appreciation for what he called juvenile docility. This man pictured himself as watching any school ground when the last bell rang and the children, as he said, 'left the games they loved more than they loved to eat' for studies of little natural interest to them.

"Of course boys and girls should answer the school bell promptly; it is right to expect as willing response to every summons from the home doorway. Yet it often takes much self-control and good nature for them to drop what seems so important to them. Children are not unlike us. To understand their dismay we need to recall some time when we've been called away from a good visit or from a piece of work we were in a hurry to finish. I've found the memory of such times a very present help to patience with children who lagged a little; it makes me feel that those who come on time deserve a word of praise."

The young mother had stopped sewing. "I've had hundreds of such interruptions," she said, "yet have never considered how trying they might be for children. Being at the door has often served for an excuse to make Ray do some errand at that instant whether urgent or not. Thank you, Sister."—Mary Stover, in National Kindergarten Release.

The Duty of Resting.

Continual and unbroken rest is a duty. Activity is often a duty also. But activity may or may not be our duty at any particular time, while resting is our duty all the time. We can be resting in the midst of the most intense activity, and we cannot know activity at its best except when we are resting. Then there are times when, whether we want to or not, we are forced to do nothing; and at such times we are to rest also. In other words, that restless-

ness which is anxiety and worry is always a sin, for it comes from failing to trust our Heavenly Father. The Lord Jesus Christ asks His disciples to trust the Heavenly Father under all circumstances, and to take no anxious thought for today or tomorrow. Concerning the sin of worry and anxiety Dr. Pace writes: "From this sin as from all other sins there is no deliverance save in the miracle-working grace of God. It is beyond the control of human will, but not beyond His. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee'. 'The fruit of the Spirit is . . . peace.' Only the miracle-working God could produce that perfect heart-serenity that Hudson Taylor is said to have shown during the terrible days of the Boxer uprising in China, when, as report followed report of missionaries massacred and mission stations destroyed, he sat at his desk singing softly the hymn he so dearly loved:

Jesus, I am resting, resting,
In the joy of what Thou art."
—S. S. Times.

For The Southern Churchman.

"WITHOUT GOD."

Ephesians 11:12.

William Olney.

Living as though He were not, yet His gifts
Testify of His Being and His Love,
Taking His benefits: casting on one side
All thoughts of Him, Who life and strength maintains.
"Without God," and yet knowing that His Word
Speaks in the Sacred Page of Sin and Death;
Of Man's guilt and a coming Judgment Day.
"Without God" thought His well-beloved Son,
He gave that men should be redeemed and saved.
Here is the picture of a multitude
Who live as though this earth were to be all.
They will not be content to live without
Present possessions, pleasures things of Time,
But "without God" are satisfied to be.
What an awakening awaits the soul
Which "without God" has lived; when suddenly
It meets God and is wholly unprepared.
Then 'twill be seen that "without Him" includes
Without possession of a lasting peace,
And without hope of the Eternal Bliss.
Strengthen Thy messengers, O God of Grace!
Revive Thy Churches and empower Thy Truth;
To reach and save those "without God" who live.

The Temptations of Our Lord.

The temptations which assailed our Lord with fierce intensity, not on one occasion only, but throughout the whole period of His ministry could only have come to one who was conscious that He had been gifted with unique powers for the accomplishment of a distinctive mission. They were the inner conflicts which continually disturbed Him and drove Him to long hours of communion with the Father, and in the overcoming of which He learned to cry with heroic surrender to the purposes of God, "Not my will but thine be done." If we arrive at an adequate interpretation of these temptations we shall have gone a long way toward the understanding of Jesus and of His mission and of the meaning which He put into the phrase which was constantly upon His lips, "The Kingdom of God."

Sensible of His possession of miraculous powers, sensible also of the ceaseless craving of His physical nature for sustenance and security, Jesus was confronted with the easy remedy of using His gifts for His own needs: but the first temptation has a much wider sweep than this. No one had a more sensitive spirit than Jesus. No one suffered more in the sufferings of humanity. All around Him were men and women in despair, many of them the victims of painful afflictions and others unable to tell if tomorrow would bring tomorrow's bread. As He endeavored to help men discover God as their Father, as He proclaimed the possibility of a new intimacy with God and as He sought to fill His listeners with a new energy of faith, He also relieved their physical necessities. His ear was quick to catch the faintest cry for help, His eye alert to see the first signs of a mute appeal for sympathy. So with the preaching of the Kingdom was associated generous acts of social service.

In His first recorded sermon He quoted Isaiah, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." To the disciples of John seeking proof that Jesus was chosen of God, He said, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the poor have the gospel preached to them." The Kingdom of God, then, was concerned with bringing in a new and humane social order. But in this very fact lay our Lord's temptation. So clamant were the physical needs of the people that He hesitated whether He ought not to give all His time to the relief of physical distress and let His mission of proclaiming the spiritual reality of the Kingdom wait until these pressing needs were attended to. Would He not be bringing in the Kingdom if He could transform existence and eliminate the physical evils of life? But to Him had been entrusted an unique work, and so to the alluring temptation He replies, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." To transform life one must begin with establishing faith in God.

The second temptation with its entreaty to attempt to establish the Kingdom by a hazardous and spectacular venture which could only be saved from disaster by the direct and miraculous intervention of God drew its strength from the Apocalyptic expectations which stimulated the hope of Israel in our Lord's day. There was a tradition that the Messiah would appear suddenly on the pinnacle of the temple. "Well," suggested Satan, "Cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Apocalyptic looked for a catastrophe judgment of God upon Israel's enemies. It was centred in spiritual pride, in a consciousness of Israel's moral superiority, and in a belief that God's honor was involved in the prosperity and welfare of Israel, and that therefore He must intervene to make her enterprises successful. Apocalyptic looked back to the Red Sea when God miraculously delivered His people. It remembered the unaccountable liberation from the forces of Sennacherib. Would not God deliver Israel in a similarly miraculous way today? What if Jesus were to call His nation to arms as bad Judas Maccabaeus of a past generation, or as Judas or Theudas had done in His own day? But Jesus repulsed all such unworthy ideas, all reliance upon the expectations of Apocatlyptic: "Thou shalt not tempt the Lord thy God."

Putting this temptation behind Him, Jesus went forth "to rouse man's powers of spiritual energy—faith prayer, moral discernment—to storm the Kingdom. As opposed to Apocalyptic He put a moral interpretation on history, stressed the need of suffering, rebuked the spirit that waited on special interventions, pointed to the moral imperative and the need of the forgiving spirit, and above all He promulgated an ethic of perfection so high that no nation could base claims on righteousness."

Jesus will bring in His Kingdom not by demanding miracles of God, but by the slow process of teaching man to exercise to the fullest the spiritual powers which he shares with God. This is His method in all ages.

The third temptation was even more subtle than the other two. The sympathies of Jesus were wide and embraced the people of all nations. Some of the most beautiful passages in the Gospel are those which record His contacts with men and women who were not of Israel. Therefore as the opposition and hatred of His countrymen increased and it became evident that to proceed with His work among them was to invite suffering and death, it would be a natural temptation to abandon a course surrounded with certain danger and to go among the Gentiles where He should save His life and be warmly welcomed. His treatment of the Syro Phenician woman is thus seen to be the outcome of perplexed and anxious broodings. Was He right in thinking that His vocation was among Israel, or could He follow another path of service which was congenial to Him and which would bring the multitudes flocking to Him in glad response? The time would come when His message would be taken to all peoples and all nations. Must He wait? Or should He escape the suffering which lay ahead of Him if He set His face to go to Jerusalem and win the Kingdoms of the world and the glory of them. "All these things will I give thee," said the wily Satan, "if thou wilt fall down and worship me."

Then said Jesus unto him, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." He would not fly from suffering or pain. He would choose to take the high road of God's will for Him. He would march on toward the Cross. For to do God's will is to worship Him and to do it not is to worship Satan.—Canadian Churchman.

For the Southern Churchman.

WINTER.

Maude Forrest Mumma.

The Mighty Reaper, still as Death,
Once more has shown His Hand;
He holds aloft his shining blade,
And sweeps it o'er the land.

Till every little sheaf and blade
Lies humbly down to rest:
And Mother Nature looks dismayed
At cruel Winter's test.

And then, as if in penitence,
To reconcile his mind;
He spreads o'er all a blanket white,
As if he would be kind!

For the Young People

For The Southern Churchman.

HYMN.

Nettie Williams.

Blessed Jesus, with Thy hand,
Lead us to the promised land.
Make us pure, that we may share
All the joys and glories there.

While we journey here below
In this land of sin and woe,
Stay beside us all the way;
Never let us from Thee stray.

When our work on earth is done,
May we to Thy Kingdom come;
There to lay our trophies down,
There to wear the victor's crown.

Bending from Thy throne above,
Look with mercy, and with love.
Dear Redeemer, with Thy hand,
Lead us to the promised land.

For The Southern Churchman.

"A Day's Lark in the Mountains."

Mary Graham Connell.

"Hello, Bob, are you in for a lark next Saturday?"

"Sure, what's up, Jack?"

"Miss Mollie asked me to go with her to Lake Moonaloga, where you and I went fishing once, and where we found that flower growing in the swamp nearby. Don't you remember, the leaf was like a pitcher and it catches flies and insects, and they cannot get out? You ought to have heard how glad she was when I told her about it. She said, 'That is just what I have been wanting to show my botany class for a year, and I didn't know if I should ever be able to find it. It is called the Pitcher-plant and is rare in this part of the country."

"But how will she ever get there? She could never walk all that distance."

"No," answered Jack; "she will take us in her own automobile. She says she will invite her friend, Miss King, and they will spread a lunch enough to go all around, and we will find a nice place to eat it on our way there."

"That will be jolly if they don't talk school all the way there and back."

"You don't know Miss Mollie as well as I do, or Miss King, either, or you would not think they talk school all the time."

"All right," said Bob, "I'll be ready for a good time."

Saturday dawn clear and bright, and the boys met each other at "Flowery Mill," where Miss Mollie lived, about one hour before the time appointed.

"I am glad there will be one girl for each boy and one boy for each girl, and not one boy or girl left over," said Bob. "For I hate to be the one left over."

"That could never happen to you, for you always manage to cut in and have a whole girl to yourself," said Jack.

"You think so, do you?" returned Bob. "Then you have forgotten the Bartlett picnic, when I felt like a bump on a log all day, trying to edge in somewhere."

"Oh, I forgot that—I was having such a jolly time myself," confessed Jack.

The boys carried with them large rubber-boots to use when wading in the swamp where the pitcher-plants grew. As these were too heavy to wear, except when needed, they placed them upon the porch while they walked around the garden, admiring the variety of flowers, both wild and cultivated, which were growing there in great profusion. There were the real forget-me-nots, quaker ladies, lilacs, columbines and roses.

At last they heard the sound of wheels and the motor stopped in front of the door and two ladies appeared laden with packages, which the boys helped to pack in the car. Jack was given his seat in front by Miss Mollie, as she would drive and he had more skill in case of emergencies than his chum had. Bob jumped in rather reluctantly, after helping Miss King into the back seat. He had always been shy of his teachers, because he thought they knew so much more than he did. But the shyness soon wore off, and he told Jack afterward that Miss King was the nicest girl to talk to boys he had ever met.

Bob was soon telling Miss King about his brothers and sisters and how hard his mother had to work, especially when there was a strike among the miners, and his father was out of work. But it was all right when the men had gone to work again.

The two boys and even the ladies became hungry long before dinner-time, as you always do on a picnic, and they decided that they would stop and have their luncheon as soon as they came to a good place to eat it.

By a happy chance, they soon came across a beautiful little park where there was a table with benches around it under the shade of some trees. They soon had this table spread with dainty paper doilies for a table cloth, and then a variety of sandwiches were handed around. Also Miss Mollie had three thermos bottles containing milk, coffee, and even water, for Miss Mollie explained that she did not approve of drinking strange water. Then there were some delicious little home-made cakes, and the boys said they had never had a better picnic.

The ladies said they would like to walk around the park, but the boys were to remain at the table and finish up everything that was left.

"I could eat a dozen more of those lettuce sandwiches," said Bob. "I don't know about the others, but I am willing to try, especially since they have been so nice to us. Why, they never said one word about school the whole time so far, though they may begin on the way home; Miss Mollie will be sure to give us a lecture about that pitcher-plant."

"Oh, no she won't!" returned Jack; "she wants to save all that until Monday in school. But what are we going to do with all these sandwiches? We could never eat them all."

"Well, I tell you what I should like to do with them," said Bob; "I saw a boy prowling around here and looking at us with envious eyes, as if he had not had anything to eat for a week. I do believe that he could clear this table in five minutes."

And so he did. They found the poor boy and he said his father had been out of work for some time. The two boys watched him with much satisfaction, as he devoured the food which they could not eat. By the time the two ladies returned, the table was cleared, and all the rubbish disposed of in the receptacle which was furnished by the park, and not left around to be blown about by every wind.

It took some time to reach the lake, and the boys put on their high rubber boots and waded in the swamp up to their knees. It was no easy task, but they were young and enthusiastic, and persevered until they returned to the land laden with arms full of the precious pitcher-plant. Only a few of them had blooms—rich crimson with petals of charming texture. But they had enough of the leaves with well-defined pitchers to be distributed among the students of the botany class.

"We must not break open any of the pitchers, or that would spoil all the fun Monday," exclaimed Bob.

He blushed like a girl at Miss Mollie's thanks, and said afterwards it was a pleasure to do anything for such a jolly girl as she was.

It was a happy ride home and Miss Mollie insisted that the boys and Miss King should come in and have supper with her. Both boys were glad that not any kind of sandwiches were on that table. They looked forward to Monday as different from any school day they had ever spent, for had they not contributed an important item to that day's botany lesson? However, they were specially instructed to keep this a secret and by no means were they to crow over the other boys and girls. And that trip to Lake Moonaloga will long be remembered as a red-letter day in their lives.

"Ming-chee, Nan-chee."

The twins sat in the sunlight at either side of the broad bay window trying to do two things at the same time. One of the things was to study the multiplication table of seven; the other, to hear what the missionary lady from China was saying.

The missionary lady was staying with the Denhams. Both Mildred and Frank found her immensely interesting. It was hard to study while she was telling their mother about the wonderful "New China," and it was harder when she began to talk about the queer schools and the games of the boys and girls in that far-away land.

"I simply can't get that table," Frank declared at length, throwing his book down upon the window sill.

Mildred sighed woefully.

"I can't either," she admitted.

The missionary lady looked across at them with a twinkle in her eye.

"Did you say that you were studying the table of sevens?" she inquired smilingly. "I was just going to tell your mother of a game which has seven in it. Maybe you would like to play it with me."

The twins looked pleadingly at their mother.

"I think they may drop their studies for a little while," Mrs. Denham replied.

"First of all, then, we will form into a circle," said the missionary lady. "We need you, too, Mrs. Denham—that will make four of us. There really ought to be more, but four will do. The game is called 'Ming-Chee, Nan-Chee', which means plain seven, hidden seven. We will call numbers, beginning with one, and go around the circle. Each time we come to a number which can be divided by 7, or which has 7 in it—like 27 or 67—the one whose turn it is will slap his knee instead of calling that number and we will start around in the opposite direction. Do you see?"

The twins nodded their heads rather doubtfully.

"Suppose I start, then you will catch the idea. One!"

"Two!" said Mrs. Denham.

"Three!" "Four!" called the twins, in quick succession.

"Five!" "Six!" their mother followed the missionary lady.

"Sev—" Mildred almost had it out, but she remembered just in time, and slapped her knee.

"Eight!" called Frank, confidently.

"You're out," declared the missionary lady. "It was your mother's turn. We go in the other direction, you see, after each number with seven in it. Never mind, though; the rest of us will start over, and before long all but one will be out; then we can begin a new game. Watch how much further along we go each time."

Sure enough, they went as high as seventeen, and then, to Frank's delight, it was his mother who slipped.

"I had forgotten about the plain seven," she confessed. "I was waiting for the hidden seven in twenty-one."

Mildren did remarkably well. She got up to thirty-five, but there the hidden seven was lying in wait for her. She spoke the number aloud, instead of slapping her knee.

"All out but one," announced the missionary lady. "Now we can start another game."

They started another and another, and another. It was great sport, especially after the first two games, for it was not always the missionary lady who won. Mildred and Frank found they knew more about the table of sevens than they would have dared to believe. After they had missed on a number with a hidden seven in it, they were on the lookout for that number in the next game. Finally, when supper-time was at hand, and the games were all over, the missionary lady asked them to recite the table of sevens, and they got it right the first time.

"Why, we must have learned it in the game," cried Frank, excitedly. "Why can't we play that game with other numbers, too?"—Child's Hour.

For The Southern Churchman.

TODAY.

Mary Pickens Opie.

Guide Me, Heavenly Father,
In all I do today,
In what I eat
And what I drink,
In what I say
And what I think—
Go with me all the way.

Jim Plays Square.

Jim and Jerry were having such a good time out on the back porch playing with their toys! Uncle Harry had given a mechanical man to each boy. Again and again the two boys had wound up the springs and delightfully watched the queer antics of their wonderful new toys.

Suddenly mother appeared in the doorway. "Jerry," she said, "supper is almost ready. Run across the street and call your sister; and Jim, put the playthings away."

With a longing look at his toy, Jerry rose and went to call his sister.

Jim decided he would wind up the two mechanical men one more time and watch them unwind before he put them away. Click! click! click! he wound the spring and started Jerry's man spinning. Then he picked up his own. And click! click! whir-r-r! went the spring in his man. Something was wrong. He was sure his wonderful plaything was ruined. And as if that were not bad enough, he knew everybody would have something to say about his carelessness. He was always getting scolded for being careless, and he never meant to be so at all.

Then a thought struck him. "My man and Jerry's are just alike," he told himself. "If I put the broken one with Jerry's things, he will not know there is anything wrong with it and will try to wind it up in the morning, and when it won't wind he'll think he has broken it. He always takes such good care of his things he won't get scolded. Besides," he added as his conscience began to prick him, "I'll let him play with mine a lot of the times."

So he ran to the upper hall where each boy had a shelf for his playthings and put the unbroken toy on the shelf with his things; the broken one he placed among Jerry's.

Then he washed his face and hands and went to supper, but somehow he could not enjoy eating. All the evening he was unhappy.

When he went to bed that night he could not sleep. At last he slipped quietly from his bed and crept into the hall. He knew just exactly where the two mechanical men were. He quickly exchanged them and hurried back to bed feeling so much happier. Even if his splendid new toy was broken, even if he should get a scolding for his roughness in winding it up, that was better than knowing that he had taken a mean advantage of his little brother. In an instant he was fast asleep.

Next morning after breakfast when he went out on the porch, Uncle Harry was showing Jerry a new trick the mechanical man would do. "Run and get yours, Jim," said Uncle Harry, "and I will show you something too."

There was nothing else to do, so Jim brought his and silently handed the broken toy to Uncle Harry.

"Humph!" said Uncle Harry, after trying to wind the spring. "That is the trouble with these mechanical things—those springs will slip every now and then, no matter how careful one is. Jim, bring me a screw-driver. I know what is wrong with this fellow, and we will have him fixed in a jiffy."

Jim could scarcely believe his ears, but he ran and brought the screw driver. For a few minutes Uncle Harry unscrewed and tapped and screwed up again. Then click! click! click! he wound. Jim waited, hardly breathing. Would it work? It did. It seemed as good as ever. Jim felt happy. He was glad his wonderful new toy was fixed, but he was ten times more glad that he had done the square thing. Anne Harris Crawford.

A Lesson For Mother.

Of course Mother is the first person we have known, any of us; our first waking consciousness was to the pillow of her breast, to the shelter of her arms, to the smile in her eyes, to the little song she would croon over our crib. This is the time when Mother alone constitutes our entire world; when she is undisputed possessor and lord, and its bliss for her comes partly from the instinctive knowledge that it is even now passing from her. The horizon widens and her baby enters an enlarging world, a world of new and changing interests, a world full of a number of things, very claimative things in which he will soon cease to be exclusively interested in Mother. Little wonder if to her he seems to be slipping out of her reach altogether, as he makes the transfer from dependence to self-assertion and then to self-determination. It is a very critical period in the relation of mother and child; no one but Mother knows the struggle. Son or daughter has to make the adjustment somehow; yes, we know that, but Mother has to do it too and she needs all her single-mindedness unselfishness, with the power to gain a fresh outlook, to win her way to new interests or to old interests revived and recovered. Everything now will seem to depend on her ability for the effort to let son or daughter grow up and fare forth into the maturer life. She must acquiesce; nature will see to that; nature will insist; but it makes all the difference to the future if she can anticipate the change and even meet it half way. Then she will unlock the future and enter into the new kingdom with the child's expanding life; but she has to strive for this, and yet she must not strive nor cry, but only seek in patience. Hearts not seldom are embittered, lives crippled, homes shattered because these adjustments are not made and the failure when it occurs is due not to too much love, but to too little love of the right kind.

For it is part of Mother's task to help the children to prepare for the struggle of life, to send them into the fields of work and temptation and opportunity, to welcome them home in intervals of rest, and then to throw herself into another future, as new homes are forming, and she must make room in her heart for the young stranger who has captured the affections of her boy or girl. Another crisis; another difficult adjustment; another future at stake; but the mother who has made her adjustments wisely and safely so far, will not fail here—of all untimely jests, the mother-in-law jest is the most cruel.—Canadian Churchman.

He Aimed at a Mark.

Years ago one winter day there was a sharp discussion among a group of boys who attended a country school, as to which boy could make the straightest tracks in the snow across a ten-acre lot. One of the boys had won every time and he won easily. The other boys tried to beat him, but were unsuccessful. They watched their feet carefully; they walked slowly across the snow-covered field; but in spite of all their efforts the winner won again and again.

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At last he explained to the others the secret of his success. "You fellows watch your footsteps," he said. "I don't watch mine at all. I fix my eyes on that old elm on the other side of the lot and then go straight for it. I don't look away. I don't pay any attention to my feet or to my tracks. They will take care of themselves if I take care to look straight at that old tree that stands there by the line fence."—The Pioneer.

Why the Sky is Blue.

Of course you have seen that a lake looks bluer on a clear day. The blue on a body of water comes from the sky. The ocean water catches the most blue rays from the sunlight in places where the water is densest and saltiest. That is why the sea is bluer in the tropics than in cooler places.

Nearer the equator the sun's rays are strongest, the evaporation is more rapid, and the sea water is saltiest. This, as well as the amount of sunlight, accounts for the azure blue seas of the tropncs.

The Mediterranean is said to be the bluest of all seas. This arm of the ocean has very salty water, because it is nearly landlocked and has few streams flowing into it.

The ocean is often given a peculiar color by the plants growing in the water.

The Red Sea is reddish because of the red sea-weeds, and the Yellow Sea is of a yellowish hue because of a different plant.—Selected.

Boys and girls can color their lives by the kind of companions with whom they associate. In 1 Cor. 5:11, we are told not to keep company with the wrong kind of people. "Birds of a feather flock together."

Two Ways to Be Sure.

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RADIO HAPPINESS.

A young bride had her husband copy a recipe for apple pudding being broadcast by Radio. He did his best, but got two stations at once, one of which was broadcasting the morning exercises and the other the recipe. This is what he took down:

"Hands on hips, place one cup of flour on the shoulders, raise knees and depress toes and mix thoroughly in one-half cup of milk. Repeat six times, inhale quickly one half teaspoonful of baking powder, lower the legs and mash the cooked apples through a sieve, exhale. breath naturally and sift into bowl. Attention: lie flat on the floor and roll two eggs backward and forward in a fairly hot oven. In twenty minutes remove from the oven and rub briskly with a turkish towel. Breathe naturally, dress in warm flannels and serve with whipped cream."

SONGS OF THE HOURS.

I like the song the Morning sings—
Wake! O Wake!
The great red sun is calling you.
A bough of blossoms beckons, too.
The air is sweet. The day is new.
Wake! O Wake!

I like the song the Noontide pipes—
Come! O come!
And labor, while you laugh and sing,
To make your task a perfect thing
Before the shadows' gathering.
Come! O come!

I like the song the Evening breathes—
Hush! O hush!
The sunset light is on the hill.
The wind is low, the air is still.
Now, sit and listen, if you will.
Hush! O hush!

—Elizabeth Thornton Turner.

Bringing Chinese Children to Christ.

Soon after coming to China I went with a missionary to see an idol temple. The missionary preached to the Buddhist priests. They did not seem impressed with the message. The missionary said to me, "There is not much hope for these old priests. They are confirmed idol worshippers." I was surprised at his remark, feeling God's Holy Spirit could convert even the hardened priests. Leaving the temple we had to pass through a great gate-house. In it were four huge idols. "Gate-keepers," fierce, savage, urgly, with hands upraised ready to strike any who might displease them. They did strike terror into a little child whose mother was bringing it into the temple to worship. As we were passing by the little one was screaming with fright; but the mother put the wee one's hands up and made it go through the acts of worship in spite of its terror.

Then I realized why the Chinese were confirmed idolaters. They were taught to worship idols even when babies. And I saw that our hope of winning China was not in preaching to the priests, though that must not be neglected; but was in getting the children. So, as soon as I could talk Chinese, and a missionary lady suggested starting a Ragged Sunday School for the street children not far from her home, I was ready to help. She asked the dairyman if we could have it in his shed. He consented, so we began our first Ragged Sunday. Crowds of young people came. How they did delight to sing "Ya-su-ai-ngo" (Jesus Loves Me). Many of that

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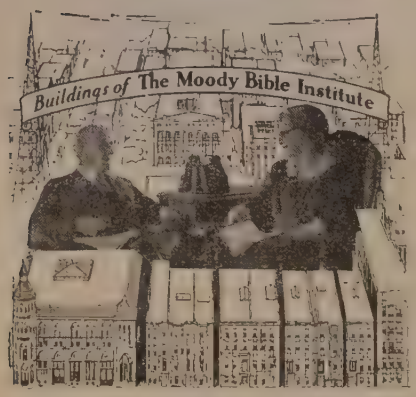
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THE FREEDOM OF CHRIST

By REV. CANON G. OSBORNE TROOP, M. A.,

Rector-Emeritus of St. Martin's Church, Montreal, Can.

Interested attention has been drawn to two important statements, which at first sight appear to contradict each other. The first statement was made by the late Handley Moule, Bishop of Durham. Speaking of the word "propitiation," he said: "It has but one meaning in Greek or English. It means sacrificial pacification of an offended power."

The other statement was made by Dr. Bell Dawson, son of the late Sir William Dawson, who wrote as follows: "In the teaching of Scripture the view is nowhere found that sacrifice is intended to propitiate an angry God. The propitiation is needed for ourselves, and for our sins; it is not God who needs to be propitiated."

Where this problem is faced with an honest desire for its solution, it is surely possible to clear up the difficulty in the above statements; but we must approach such a serious subject in the spirit of reverence and awe, for the character of God is involved. Is He, or is He not, "an offended Power"?

First, let me assure my readers that the late Handley Moule, D. D., was a true man of God, as well as a profound Greek scholar. His definition of the word "propitiation" is absolutely to be relied upon. Not for a thousand worlds would he have deceived us in this vital matter. In what sense, then, is God an offended Power? Is "an offended Power" all one and the same thing as "an angry God"? With all reverence I humbly think not.

Let us go back to the wonderful story of the fall, as recorded in the third chapter of the Book of Genesis. When Adam and Eve had sinned, why did they flee from the Presence of the Lord, and vainly try to hide themselves among the trees of the garden? The only possible answer is that sin had separated them from that sacred presence in which they had previously delighted. They had, of course, "offended" God, and were filled with terror at His approach. We all know how true this is in every human experience. We know that we have sinned, and "conscience makes cowards of us all."

Let us, moreover, never forget that a righteous God can never have mercy on sin. He has boundless mercy on sinners, but, blessed be His name, He has absolutely no mercy on sin. What wise man would have it otherwise? Sin would turn heaven itself into hell. I would far rather, were such a thing possible, go to hell without my sin than carry my sin with me into heaven. The genuinely penitent sinner has no cowardly desire to be merely "let off." He desires above all things so to be forgiven as to be entirely delivered from sin.

Adam and Eve in their sin never dreamt of seeking God. It is He—the offended Power—who, with a full knowledge of their sin, comes forth at the very beginning, in the spirit of the Good Shepherd, to seek and to save His two lost sheep. He calls them out of their lurking place, draws from them a confession of their sin, and then passes sentence upon them, and upon their foul deceiver. Moreover, He promises them future and eternal deliverance, when the seed of the woman shall bruise the serpent's head.

In this wondrous scene does the "offended Power" deserve to be described as "an angry God"? Was it anger that brought Him into the garden? Or was it, on the other hand, love that passeth knowledge? Let St. John answer for us in his first epistle: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (Chapter 4-10.)

Yet a well-known Brahmin, after his conversion to Christ, was perfectly right when he said: "A God all mercy is a God unjust." We all remember the amazing words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Note carefully the words 'faithful and just." Our righteous Father can only be "just" in forgiving the penitent sinner, because some one has absolutely paid his debt; and that Some One is Christ, described as "Jesus Christ the Righteous," who is Himself the full, perfect, and sufficient "propitiation for our sins: and not for ours only, but for those of the whole world."

"The wrath of God and of the Lamb" is an awful reality; but it is wrath against sin. When the obstinate sinner turns his back on Christ, he identifies himself with his sin, and must expect to suffer the consequences. And what is the greatest sin in the world? Let Christ Himself answer. The Holy Spirit will "convict the world of sin," He says; and He significantly adds: "Of sin, because they believe not on Me." When Christ is presented to the soul, and deliberately rejected, the sinner condemns himself. Conscious rejection of Christ, then, is the condemning sin of the world; but St. Peter assures us in his second epistle that the "offended Power" does not wish that any should perish, but that all should come to repentance. God is "just, and yet the justifier of the believer in Jesus." Why, then, should any sinner be mad enough to turn his back upon Christ?

And this leads me to the title of this article, "The Freedom of Christ." This freedom is the crowning glory of the Atonement. It begins, continues, and ends in love that passeth knowledge. The very charter of the Gospel is found in the imperishable words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." And Christ so loved his Father and the world that He gave Himself "Even unto death, and that the death of the cross," in order to bring God and man together in eternal reconciliation. In His wondrous sacrifice for sin Christ was absulotely free; for sin and death had no claim on him whatever. "Therefore doth the Father love Me," He said, as recorded in the tenth chapter of St. John, "because I lay down My life that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." All the armies of Rome were powerless to take His life, unless He had consented to die. It was from first to last an entirely willing sacrifice. No priest offered Him, nor did He die on any altar, save the strange and awful altar of the cross. As the writer of the Epistle to the Hebrews tells us: "Christ, through the Eternal Spirit, offered Himself without spot to God" in order to set us eternally free from sin by "cleansing our conscience from dead works to serve the Living God." (Hebrews 9-14.) He offered Himself once for all, to put away sin for ever. Neither He, nor any earthly priest, can ever repeat His sacrifice: for He is alive for evermore.

The Holy Spirit, who is as free as the wind, comes into our hearts in the name of the victorious Redeemer, to make us "a new creation," that the old life of sin and bondage may pass away, and that all things may become new. In virtue of the Atonemnet the Spirit enables us to bring His glorious fruit of "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, and self-control," against which as St. Paul says, there is no law. (See Galatians 5-22. R. V.)

Christ was free all along the line, from the throne to the manger, from the manger to the cross, and from the cross—bearing our redeemed nature with Him—back once more to the throne. There at God's right hand He reigns in eternal freedom, from henceforth "expecting" till all enemies are put beneath His feet, and God shall be all in all. In the exercise of that same freedom, at the appointed hour, He shall come again in glorious majesty to call His own to meet Him, and to come with Him for the establishment of His Kingdom over repentant Israel, and through Israel over all mankind. "Even so, come, Lord Jesus!"

For what, after all, is perfect liberty? Surely it is freedom at all times and in all places to do the will of God. This liberty Christ enjoyed to the full. "My meat," He cries, "is to do the will of Him who sent Me, and to finish His work." And, marvel of marvels, He offers us the same freedom. "If the Son shall set you free, ye shall be free indeed," is His triumphant assurance.

Let us close with the great words of the scholarly and devoted St. Paul:

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and of death. For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

The perfect Father has appointed Christ as the judge of the living and the dead. Therefore every one who stands before His judgment-seat will know that his Judge died for him upon the bitter cross. Why should any sinner refuse the freedom purchased at such a price?

"He that hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

—G. Osborne Troop.

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WANTED: HOUSEMOTHER FOR GIRLS' Lodge. Address Girls' Friendly Society in Maryland, 417 N. Charles Street, Baltimore, Md.

Deaths

SNEAD: Entered into eternal life, Monday morning, February 3, 1930, at the Louise Home, Washington, D. C., MRS. SUSAN UPSHUR SNEAD, widow of Chas. W. Snead, in her ninety-second year. Funeral services at the Louise Home, Wednesday, February 5, at 4 P. M. Interment in Onancock, Va.

RESOLUTIONS.

Whereas, It has pleased Almighty God in His infinite wisdom to call from our midst our beloved friend and Bishop, the RT. REV. BEVERLEY DANDRIDGE TUCKER, Bishop of the Diocese of Southern Virginia, of the Protestant Episcopal Church, to his eternal home, after a long, most devoted, useful and helpful service for his God, His Church, his fellowman and his country.

As a Churchman he was endowed with the highest virtues conferred by God upon man, which in his consecrated life he used in ministering to the souls of men, encouraging and strengthening many in their faith in God and His Son, Jesus Christ.

While he occupied the high place in the Church, yet his life and example of humility and his simple faith inspired and uplifted all with whom he came in contact, he blessed them and comforted them, his great influence will live for generations to come in leading men and women to the highest life and eternal salvation.

Therefore, be it resolved, That the Vestry and members of the Good Shepherd Memorial Episcopal Church, of Petersburg, Virginia, has suffered an irreparable loss and experienced a keen sorrow by the death of the Rt. Rev. Beverley Dandridge Tucker, Bishop of the Diocese of Southern Virginia, who was greatly loved by all. He had the rare quality of true friendship, he was a man who always judged with the tolerance of one who loved his neighbor as himself, and not by outward rank nor pride of place, but rather by inherent worth of character.

Therefore, be it resolved, That a copy of these expressions be sent to his family, a copy to be entered upon the record of this church and a copy be published in the Diocesan Record and Southern Churchman.

Faithfully and sincerely,
Vestry of the Good Shepherd Memorial Episcopal Church of Petersburg, Virginia.

By
ERNEST C. BEASLEY,
CHARLES M. GILLIAM,
JAS. W. WELLS,
Committee.

MISS KATHERINE H. STUART.

MISS KATHERINE H. STUART, the oldest daughter of the late Colonel Charles E. Stuart and his wife, Roberta Lomax, of "Cedar Grove," King George County, Virginia, departed this life in Alexandria, Virginia, on June 26, 1929, aged seventy-one years. Miss Stuart was a member of one of the most prominent families in Virginia, and a woman of unusual gifts of intellect and charm of manner.

She was a devoted student of nature; a lover of trees and wild flowers and birds and she knew them all by name.

She was a life long member of Old Christ Church, and for years directed its Choir. She was a trained musician, and many in this congregation still remember Miss Stuart's rich and beautiful contralto voice.

She loved to visit among the poor, the sick and the afflicted, regardless of race or social position, ministering to the needy and adding sunshine to the shut-ins.

She was a niece of Miss Sallie Stuart, who for so many years was President of the Woman's Auxiliary of the Diocese of Virginia. Only one sister survives her, Miss Roberta Lomax Stuart, of Alexandria, Virginia. Well may it be said of her—"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

THE TRUTH

About ALFRED BROCKENBROUGH WILLIAMS, Born January 10, 1856, Died March 11, 1930.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and makes it to burst forth from its prison walls, will He leave neglected in the earth the soul of man, who was made in the image of his Creator? If he stoops to give to the rosebush, whose withered blossoms float upon the breeze, the assurance of another springtime, will He withhold the words of hope from the sons of men when the frosts of winter come? If Matter, mute and inanimate, though changed by the force of Nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?

Rather let us believe that He who, in his apparent prodigality, wastes not the raindrop, the blade of grass or the evening's sighing, zephyr, but makes them all to carry out His eternal plans, has given immortality to the mortal, and gathered to Himself the spirits of our friends. Instead of mourning, let us look up and address our departed in the words of the poet:

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended—but begun.
O noble soul! O gentle heart; Hail and Farewell."

In a wonderful degree he possessed "personality" described as follows:

Real, rich, human personality requires that you promise yourself:

To be so strong that nothing can disturb your peace of mind;

To talk health, happiness and prosperity to all and always;

To make all you meet feel there is something in THEM;

To make your optimism come true;

To think only of the best, and to expect only the best;

To be as enthusiastic about the success of OTHERS as you are for your own;

To forget the sting in the mistakes of the past and to press on to the greater achievements of the future;

To give so much time to the improvement of yourself that you will have no time to criticise others;

To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble;

To think well of yourself and proclaim it **not in loud words, but in great deeds;**

To live in the faith that the world is on your side as long as you are true to the best that is in your.

In the final and infallible judgment of human character simplicity will count for more than show, steadfastness for more than splendor, fidelity for more than fame, works for more than words, and goodness for more than greatness.

It was a noble end certainly. Men lose their love and trust and hope as they grow old. **Here was a man who kept them all fresh to the last.** Men cease to have strong convictions, and grow cynical or careless. **Here was a man who believed more and not less, as he knew more of God, and of himself and of the world.** His old age did not come creeping into port, a wreck, with broken masts and rudder gone, **but full-sailed still and strong for other voyages in other seas.**

We are sure that his was the old age that God loves to see. To such men alone is God's promise to David fulfilled: "With long life will I satisfy him and show him my salvation."—Phillips Brooks.

"Thus alone can we attain to those heights, where the eye sees the world as one vast plane and one boundless reach of sky."

Langbourne Meade Williams.

CHURCH INTELLIGENCE.

(Continued from page 15.)

and hence this important and necessary move, the expense of which has been provided for already.

The work at Havana and Petersburg, up in the northern end of the diocese, has taken on a new lease of life with the coming of the Rev. J. Morgan Williams a few months ago. Not only are the people responding financially more as they should, but they are also buying a rectory for Havana, which is the stronger mission of the two.

The Rev. Edward L. Roland has assumed the rectorship of Holy Trinity Church, Danville, the first of the month. This promises to give to that very important center of the diocese a new start in good work.

F. H. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

November Preaching Mission.

In accordance with action taken at the last Convention of the Diocese of Washington, a Preaching Mission will be held throughout the diocese, beginning Sunday, November 16, 1930, and lasting through the following Sunday. Preparations for this Mission are already under way. A leaflet setting forth the details, has been recently issued and was distributed among the 600 men who attended the Fellowship Dinner in honor of Bishop Freeman, given recently by the laymen of the Church in Washington.

The Mission is planned for the purpose of deepening the spiritual life and sense of consecration of all people connected with the Episcopal Church, thereby increasing their effectiveness from the standpoint of the work of the Church, and of Christian citizenship. It is also hoped that through this preaching of the Gospel of Christ in its simplicity and purity, many may be led to Baptism and Confirmation.

The Mission will open with a great public service in Constitution Hall on Sunday afternoon, November 16, at 4 P. M., Bishop Freeman presiding. Addresses will be made by the Rev. Dr. Craig Stewart and Dr. William Sturgis. The Cathedral and other church choirs will lead the singing. This service will be broadcast.

Beginning that evening, preaching services will be held in about thirty "mission centers," each made up of from two to five parishes, meeting in some large and strategically located church. Half of these will be in the city of Washington and half in the rural districts of the diocese. Services will continue throughout the week, several times during the day, beginning with a celebration of the Holy Communion. Every morning the Missioners will include many of the most experienced and inspiring preachers and mission leaders in this country—including Bishop Johnson of Colorado, the Chairman of "The Seventy," Bishop Darst of East Carolina, the Chairman of the Commission on Evangelism, and Bishop Fiske of Central New York, the speaker at this year's Diocesan Fellowship Dinner. Some ten other bishops, an equal number of parish clergy (mostly from "The Seventy"), the head of the Church Army in the United States, and six or eight clergy from our own diocese, have already accepted the call to be missioners.

Except where their "centers" are too far from Washington, they will all live together during the Mission at the Preachers' College, on the Cathedral Close.

Each Missioner will be given large freedom in working out his special Mission in such a way as seems to him most desirable after consultation with the rector of his "mission center" and the associated clergy. All will be expected to attend a "quiet day" at the College of Preachers the Saturday before the Mission begins, and will be invited to attend a five-day conference on the "Mission and Mission Preaching" at the College in May. This will be led by Bishop Johnson.

Additional information may be secured by addressing Canon Stokes, Chairman of the Diocesan Commission on Evangelism; or the Rev. Mr. Woolfall, its Secretary; or the Rev. Dr. Curran, the Executive Secretary of the Diocese; or any member of the Commission.

M. M. W.

Tri-Diocesan Conference.

The seventh annual Tri-Diocesan Conference of Episcopal Clubs of Colleges and Universities was held in St. Mark's Church, February 28, March 1 and March 2. One of the outstanding events was the dinner March 1, when Bishop Freeman delivered a stirring and forceful address to the young people assembled there. "There is more responsiveness to religion in the schools and colleges of the nation today than there has been at any time since 1900," said Bishop Freeman, "basing my convictions on observation through personal contact."

Condemning the "superficial element that decries the trend of modern youth," Bishop Freeman ridiculed the theory that the inroads of science are breaking down the stability of religion.

"Do not worry about the laboratory destroying faith in religion," Bishop Freeman asserted. He declared the reading public today is no more interested in anything in the secular press than in religion. "I do not speak from a biased standpoint," he added. "The President of The Associated Press, Mr. Frank B. Noyes, confirms this belief."

Bishop Freeman said if he did not believe in the age, if he was not optimistic in the trend of the present generation, then he would discard the robes of his office. "The only approach to life is the hopeful approach," he said, and concluded with the dramatic announcement that "I would rather be an ambassador of Christ than President of the United States."

Following the dinner at which Bishop Freeman spoke, the conference elected W. Kennon Perrin of Washington College, Chestertown, Md., president; Helen Colden of Hood College, first-vice-president; G. Leverett Stowell of the American University, second vice-president, and the Rev. H. N. Arrowsmith, chaplain of Johns Hopkins Club and canon of the pro-cathedral, Baltimore, secretary and treasurer.

The conference voted to hold the 1931 sessions in Baltimore. Miss Margaret Karr of the University of Maryland presided.

A corporate celebration of the Holy Communion, a fellowship breakfast and a service with sermon by the Rev. H. A. Woolfall, rector of St. Mark's Church, constituted the program of the conference on March 2.

Other addresses during the conference were made by Mr. Stephen E. Kramer, first assistant superintendent of the Washington public schools; H. Lawrence Choate, president of the Brotherhood of St. Andrew; Stewart B. Shaw of the University of Maryland, Dr. W. Sinclair Bowen, Washington physician; the Rev. Harold N. Arrowsmith and Miss Florence Newbold. Sectional conferences of men, women and clergy groups, under the direction of Walter P. Plumley, Jr., of the Virginia Theological Seminary, Miss Newbold and the Rev. Ronalds Taylor, church chaplain of the University of Maryland, were held in the morning sessions.

Bishop Rowe in Washington.

Washington has been enjoying a rare privilege during the past week in the visit to this city of Bishop Rowe, the Church's hero in Alaska, and the Rev. Paul Mather of Ketchikan, Alaska. The latter, a native Indian deacon of the Church and once a protege of Bishop Rowe, is a living witness of some of the results of his great work in the far North. Bishop Rowe is now seventy-four years of age and is making what will probably be his last tour of the United States in the interest officially of the work in Alaska, since he has already passed retirement age. Both the Bishop and the Indian Clergyman have been heard in many churches throughout the diocese. An all-day rural meeting was held Friday, March 7, in Trinity Chapel, Oldfields, Hughesville, Md., when Bishop Rowe celebrated Holy Communion and delivered an address. The Rev. Mr. Mather preached the sermon at Christ Church, Georgetown at the eleven o'clock service, March 9.

Both of the visitors from Alaska were guests at dinner of the B Branches of the Auxiliary of the diocese in Epiphany Parish Hall, on Thursday, March 6. Addresses were made by the two special guests, and the Rev. Z. B. Phillips, D. D., rector of Epiphany Church, and the Rt. Rev. James E. Freeman, D. D., Bishop of Washington. Bishop Rowe also addressed the monthly meeting of the Woman's Auxiliary in Ascension Church.

The Laymen's Service Association of Washington has undertaken a unique and valuable piece of work for the Lenten Season. It will consist of a Lenten "Visitation" throughout Trinity Parish, the aim of which will be to reach every person who has had any sort of connection with the Church for the past ten or more years. Careful plans and thorough preparation for this "Visitation" give promise of splendid results. This new venture, the concentration upon the one parish rather than supplying vacancies in scattered places, will bind the work of all the laymen closely together and by such concerted effort, it is hoped will prove a stimulus to increased effort and growth in Trinity Parish.

M. M. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop

Bishop Rowe in the Diocese.

The Rt. Rev. Peter Trimble Rowe, D. D., has made a visit to the Diocese of Atlanta, and has spoken in a number of the churches in Atlanta and elsewhere. His coming was eagerly looked forward to and the large crowds which attended the services demonstrated the great interest. St. Luke's, Atlanta, on the Friday of his visit was nearly filled with women and quite packed to the doors, people standing around the walls and others turned away. Seldom has the Cathedral witnessed such an immense congregation as welcomed Bishop Rowe of Alaska.

F. H. H.

Personal Notes

The Rev. William H. Laird, assistant rector of St. Paul's Church, Richmond, Virginia, has accepted a call to become rector of Grace Church, Yorktown, Hickory Neck Church, Toana, and assistant rector at Bruton Parish Church, Williamsburg, Virginia, with special charge of the work among the students at William and Mary College. He will live in Williamsburg. The change will become effective about July 1.

The Rev. John C. Bentley, assistant rector of Bruton Parish Church, Williamsburg, Virginia, and minister-in-in-charge of the churches at Yorktown and Toana, Virginia, has resigned and will shortly return to Alaska to resume his former work there.

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Proceeds of this issue will be used to meet purchase money obligations, pay floating indebtedness created in development of the schools, and provide for further construction. This and $150,000 of outstanding bonds, described below, represent the entire indebtedness of the Corporation.

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These bonds are secured in part by a first mortgage or deed of trust upon the physical property of the Corporation and in part subject to $150,000 of bonds now outstanding, consisting of the real estate and the buildings thereon owned by the Corporation at Westhampton, Richmond, Va., Charlottesville, Va., Tappahannock, Va., and at Christchurch, Middlesex County, Va. These several properties were appraised in 1922 by Messrs. John C. Easley and O. A. Hawkins, of Richmond, Va., both recognized real estate experts, who placed the aggregate value of the land and buildings at $350,043, to which should be added the cost of land and improvements subsequently acquired, bringing the total investment to over $900,000.

These several properties are insured against fire for the benefit of bondholders. At present $619,500 of insurance is carried. As new buildings are erected, additional insurance will be placed.

MATURITIES

Bonds will mature at rate of $10,000 each six months, beginning March 1, 1935, thus reducing loan to $200,000 by March 1, 1940.

RETIREMENT

By unanimous action of the Council of the Diocese of Virginia on May 19, 1922, $50,000 per annum of the funds of the Church have been pledged and made available for the retirement of the original issue of bonds and for the payment of the semi-annual interest. These payments have been regularly made and the issue reduced to $150,000. Further payments from this source will entirely liquidate the issue, leaving all other income for use in paying the bonds herein offered.

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Southern Churchman

Vol. 95. RICHMOND, VA., MARCH 29, 1930. No. 13.

NINE REASONS FOR GOING TO CHURCH

1. IN THIS ACTUAL WORLD, A CHURCHLESS COMMUNITY, A COMMUNITY WHERE MEN HAVE ABANDONED AND SCOFFED AT OR IGNORED THEIR RELIGIOUS NEEDS, IS A COMMUNITY ON THE RAPID DOWN GRADE.
2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.
3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.
4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.
5. He may not hear a good sermon at Church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.
6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.
7. He will take part in singing some good hymns.
8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.
9. I advocate a man's joining in church work for the sake of showing his faith by his works.

—*Theodore Roosevelt.*

"Be strong and of good courage, and do it; fear not, nor be discouraged; for the Lord God, even my God is with thee; He will not fail thee, nor forsake thee."

"O God, who art the light of the thoughts that seek Thee,
The strength of the minds that know thee,
The life of the souls that have Thee,
Grant us so to seek Thee;
That we may truly know Thee;
So to know Thee
That we may truly love Thee;
So to love Thee
That we may truly serve Thee."

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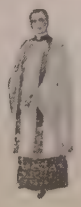
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Thoughts For the Thoughtful

A man is no better than the things that he endorses.

The Bishop of London says: "No man is a failure until he gives up."

"A man is rich only in what he gives away, he is poor only in what he refuses."—Chinese Proverb.

They that bow their heads before God may hold them erect before the world. —A. S. Wilshire.

The great theme of the Bible is not how we are to speak to God, not how we may find the way to Him, but how He has found a way to us, and how and what He speaks to us.—Barth.

As I do my Father's will
Within me grows the immortal part,
I have the power His gift to still
And never more my soul to chart
In quest unto the holy hill.
—British Weekly.

Devotion is like the candle which Michael Angelo used to place in his pasteboard cap so as not to throw his shadow upon the work in which he was engaged.—Phillips Brooks.

Things deemed impossible, I dare,
Thine is the Call and Thine the care,
Thy wisdom shall the way prepare.
Thy Will be done."

"Unthanked, unnoticed, and unknown,
Blamed sometimes and misunderstood;
Yet if our Lord but sees our work,
And by His grace shall own it good,
It matters not what men shall say,
Since God is judge of all, not they."

"Pleasant it is to entertain the picture of ourselves in some future scene, planning wisely, feeling nobly, and executing with the holy triumph of the will; but it is a different thing—not in the green avenues of the future, but in the hot dust of the present moment—to do the duty that waits and wants us."

"If peace be in the heart,
The wildest winter storm is full of beauty;
The midnight lightning flash but shows the path of duty.
Each living creature tells some new and joyous story;
The very trees and stones all cast a ray of glory,
If peace be in the heart."



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EDITORIALS

Vol. 95. RICHMOND, VA., MARCH 29, 1930. No. 13.

THE LAMBETH CONFERENCE

We are on the eve of another Lambeth Conference, the great decennial assembly of Anglican bishops at Lambeth.

These conferences, having of course no legislative powers, but exercising a very powerful directive and advisory influence on all the churches of the Anglican communion, had their incipiency at the call of Archbishop Longley of Canterbury in the year 1867.

Curious enough the first suggestion for such an assembly of the Anglican episcopate was made in 1851 by our brilliant John Henry Hopkins, Bishop of Vermont. He wished the Archbishop of Canterbury to call such a meeting. But it was the Church in Canada in 1865 that pressed Archbishop Longley to undertake the matter. Canada feared that the various branches of the Colonial churches were getting too much separated from the Mother Church.

The first conference was largely experimental. There was fear that it would assume the status of a legislative synod for all the churches of the English rite. Indeed, the Archbishop of York and the Bishop of Durham refused to take part in it; and in this they were followed by several other bishops. Dean Stanley, indeed, refused the use of Westminster Abbey for the closing service. These fears were allayed, however, by the conservative proceedings of the conference. The opening service was in Lambeth Chapel, at which Bishop Woodhouse of Illinois, the Presiding Bishop of our Church in the United States, preached the sermon.

These conferences have met regularly at intervals of ten years; but the one that should have convened in 1918 was postponed, because of the war, until 1920. The sessions are so arranged as to last four weeks. The first week is given to the discussion of subjects according to a prepared Agenda. Then two weeks are given to the work of committees, to bring in recommendations and resolutions as regards the matters discussed. One week is dedicated to the final adoption of resolutions and the preparation of an encyclical letter to the churches.

These discussions of the relationship of the Church of Christ to the new world of science, of education, of industrial order, to the divisions of Christendom and to missionary obligations, have proven of great value. There has been a drawing together into closer sympathy of the widely scattered episcopate; there has been a larger and more sympathetic attitude toward the great Protestant Communions, and there has been a broader vision of the mighty tasks that have been entrusted to our branch of the Universal Church of God.

The conference of 1888 under Archbishop Benson, took the very important step of setting forth a basis for union among the churches. It adopted the celebrated Lambeth Quadrilateral, as follows:

"A—The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

"B—The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"C—The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of Institution, and of the elements ordained by Him.

"D—The Historic Episcopate, locally adapted in the methods of its administration, to the varying needs of the nations and peoples called of God into the unity of His Church."

This statement on the Scriptures and the Creeds should be taken to heart by many brilliant men in our Church, who seem to have forgotten it. But, of course, it is the Episcopate that gives pause to the brethren of other communions, who, while agreeing heartily with the first three points, are unwilling to discredit their ministry, blessed as it has been of God, by a form of re-ordination.

At the last conference in 1920, the well-known "Appeal to Christian People" was put forth inviting conference and closer fellowship on the part of the Free Church communions. There were suggestions made in this letter as to steps that might be taken to overcome the obstacles of the requirements of Episcopal ordination. The idea was somewhat on the lines of the movement for union now on foot in Southern India. The latter movement and the whole subject will certainly come up again this year; for despite much discussion and conference, the demand for one fixed mode of ordination as essential still stands stubbornly against full union.

The approaching conference should by all means face with frankness and decisiveness the grave divisive movements within the Anglican communion itself, threatening its disruption. Everybody knows that a large, determined and growing wing of the Church boldly repudiates the Reformation settlement, seeks a return to the sacrifice of the mass and favors submission, at least ecclesiastically, to the so-called chair of St. Peter with its arrogation to itself of the authority of Christ Himself. Another wing of the Church, brilliant, eloquent, attractive, utterly self-confident and heedless of all scholarship save its own, aggressively and loudly discards certain articles of the Catholic Creeds, and denies the authority of Holy Scripture as the rule and ultimate standard of faith. And between these two, as between an upper and nether mill stone, the evangelical and protestant portion of the Church, loyal to the Creeds, loyal to primitive custom as reasserted at the Reformation, is crushed. It is fast becoming increasingly difficult for Evangelical Churchmen, truly Catholic both in their earnest rejection of pseudo-Catholic traditions and in their devoted acceptance of the Scriptures as decisive of the faith, as well as of the Creeds derived from them, to find standing room between the Romanizing and the rationalizing parties in the Church.

All social, economic, or educational questions are as

nothing in comparison with the Faith once for all delivered to the Saints. This faith our bishops are appointed to guard and conserve, and their deliberations at Lambeth will be utterly futile, if for any reason menaces to the very life of the Church are shirked.

James W. Morris.

ARCHDEACON NEVE JOINS OUR STAFF.

The Southern Churchman takes great pleasure and satisfaction in being able to announce that the celebrated missionary and learned scholar and Evangelical believer, Dr. Frederick W. Neve, graduate of Oxford, England, has consented to become one of the editors of the Southern Churchman, so that the readers of the Southern Churchman can look forward with pleasure and confidence to the inspiring messages of this great servant of God. Archdeacon Neve has spent over thirty years in the Lord's vineyard in Albemarle County, Virginia, devoting himself in a most untiring and self-sacrificing life for the mountain work.

BISHOP SLATTERY PASSES ON.

The Rt. Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts, died suddenly of heart disease on Wednesday, March 12, at 7:30 P. M. The Bishop had been sick only since the preceding Friday, and his condition was not considered serious. The hitherto unsuspected heart trouble was diagnosed shortly before the end.

Charles Lewis Slattery was born in Pittsburgh, Pennsylvania, December 9, 1867, the son of the Rev. George Slattery and Emma M. (Hall). He graduated from Harvard in the class of 1891 with a degree **summa cum laude**, and from the Episcopal Theological School of Cambridge in 1894. For two years after leaving the theological school he was a master in Groton School and in charge of St. Andrew's Church in the neighboring village of Ayer. In 1896 he went to Faribault, and continued as dean of the cathedral until 1907. From that year until 1910 the Rev. Dr. Slattery was rector of Christ Church, Springfield, Massachusetts; and from 1910 until 1922 he was rector of Grace Church, New York. Dr. Slattery was consecrated Bishop Coadjutor of Massachusetts October 31, 1922. In 1927, Bishop Lawrence resigned as Bishop of the diocese and Bishop Slattery succeeded to the charge. He has served as overseer of Harvard University, president of the board of trustees of Wellesley College and of the Brooks School, Andover, a trustee of Boston University, and director of the Wellesley Conference for Church Workers. In addition to the culmination of fifteen years of arduous work on the revision of the Prayer Book, Bishop Slattery has written numerous articles, reviews, and books of his own.

In November, 1923, Bishop Slattery was married to Miss Sarah Lawrence, who survives him.

Funeral services for Bishop Slattery were held Saturday morning, March 15, and included a brief service at the Bishop's home, conducted by Dean Sturges, and a great service in Trinity Church where, eight years ago, Bishop Slattery was consecrated. Bishop Babcock, Bishop Dallas of New Hampshire, and Bishop Perry of Rhode Island officiated, assisted by the Rev. Frederic W. Fitts, chairman of the standing committee, the Rev. Henry K. Sherrill, rector of Trinity Church, and the Very Rev. Philemon F. Sturges, dean of the cathedral.

A great concourse of 2,000 people filled the church for a service that was profoundly impressive. The burial service used was that of the revised Prayer Book, which was part of the greatest work of the Bishop. Representatives of state, city, diocese, the Episcopal Theological School, universities, colleges, religious organizations and parishes were present. The funeral was the first for a Bishop to be held in Trinity Church since that of Bishop Brooks thirty-five years ago. The burial was in Mount Auburn Cemetery, where the service was conducted by Bishop Lawrence, assisted by his two sons, the Rev. W. A. Lawrence and the Rev. F. C. Lawrence.

THE COVENANT KEEPING GOD

By B. A. M. Schapiro

LET us suppose a profound thinker, an elaborately learned person, a high priest, for instance, standing on the hill of Calvary the night of the crucifixion. Suppose a citizen of Jerusalem, somewhat impressed by the words, hearing, seeing the acts of Jesus, asking of the thinker an opinion of the strange things seen and heard and reported of the New Teacher. Suppose, then, St. John to appear and begin to prophecy that worship of Jesus and belief in Him would spread over the world into places and among peoples unknown in Palestine and after nineteen hundred years would be the dominant force among the dominating peoples. It is easy to imagine the tolerant scorn with which the learned authority would have listened to such wild and insane outbursts and the clear, calm reasoning by which he would have demonstrated them to be idle, fantastic dreams, unworthy the consideration of sensible men. Doubtless such conversations were frequent in Jerusalem at that time. The Nazarene was dead. That was the end of Him and His new religion. Supposing the high priest to believe in the coming of a Messiah, he would have cited records and quoted authorities and referred to statistics and circumstances to prove that the Deliverer of Israel would come with overwhelming power to overthrow Rome and Greece and establish His Kingdom.

The obscure, troublesome village mechanic had been crucified at demand of the foremost students and intellectuals and religious and social leaders and amid the jeers of the rabble in the most humiliating conditions. His few followers, poor and uninfluential as Himself, would recover soon from their delusion and the episode would be forgotten. That was the logical, convincing deduction from the standpoint of the high priest. What the prophet was foretelling would be a miracle too incredible, too much beyond precedent or comprehension of reason, to be considered as a possibility.

Suppose, however, the prophet to have continued, obedient to the Spirit stirring within him. Suppose him to have predicted that the Jews would be banished from Palestine, scattered through the civilized world, become parts of many nations, speaking many tongues, and yet through more than eighteen hundred years survive intact as a nation, retaining their ancient worship of Jehovah, according to the traditional ritual and conducted in the Hebrew language. We may visualize the high priest turning away, bored and impatient with such folly, such suggestion of an order, the like of which never had been known. The deluge and the plagues sent upon Egypt, he might have argued, had been directed by Divine power, but they involved use of natural, familiar forces. Use of invisible, silent influence through centuries and among nations of people was unrecorded in the annals, obviously impossible.

Yet we of the present read in history and see with our own eyes that these two impossibilities have become realities. Much of what has been foretold has been fulfilled, contrary to all human expectation. The conditions of 1930 years after Christ promise more clearly and distinctly than ever before that the promises of Jehovah to His chosen people made more than fifteen hundred years before Christ, surely shall be performed.

In the January, 1930, issue of the Biblical Review, the Rev. John Murdoch MacInnis, D. D., former dean of the Los Angeles Bible Institute, announces the doom of the race of which Jesus was a loyal and loving member. In an article as carefully constructed and precise in conclusion as our imaginary high priest could have prepared to prove the fallacy of the prophet's visions he contends that the many promises of the Almighty and splendid prophecies of the deliverance, restoration and final triumphant salvation of Israel do not mean what they say; that the Jews may hope for nothing but extinction, disappearance as a separate people and amalgamation and absorption among other nations.

Being a Jew, born and reared, humbly accepting Christ as the Messiah promised to my people, I shall try to give reasons for my fervent faith in God, who has promised to save and redeem and restore us and that the time of fulfillment is not far, for our God is a Covenant Keeping God.

Dr. McInnis ignores the two vast miracles plain and clear before the world, the spread and prevalence of the Christian religion from apparently feeble beginnings among conquered and discredited peoples in a remote and obscure province and the survival intact of the Hebrew nation. Neither of these indisputable facts impresses him as meaning anything. He disregards or distorts words simple, direct, unmistakable, their purport repeated continually through successive generations and centuries to the exultant proclamation of Zacharias, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, as he spake by the mouth of His holy prophets", to reiteration and confirmation by the Messiah Himself and the apostles. Like Alice in Wonderland he reaches his verdict

first, then seeks his evidence and builds it with argument and deduction bewildering, tortuous, thin spun as a spider web.

Fourteen hundred years before Christ came, more than three thousand years ago, a heathen king, convinced that the Gentile prophet, Balaam, possessed mysterious power, hired him to curse Israel. Balaam, eager to be bribed, dared not predict contrary to what the Spirit of the Living God told him was God's purpose. Standing on crests overlooking sometimes the whole nation of Israel, sometimes but part, encamped along the plain below, he looked into the future, across centuries and oceans and continents, and spoke, obedient to the unheard voice within:

"Lo, the people shall dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
And the number of the fourth part of Israel?
God is not a man that He should lie;
Neither the son of man that he should repent:
Hath He said and shall He not do it?
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel;
According to this time it shall be said of Jacob and Israel,
What hath God wrought!
He hath, as it were, the strength of an unicorn
The Lord his God is with him
And the shout of a king is among them."

Now, on the eminence of knowledge and looking back along the three thousand years we see exact and marvelous fulfillment of much of the prophecy. "The people have dwelt alone and have not been reckoned among the nations"—have stood and remained apart. Despite persecutions, oppressions and long continuing hostility they have grown to more than fifteen million. "What hath God wrought!"

"The shout of a king is among them." "Let me die the death of the righteous and let my last end be like his." "God is not a man that He should lie. Friendless, hated, despised, spit upon, objects of more unanimous detestation than any other people ever endured, Jacob and Israel have survived, have been preserved through more tribulations and perils than ever beset a nation—have survived, and grown and gained numbers and strength and power. Slowly, according to our reckoning of time they have been permitted to attain tolerance, from tolerance equality, in the foremost countries, the right to acquire and hold property, and high place, to live unmolested.

Our Blessed Master affirms the assurance. "Jerusalem shall be trodden under foot until the times of the Gentiles be fulfilled." We may not know when nor how the times of the Gentiles shall be fulfilled, but we must know, if we believe the words of God's Son, that Jerusalem will cease to be trodden down and that the Jews will regain possession of their ancestral home. St. Paul, in the eleventh chapter of the Epistle to the Romans, tells us "blindness in part has happened to Israel until the fulness of the Gentiles be come in. But so all Israel shall be saved." It is written. It is declared not as surmise or expression of a hope of affection, but as a fact, revealed by the same voice that sounded amid the light from Heaven for Paul, that spoke in the darkness and stillness of the night to Peter, telling him that the Gentiles were to be saved, affirmed by events. "All Israel shall be saved." The blindness in part has happened. Always there have been some who saw. The time is to be when all shall see. Unless we adopt the opinion of Festus that Paul was beside himself and made mad by much learning, we must believe.

Jesus and His apostle but confirmed and repeated the original promise of God to Abraham—"For all the land which thou seest, to thee will I give it, and thy seed forever." "God is not a man that He should lie; neither the son of man that He should repent." Through a long line of prophecies and prophets the promise is renewed. Jeremiah many times tells clearly that the Lord will not make a full end of Israel. In 30:10, 11, he says: "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel, for lo, I will save thee from afar, and thy seed from the land of captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, said the Lord, to save: though I make a full end of all nations whither I scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee although unpunished." That this referred to a time beyond the return from captivity in Babylon is proved by the ninth verse of the same chapter—"But they shall serve the Lord their God and David, their king, whom I will raise up to them."

Isaiah, Jeremiah, Ezekiel, Joel, Amos, Obadiah, Micah, Zephaniah, Zechariah, promise for Israel prosperity and honor, which certainly have not come. Internal evidence proves too plainly for dispute that these promises were for the Hebrews. They were uttered at times of distress and humiliation. It would have been no comfort to the seed of Jacob to be told that the Gentiles were to be granted mercy.

Dr. MacInnis says: "Do the Scriptures teach that the earthly Jerusalem is to be rebuilt and Jesus Christ is coming back to restore the earthly throne of David and reign upon it as a Jewish King?" Quoting disconnected passages from the Holy Scriptures, he is quite successful in disproving what nobody has asserted. When he endeavors to prove by like authority that there is no place nor possibility for revival of the Jewish people, he encounters direct contradiction so frequently and evades it so flagrantly that we are moved to wonder. To cite the instances of evasion let me refer to Jeremiah 30:18-22; Ezek. 37:21-28; Hosea 3:4; Amos 9:8-15; Micah 6:19, 20; Zeph. 3:14-20; Zech. 8, all telling the re-establishment and perpetual existence of the seed of Israel as a distinct nation in their own land.

These are some of the evidences from the Old Testament sustaining belief that the Covenant Keeping God will again "Take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land." They are explicit, direct, as the predictions of the coming of the Messiah, as sure of fulfillment if we are to believe anything in the Bible.

(To be continued.)

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*The writer of this article is the Managing Director of the Hebrew-Christian Publication Society, whose advertisement, which the Southern Churchman has inserted free of charge, appears elsewhere in this paper. We wish every reader to communicate with the society. They will not only help the Society in its work of distribution of their literature, but will confer a favor upon themselves, for Mr. Schapiro writes as one with authority. The office of the Society is 644 West Two Hundred and Seventh Street, New York City.—Editor.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mr. L. P. Adamson, of Pensacola, Florida:

"Blessed is the man unto whom the Lord computeth not iniquity, and in whose spirit there is no guile."—Psalm 32:2.

Who will send one from the far-away places as well as very near us?

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 33.—Will the Southern Churchman name a few ways in which a Christian in a lonely village, may serve the Lord?—A Lone Believer.

Answer.—An important question, indeed:

First. Be a faithful witness yourself.

Second. Obtain a supply of Gospels of St. John and pass on to those you meet. Your name thereon will bring back echoes.

Third. A supply of choice tracts can also be used in various ways.

Fourth. Start a Bible class in your own home.

Fifth. A gospel service in the open air in summer time.

Sixth. Ask those around you if they are saved. If not, tell them how they can be. Rom. 10:9; John 3:16; Rev. 20:12-15, etc.

The writer knows of many instances where there have been marvelous results from each of the above methods. The slightest act or word at times, like the pebble cast into the pond and sending its ripples to the farther shore, God can expand into waves of motion that shall roll on and on until they break in grandeur upon the shore of His eternal habitation.

Immediate results may not always be seen, but the harvest of our seed-sowing may be safely left with the Lord of the Harvest.

Even a cup of cold water given in the name of our Lord, does not escape His notice.—Mark 9:41.

THE MEDICAL PROFESSION IN CHINA---CHRISTIAN OR NON-CHRISTIAN?

Harold H. Morris, M. D.

Physician to St. Luke's Hospital, Shanghai, and Professor of Medicine, St. John's Medical School.

Note.—The Third Student Lenten Fund is to provide instructors and scholarships for St. John's Medical School, Shanghai, China.

This Fund was begun in 1927 by Edward Welles, then a senior at Princeton, to express the loyalty of Church students in college to the Mission of the Church. The first year, it amounted to $300, which was given to the Missionary District of Arizona for its work at the State University.

In 1928, the University of Iowa, where the Rev. Harry Longley is Chaplain, led in the raising of $1,000, which was given by the students to the Missionary District of South Dakota for its work under the Rev. Carter Harrison at the State College, and the Rev. Russell Hubbard at the University of South Dakota.

This year, Hobart College is in charge of the Fund; with the Texas Student Council having special responsibility for the Southwest. Martin Firth is the Chairman of the Committee, with the Rev. Irving McGrew, Chaplain of Hobart, as adviser.

The goal is $5,000 for the St. John's Medical School, Shanghai.

TWENTY years ago there were three Chinese and four American doctors teaching in the medical school at St. John's. The rooms set apart for their use were small and the equipment meagre—a few old-fashioned microscopes, and little else to supplement them. With such a small faculty and such scanty equipment it is not to be wondered at that we could take a class in medicine only every three years, or at best every other year. In 1911, a combination with Boone University was effected, whereby an addition of one American physician, Dr. E. M. Merrins, was made to the faculty. In 1914, Dr. E. S. Tyau returned from two years of work in America, being now well prepared to teach some of the laboratory subjects, his special one being bacteriology. This same year a union was formed with the Christian Association of the University of Pennsylvania, through which the enthusiasm and vission of Dr. J. C. McCracken were added to the slowly growing resources of the school. Since that time development has been steady, though very slow at times. Various conditions have held back the growth of the school from time to time, but eventually more adequate quarters have been provided, so that now we have fairly satisfactory rooms for the laboratories of anatomy, physiology, biochemistry, pathology and bacteriology, with a certain amount of equipment for the same, consisting of sufficient microscopes so that two classes can be taught at the same time in these various subjects, adequate material for dissection (where formerly there was none), and the various other aids which are necessary for carrying on work in those laboratories. These represent, however, the absolute minimum in the way of equipment and would not be considered adequate in the least in a high-grade school in America. For teaching these laboratory, or pre-clinical courses, as they are frequently known, we have to depend on procuring Chinese returned students—men who have taken the medical course and who may be in general practice in Shanghai, but who are not especially trained in those particular subjects. On several occasions we have received invaluable help from the ladies of the Women's Christian Union Medical College in Shanghai in certain of these courses, but it is too much to expect them to continue carrying a double burden of that sort, as the teaching has to be conducted separately in the two schools, and of course we are not certain of the continuity of a co-operative scheme of this sort.

It is in these pre-clinical courses that our greatest problem arises. What we need for the continuation and successful development of the school is, either, American physicians, women or men, who are trained along the lines mentioned above, even to only a moderate degree, and who are willing to give at least some years of service in China, or, sufficient financial support, so that we can engage Chinese doctors who have been specially trained along these lines and are not merely general practitioners who are willing to try and help in the school work. Such men or women, among the Chinese, are of course rare, but it is our hope that one of the men who appears in our illustration will return to teach in St. John's Medical School upon the completion of his work over here.

In regard to the clinical teaching we are much better off, as we have ample material for the study of both medical and surgical conditions in men, women, and children at St. Luke's Hospital and St. Elizabeth's Hospital, with a total capacity of some 250 beds and a large out-patient service. Our colleagues at St. Elizabeth's, headed by Dr. E. C. Fullerton have always given generously of their already over-loaded time to teaching in the school and by their broad views and cooperation have made it possible to have a school practically complete as far as clinical facilities are concerned. Following the custom usual in medical schools, the last two years are spent mainly in the hospitals,



Graduates of St. John's Medical School.

studying the various phases of disease as seen in the patients. This is followed by a year of internship in the hospital where the student works entirely with the patients and begins to realize some of the responsibility he must accept in becoming a doctor.

We pride ourselves on the fact that even though our graduates are few in number, they are of a high quality and in many cases have taken their places as leaders in the medical profession which is growing in China.

One could produce pages showing the tremendous need there is for medical work in China of all sorts, preventive and curative. The only possible way in which this need can be adequately met is by training the Chinese themselves to be physicians and we should ponder carefully the question whether we want this medical profession to develop with Christian or non-Christian ideals and motives. If we feel strongly that it should be Christian in character then let us immediately take steps to insure that this is done, or very soon the opportunity will be lost.

This school year 1929-30 there have been six of the graduates of St. John's Medical School taking courses in the Post-Graduate School of Medicine of the University of Pennsylvania. Their faces appear at the head of this article. One of them, who has been here for several years, has recently returned to China, the others are still here. They are studying along various lines, and one member of the faculty of the Post-Graduate School has told me many times that our graduates always do excellent work.

When I tell you that this past year we took in a class of twenty-five men, well-prepared to study medicine in

English, you wil easily perceive how great a demand there is for medical education of a high grade in China. brief outline of the persistence which one of these men has shown in overcoming various obstacles will show you plainly what it means to the Chinese to have a school of the kind which we are endeavoring to maintain.

Dr. L. S. Kau is a native of Hawaii. He went to Canton at the request of his mother in 1910 to obtain an education and to learn more of China proper. He there began the study of medicine under Dr. McCracken. Twice he had to leave because of serious illness. When the U. S. A. entered the war, he volunteered and became an assistant in the U. S. Army Laboratory in Honolulu. After the war he returned to Canton, but was recalled to Honolulu during the influenza epidemic to do special work in the same laboratory. Finally, in the fall of 1921, he followed Dr. McCracken to Shanghai and re-entered the Medical School. He received his M. D. degree in June, 1924. He then served as interne with St. Luke's Hospital up to August 30, 1926. Now he is doing special work in Pathology with the hope of being able to teach it in his own country. The determination which enables a man to come back again and again after so many discouragements and delays merits our respect and deserves our congratulations. It reveals the appreciation of the Chinese for the medical educational opportunities being given them in China.

The outlook for the future of the Christian medical profession in China rests to a large extent in your hands. Shall that medical profession be Christian or non-Christian?

A. B. WILLIAMS

(Editorial in "The News and Courier," Charleston, S. C.)

A. B. WILLIAMS (he was known all over South Carolina when he lived and worked in this State as "A. B." not Alfred B. Williams), returned to Virginia about 1901. He resigned from his place as editor of The Greenville News in 1896 and spent two years as a member of the staff of The New York Times, but came back to The News in 1898.

In the nineties all the cities of South Carolina were small except Charleston, and Greenville had a population considerably under ten thousand. The News was a little newspaper with a contracted telegraphic service and a circulation less than fifteen hundred. The people everywhere were poor, cotton sold at a small price, cash was scarce, roads were bad, rural free delivery was in its infancy and rural telephones had not been introducd. Outside of Charleston a desperate and continuing struggle was necessary to keep a daily newspaper going in any city in the state. Despite these handicaps The Greenville News had a state-wide influence due entirely to the editorial work of A. B. Williams. Outside of Greenville a few leaders in affairs in every county, probably two hundred in all, subscribed to The News, accepting Mr. Williams as the clearest voice in politics of the Piedmont region. The News with its diminutive circulation exerted as much influence in those days as newspapers with fifteen or twenty times the circulation do now.

A. B. Williams was a tall, straight, dark-haired Virginian, with features almost classic. He stood about six feet, was of quiet, gentle manner, unassuming, modest and full of courage. Scores of times he was in danger, here in Charleston, in every part of the state as a reporter as well as in Greenville, for those were troublous days and shooting was common. Williams had the confidence of all the principal gentlemen of the state and in Greenville he had a peculiar relation with hundreds of the plainer and humbler people. It was his habit to go into the mountain country and mingle with the small farmers, staying at their houses, fishing and hunting with them. Many of these people were moonshiners and some of them feudists, but "A. B." and his brave old friend, Sheriff Perry D. Gilreath, a remarkable veteran, had their friendship. They always voted for Gilreath, and they knew that they had a just and sympathetic friend in Williams.

Mr. Williams was a great reporter. He had a rare understanding of the Southern people, their habits and feelings, those of every class. One remembers, for example, his story of a political meeting in Anderson when Captain B. R. Tillman was a new man in politics. It was in this story that Williams introduced to the people of South Carolina "Citizen" John Ashley, who ever after that while he lived was to be a figure in upcountry politics. His occasional accounts of events written and printed as editorial correspondence were of the best work that he did. Indeed, he was more a brilliant reporter than editor and, when all is said, the greatest editors have been greater reporters.

When Captain Tillman began his agitation in 1885, Williams was tolerant of and sympathetic with many of his proposals. He discerned that there was a deep feeling of unrest throughout the state, especially among the distressed farmers, and he believed that it was wise to listen to them and their spokesmen with kindly attention and to make concessions to them. In those years, Captain Tillman was not a candidate for office and he had given the impression that he would not be. Williams looked upon him as one apart from office-seeking politicians and admired his intellect, and his striking powers of public appeal. Besides, he remembered Captain Tillman as a Red Shirt rider and commander of a company in Edgefield in 1876.

The Greenville News was one of the most effective and potent factors in the contest about the acceptance of the Clemson bequest, having much to do with the marshaling of opinion in its favor. When early in 1890 the "Shell Manifesto" was published, giving to "Tillmanism" a wholly new complexion, Mr. Williams instantly took a position in opposition to the "movement". He had been a "Farmers' Movement" man, but he was never a "Tillmanite." All his life, from the time that he came to South Carolina, he was the devoted admirer and personal friend of General Wade Hampton. From 1890 onward he was the uncompromising opposer of what was known as "Tillmanism," including the State Dispensary. He was opposed, too, to "Bryanism" and "Free Silver."

He was a keen satirist, probably the keenest who has written for the press of South Carolina. He wrote English of the simple style, using short, plain Anglo-Saxon, homely words. A child could read his editorials and understand them. Yet his satire was never lacerating or cruel. Making many a silly politician look silly, setting the whole state laughing at him, often the politician was forced to laugh at himself.

He could write, too, editorial essays of great beauty, as a rule on commonplace subjects. Year after year his Sunday editorials in The Greenville News were of this character, and all kinds of people looked forward to them. Once, perhaps it was on an Easter morning, the rector of Christ Church (Episcopal) in Greenville, who was an exceptionally effective leader, told his congregation that he had prepared as usual a sermon for the day, but that the editorial in the morning paper was more to his preference for the occasion. He then read it instead of his sermon.

From the time that he came to the state to the time that he left it, wherever anything of stirring nature was going on in South Carolina, Williams was apt to be there. As a reporter and editor he was invariably and scrupulously fair. He not only presented both sides, but he tried to understand the point of view of both, and he succeeded. No editorial writer could have been plainer and more candid in the expression of opinion, but the expression was always moderate, always in good temper, and if any one ever aroused him to anger it was not exposed in what Williams wrote. But the man who was unjust to him, or who took unfair advantage, who twisted or colored facts, was likely to have excellent reason to repent of it. Under the Williams treatment he seemed comical, the public delighted in the spectacle that was made of him, yet he never showed gaping wounds or stripes.

Mr. Williams was a gentleman exceedingly tender, affectionate, and charitable. Always a poor man, he ever had something to divide with others, and there were times in Greenville when in the early winter mornings in company with a doctor he visited the homes of the poorest people to carry them some comfort or delicacy. In his generosity he was like a little child, yet he was stalwart, bold, rather a lover of danger and seeker after it.

To say that the work of a newspaper man is shortlived, soon forgotten, is trite, and only the older people in the South Carolina of today know anything about A. B. Williams. Men under forty-five, unless they have read his story of the campaign of 1876 published a few years ago, scarcely recall that a man of his name and distinction once lived and worked in South Carolina. Yet probably no influence persists so vitally as that of a gifted newspaper man. Each one transmits to his successors and the work of men like A. B. Williams in very truth goes on unbrokenly.

To those of us who grew up under him and worked with him his death brings poignant grief. He lived to a good old age, working to the last moment as he would have liked, as a newspaper man.

CONFIRMATION PAPERS

Canon F. E. Howitt

No. 3—THE BAPTISMAL COVENANT—REPENTANCE.

1—What are the Blessings of which we are made partakers in the Baptismal Covenant?
God makes us:
(1) Members of Christ.
(2) His Children and
(3) Inheritors of the Kingdom of Heaven.

2—What is a "Member?"
A part of anything, as for example:—The arms are members or parts of the body, the branch is a part of the tree, and individuals are members of a family or society.

3—How do we become Members of Christ?
By becoming members of His Church.

4—What is the Church?
"The mystical Body of Christ, which is the blessed company of all faithful people." (See Second Thanksgiving in Communion Office.)

5—Of what is the Church composed?
Outwardly and visibly of all baptized persons, inwardly and mystically (or invisibly) of all true believers.

6—What relationship does Christ bear to His mystical Body, the Church?
Christ is to the Church:
As the Head to the members of the Body. 1 Cor. 12:27; Eph. 1:22-23.
As the Vine to the Branches. John 15:1-5.
As the Building to the Stones. Eph. 2:20-22; 1 Cor. 3:11.
Thus we become one with Christ. Gal. 3:26 to 28; Eph. 5:30.

7—What is the second blessing of the Baptismal Covenant?
Sonship, or the being made the child of God.

8—Show that this springs naturally from the first.
Being made "Members of Christ" and thus one with Him, and He being God's Son, it naturally follows that we become the children of God in Him. John 20:17; Rom. 8:14-15; Heb. 2:11.

9—What is the third blessing?
Inheritance of the Kingdom of Heaven.

10—Prove that this follows from Sonship.
Rom. 8:17.

11—What do you mean by the "Kingdom of Heaven?"
That Kingdom in which Christ is King, including the Church of Christ, both (1) militant (i.e. fighting) here on earth, and (2) triumphant (i. e., victorious) in glory. 1 Peter 1:3-5; Rom. 8:17.

12—What are the Duties our Godfathers and Godmothers undertook for us in our Baptism, and upon the fulfillment of which our enjoyment of the Blessings of the Baptismal Covenant depends?
"They did promise and vow," etc. (See Catechism.)

13—What is the difference between to "promise" and to "vow?"
To promise, is to engage ourselves to or before our fellow-men; to vow, is to engage ourselves to and before God.

14—Is it Scriptural to make a vow in the name of another?
Yes. Samson's mother made a vow in his name; Hannah made a vow on behalf of Samuel. 1 Sam. 1:11.

15—Express in three words the three Baptismal duties.
Repentance, Faith and Obedience, or Renunciation, Belief and Duty.

16—To what practically do these duties refer?
Repentance has to do with our wills; Faith has to do with the power of God, and Obedience is the result of an appropriation of that power.

Note.—In order to be saved there must first be the willingness on our part, willingness, that is, to be saved from sin and its consequences, to turn from sin to God. This is the primary requirement of salvation; God's Holy Spirit is ever seeking to produce this in us (John 16:8-9). God cannot save us without it, and upon it all the promises of God rest. (Read carefully John 5:40. "Ye will not (or are not willing to) come to me that ye might have life"; Rev. 22:17; Ezek. 18:30-32; John 3:19.) This willingness forms the chief part of repentance, for when we are willing, God can easily, and will, give us the power to turn from sin to Him, and in so turning we repent fully. But while there may be the willingness and desire on our part to be saved, there is not the power. We are all by nature dead in sin (Rom. 5:12) and therefore cannot do anything of ourselves to save ourselves. God alone can save us, and He has done all that is necessary to secure our salvation by Christ. Christ has died for our sins. He has borne the penalty for them on the Cross (1 Peter 3:18) in order that we might be forgiven (Col. 2:12-14) and He now lives in Heaven to secure to us forever the blessed results of His Death and finished work. Rom. 5:8-11; Heb. 7:25, and 9:24). We appropriate this work of Christ by faith, and in appropriating it thus to ourselves, we are united to Christ and so become God's children in Him. (1 John 5:1, and 3:1-2), our sins are all forgiven us for Christ's sake (Acts 13:38-39). God gives us His Holy Spirit to dwell in us (John 7:37-39, and Eph. 1:12-13), and thus makes us partakers of everlasting life (John 3:14-18; 5:24 with 12:44, 10:9-10). It is not until we have thus by Repentance and Faith laid hold on Eternal Life that we are in a position to do God's will and keep His commandments. Obedience follows as a necessary result of a right Repentance and a true Faith. (See answer 15 on Paper 2.)

17—What does the word "Repentance" mean?
It means a change of mind.

18—What then is Repentance?
It is a change of mind leading to a change of life.

19—Give examples of true repentance from Holy Scripture.
The Prodigal Son. Luke 15:11-24.
The Dying Thief. Luke 23:39-43; compare with this Matt. 27:44.

20—Give examples of false repentance.
Pharaoh. Exodus 9:27-35.
Saul. 1 Sam. 15:24-28.
Judas. Matt. 27:3-5.

21—What is the meaning of "to renounce"?
To refuse to follow or be led by.

22—What did our Godparents promise that we should renounce?
The Devil and all his works.
The pomps and vanity of this wicked world, and
All the sinful lusts of the flesh.

23—Who is the Devil?
An evil Spirit who is ever seeking to lead us astray. 1 Peter 5:8-9; Job 1:6-7.

24—Are there more Devils than one?
No. There is only one Devil, but he has many agents called demons who do his will. Rev. 12:7-9.

25—What are the peculiar "works" of the Devil?
1. Pride. 1 Tim. 3:6.
2. Hatred. 1 John 3:11-15.
3. Falsehood. John 8:44.
4. Irreverence, or hard thoughts of God. Gen 3:1.
5. Temptation of others to sin.

26—What do you mean by the "world"?
Whatever is worldly, i. e.:—All that is unchristian in the world around us, all that is not of God. 1 John 5:19; 2:15; James 4:4; John 15:19; Rom. 14:23.

27—What do you mean by the "sinful lusts of the flesh"?
All the corrupt tendencies of our fallen nature.

28—Can we ever hope to get rid of the flesh in this world?
No. It is ever with us and always liable to lead us astray. John 3:6; Gal. 5:17.

29—What, if not resisted, do the lusts of the flesh lead to?
The commission of the works of the flesh, which if persisted in, will effectually exclude those who practice them from the Kingdom of God. Gal. 5:19-21; 1 Cor. 6:9-11; James 1:12-15.

30—By whom, and by whose power alone, can we successfully renounce and overcome the Devil, the World and the Flesh?
By Christ, the grace of whose Holy Spirit is all-sufficient. Rom. 8:9-14; 2 Cor. 12:7-10.

31—How may we obtain the assistance and grace of the Holy Spirit?
By Faith and Prayer. John 4:10; John 8:37-39; Luke 11:9-13; 2 Cor. 12:8-9.

32—When the Holy Ghost has been bestowed, and has taken possession of the believer's heart, does He ever leave him?
No. He comes to abide forever (John 14:16), but he may be so grieved and quenched, as that His leadings may not be realized, or His power known. Eph. 4:25-30; 1 Thess. 5:14-19.

33—What is essential on our part, if the Holy Spirit is to enable us to renounce the Devil, the World and the Flesh?

Humility. We must bandon all self trust, and following His leadings, we must rely wholly on His power to enable us to avoid the evil and choose the good. Rom. 6:11-14; 1 Cor. 10:12-13; James 4:5-6.

34—Give from Holy Scriptures, rules for, and examples of, resisting:

1. The Devil.
1. The World.
3. The Flesh.

Rules:

1. James 7:1; Peter 5:6-9.
2. Eph. 5:11; 1 John 5:1, 4 and 5.
3. Gal. 5:16; *2 Tim. 2:22; *1 Cor. 6:18-20; Eph. 5:3-7.

Examples:

1. Our Blessed Lord. Matt. 4:1-11; Luke 4:1-13.
2. Moses. Heb. 11:24-26; Daniel. Dan. 1:8.
3. Joseph. Gen. 39:12.

*NOTE—These two peculiar temptations of the flesh are so insidious that there is no safety but in immediate flight. To delay or dally with them or to try and combat them by any fancied strength of our own, is to be overcome. Our only hope is in Christ, if so tempted, fly at once to Him and abandon yourself wholly to His care and keeping. Jude 24; Heb. 4:14-16; 2 Cor. 12:7-10.

CONCERNING THEM WHICH ARE ASLEEP

By John O. Means

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him . . . . . Wherefore comfort ye one another with these words."—1 Thess. 4:15, 14, 18.

"Concerning them which are asleep!" What Christian delicacy breathes in these words! When writing to friends who are in bereavement, or conversing with them, we often catch ourselves feeling after some word which shall gently intimate our meaning without rudely obtruding it. We allude to "the departed", "the friend who is gone", "the absent one," etc. How comes it that we have not adopted that phrase which is the favorite expression in the New Testament, and which is at once so touching, so tender, and so true. "Concerning them which are asleep"?

The great truth out of which the apostle brings comfort is that they who are asleep in Jesus shall awake again, and that we shall share their company and be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

So fully has the gospel fixed in our minds the truth of the blessed immortality of those who have fallen asleep in Jesus that we hardly need to be comforted concerning them. We are sure that they are supremely happy. The loss is ours, not theirs; we are the mourners. We need to comfort our own hearts when we have been compelled to watch them falling asleep and tearfully lay them away where no sounds can disturb their slumber.

It is comforting to think that as the gift of our friends was from God, so is the withdrawing. After all our solicitude and watchful care, and it may seem in denial of our prayers, they have been taken. It is one of the sweetest persuasives to submission to remind ourselves that it is the good pleasure of our Heavenly Father which has brought it all about. He giveth His beloved sleep. Disease could not have done it, nor weakness, much less the enemy of our peace. It is the Lord. The Lord gave and the Lord hath taken away, and His love was as great and His mercy as eminent and His hand as tender in the taking as in the giving.

Does God care for sparrows, so that not one of them falls to the ground without our Father? And when a life in which the hope and joy of loving hearts are bound up, and around which the holiest interests of many of His faithful servants are gathered, in which, it may be, the welfare of praying households and even of the Church of Christ is involved; when the soul of one of His own children is struggling with disease, shall we think that our Father forgets, or fails to interpose in the right way? Does he allow one sigh to escape without his notice? Is it not to carry out some loving purpose by which to surprise us in due time, that He hushes the throbbing heart and gives the weary rest?

When loved ones have fallen asleep we sometimes conjure up explanations, and imagine how it might have been otherwise. If this had been done, if that had not been allowed, if we had been more thoughtful to guard against some special exposure, we imagine the stroke would have been averted.

Certainly, we ought to blame ourselves for willful and criminal carelessness. But when we have prayerfully endeavored to do all we could, when we have sought in the best exercise of an anxious judgment and a loving heart to restore health to the sick, there is a want of submission to our Saviour's will, if we question whether the result might have been otherwise. If He had seen fit to prolong the precious life, would He not have overruled any mistakes which our affection made? Were we not praying to be guided aright, and did He not purposely allow us to do what we did? The steps of a good man are ordered of the Lord.

Not only in the resting-place provided, but the way to it is all arranged. The providence of God reaches down to the little things by which events come to pass. When our vigilance endeavors to thwart His love and hold back in the sorrows of earth those He is preparing to translate to heaven, He may purposely allow us to be blinded, so that we do not see that the very things which our love prompts us to do are secretly hastening the end which we dread.

The Lord has given to us the companionship and joy of a beloved friend. He has endowed him with manifold graces and made him the channel of great blessings. He has given shaping to our whole earthly life, and it may be to our eternal destiny, by the discipline and by the molding and interdependence of this minister of his mercy. Having done for us what He saw needful, and accomplished the special purpose in our behalf which this friend was intended to accomplish, He has withdrawn him for higher services and nobler ministries. We have enjoyed the precious gift of God for many years and shall ever thank Him for it. The withdrawal is as wisely intended and is to answer as merciful purposes. We have nothing to reproach ourselves for. We have done what we could to retain it. God has said, "Come up higher." We have nothing to reproach Him for. It is sweet to lie passive in His hands.

Is it not a thought of comfort that, far above and beyond all the causes we may conjure up by which to account for their departure, there was a divine and gracious purpose concerning them which are asleep? "I will," said the Saviour in His prayer for the redeemed, "I will that those whom thou hast given me be with me where I am, that they may behold my glory."

It is a thought of comfort concerning them which are asleep that we now see them in their true light. Death reveals to us much that we had not recognized in our friends, makes more vivid that which we had seen to be beautiful, and throws sunlight in among the shadows, so that we now appreciate their characters more thoughtfully.

Sculptors are sometimes unwilling to admit visitors to the penetralia of the studio, where they are working out their ideals. They do not wish us to see a statue when it is but a rude semblance of what it is to be. They do not like to have profane eyes notice how rough and angular many parts are, and watch the process by which the chisel and the file reduce the stone and bring out the inlying beauty. But God permits us to handle familiarly His uncompleted statues, and look on while He is working into shape the lives of His children. It would be very strange if we saw in them, when in the rough, what He sees and what He is bringing out. By His discipline, in due time, all will be brought into the form He intends. So long as our friends are living their lives are incomplete, but death rounds them out to perfectness. Then only are they finished. And when finished they need to be lifted upward in order to assume their just proportions and enable us to stand where we can see them in the proper light. A statue intended for the cornice of a building, or to fill a niche in the archway of a cathedral choir, must not be judged by its appearance when it is lying on the pavement or set upon a temporary pedestal. We often misjudge those who are the closest to us, because they are too near to be seen in the attitude God designs them to assume. When they are elevated so that we can walk around and look up to them, we may catch the true expression and discern perhaps an ethereal beauty unsuggested before.

In the sister art of painting, it is still more important that a picture be hung in proper light. The only good light is light from above. The canvas needs to be properly bounded also—the picture to be set in a suitable frame—

that the shadows may be deepened and the different figures not be confused with surrounding objects. It is one office of death to set our pictures in golden frames and hang them up where the light of heaven shall fall upon them.

But how sad, one may say, that we should not come to know our friends truly till they have passed away! No, their having "Passed away" is only a figure of speech and must not deceive us nor deprive us of the pleasant thought that they are still in our universe; that, in truth, they are only a few steps in advance of us, and we may overtake them at any moment.

They who are asleep to us are awake to the angels. They belong to our race, to our generation, still. They share with us the watchful government of the same God and Saviour. They participate with us in similar joyful services of worship and praise.

"The saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one."

We are not to think of heaven as at an infinite remove. It is very near to us, it is a part of our universe; the same laws of divine goodness prevail there as here. Heaven and earth are provinces of one blessed Kingdom. The change is the change from the basement story, where the heat and noise and dust of labor perplex and weary, to the lofty chambers which command the glorious sunset views and look away to the sun-rising and are open to healthful winds and the songs of birds. We are ourselves, it may be, on the stairway; we have been far up where it seemed as though a slight shock would burst open the door and let us through. If it has proved that all was not ready for us, and that our time was not yet, but that we must come back and finish our task, let us think concerning them which are asleep that they are "not lost, but gone before."

It is a comforting thought that they are safely through the struggle, the doubts, and the fears; they are safe at home, and that home is heaven. "I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, said the Spirit, that they may rest from their labors, and their works do follow them." The message sent back from heaven for our consolation is that they rest from their labors. There is no more toil, no more weariness or want. The anxieties and troubles which fret the earthly life are over. The sorrows which cloud the brow are ended. Dissatisfaction and self-distrust have ceased.

They are beyond the reach of disease and suffering. The frail tenement of the body which inclosed the soul need no more be cared for; it can give no more distress, it no longer hangs a heavy weight too grievous to be borne.

They are beyond the reach of temptation; there is no more indwelling sin in them; the conflict and the gloom of uncertainty are over. When we think of the spiritual struggles of this life and how we must through much tribulation enter into the kingdom, it is consoling to remember that there is no more of this for them which are asleep. Sin has no more dominion over them. That which was so hard and unsatisfactory in their religious experience is easy now. They are beyond the possibility of failing. The gentle nature which felt so unequal to the strife has come off conqueror.

Now they are where everything is favorable for the development of all that is beautiful and holy; nothing to fret and wear upon the keen sensibilities, all influences playing upon them to bring into full glory the qualities which were only germinant and blindly budding outward here. They no longer feel the want of spiritual guidance, of pastoral ministrations, and upholding and comfort of innermost sympathy. The Lamb shall lead them to living fountains of waters and all tears shall be wiped away from their eyes.

We cannot perhaps explain how it is that in a few moments such a blessed change should come to pass, from our imperfect, sinful life to the perfect purity and holiness of heaven. But we sometimes see one who is changing before our eyes. Within a few years a new life has been forming—new purposes, new joys. Certainly this process of sanctification may be conceived as being accelerated intensely by the amazing movements which accompany death! We make more spiritual growth in some season of awakening than in other years. Some blessed Sabbaths ripen us more than whole weeks. Some single event, some sickness or sorrow, produces a spiritual change which the ordinary life of years does not equal. So it is easy to imagine that the vivid conceptions, the marvelous revelations, which the soul has in stepping across the darkness into the new life, may raise it at once to the heights of spiritual joy.

Besides all this, we see how helpful intercourse on earth is with friends who seem just fitted to our spiritual state. Some friends do more in elevating and guiding us than all the world besides. When the soul finds all around in Heaven companions of whom the best on earth are imperfect models, how joyful must the spiritual life become!

Over and above all we may conjecture as possible by natural laws, there is a sublime transformation of the soul of the believer by the special and supernatural grace of God, so that when he comes to heaven's gate he is wholly cleansed of the pollution of his sinful life, as a garment is washed and made white. He passes through the portal clothed in heavenly righteousness; of this any one who reverently studies the Holy Scriptures cannot doubt. That divine power and mercy which fit heaven for us and keep our mansions standing ready, with friends to welcome us, is certainly equal to fitting us in a moment for the society of heaven.

While they who are asleep in Jesus are thus safe from suffering, from sorrow, and from sin, we also are drawn nearer heaven as we watch them entering. The door stands ajar a moment and we catch glimpses of what is within. The death of friends opens our eyes to many truths which we have but dimly discerned before, and gives a preciousness to what has been only an intellectual belief.

This world and this life come out in their true light. Eternity grows into its just proportions. No preaching makes us feel about this world and realize eternity, and how all we are doing has its center and interest there, like the death of friends.

The meaning of sin, which brought death into the world, and the meaning of that salvation which takes away the sting of death—nothing else so makes us feel these as to spend anxious hours in vain endeavors to relieve the sufferings by which disease does its work, and to watch the life ebbing slowly away.

We learn, too, the richness of the Bible and its divine adaptation to sustain the soul in the extremities of agony and to hold it up through the dark valley. When we have repeated the precious sentences in the chamber of stillness and seen what strength and peace and joy they bring, and when we have stayed our own hearts on this heavenly manna, we come to understand that this Word of God is the true bread from heaven, of which if a man eat he shall never die.

Above all, and to name no other truths, death reveals to us what a Saviour is our Lord Jesus Christ. We think we have known Him. But ah! when the disciples went away from Bethany, after they had seen the Lord weeping at the grave of Lazarus, they had a new revelation of His love. We need to see how the blessed Redeemer comes to those who love Him when they are passing onward, how His name falls on the ear that heeds no other sound and makes the pulses leap for joy; we need to see how He giveth His beloved sleep, taking them in His arms and bearing them into the everlasting rest, before we know what a Saviour is ours.

"Lo, I am with you alway!" Yes; He is here. Friends are absent. They come, but they cannot avail. They cannot hold intercourse with the beloved one over whom sleep is stealing. But there is One who hath tasted death for us and opened the path for us to follow. He hath lain in the tomb and made it soft for our repose. "Though I walk through the valley of the shadow of death, I will fear no evil." Listen! why so free from fear? "For thou art with me, thy rod and thy staff, they comfort me."

I have lightly touched on a few of the thoughts of comfort concerning them which are asleep. But two things are implied, without which there can be no comfort.

One is that they who sleep, sleep in Jesus. It is only of such that all this is true. Blessed are the dead who die "In the Lord." It is the great motive to a prayerful life, and to earnest and unceasing efforts on our part, that our friends may all have that knowledge and love of Jesus Christ which fits them for eternity. You may think little of it now. But when you are weeping around the bedside of your dying child or of your father, of your husband or wife, or of any friend, you will give the world to feel that they have a good hope by faith in the Lord their Redeemer.

Now is the time to pray and labor to make sure for them a Christian hope. It is no time when sickness comes. Work while day lasts. The night comes.

The other fact implied, in order that we may take comfort, is that we ourselves are in Christ. We can have no thought of comfort in them that sleep in Jesus unless we also are in Him and share like precious faith. We have lost them forever unless we are preparing by God's grace to meet them.

Are you making ready to fall asleep for that awaking which Christ gives His own? Are you preparing to meet in heaven those who have gone out of your hearts and are waiting for your coming?

STEPHEN COLLINS FOSTER.

At Fargo, Georgia, between Valdosta, Georgia, and Jacksonville, Florida, on the Georgia Southern and Florida line of the Southern Railway System, travelers can now see a monument to Stephen Collins Foster, author of "Way Down Upon the S'wanee Ribber", the song which brought world-fame to this rather insignificant stream.

The monument, a massive three-ton granite shaft, on the banks of the river in an attractive park, is the gift of Charles J. Haden. It was unveiled on October 27, 1928. The Superior Pine Products Company donated the park and has assumed its perpetual care.

Had it not been for Foster's song, the Suwanee River would doubtless have been unknown except to local fame. Rising in the Okefenokee Swamp in Southeastern Georgia, it crosses into Florida just below Fargo and meanders across that state to the Gulf of Mexico. Nevertheless it is a beautiful stream in a tropical setting and intrigues the interest of all who see it on its own account as well as for the romance that clings about the song bearing its name that has been sung wherever music is known.

Stephen Collins Foster was also the author of "My Old Kentucky Home," "Old Black Joe," and many other ballads. It is claimed for him that he laid the foundation of original American music. He was born in Pittsburgh, Pennsylvania, July 4, 1826, and died January 13, 1864, at the age of thirty-eight. While born in Pennsylvania, he was of Southern lineage, his father being a native of Virginia and his mother of Maryland.

Book Reviews

TWICE BORN MINISTERS: By the Rev. Samuel M. Shoemaker, Jr. Fleming H. Revell Company, New York, N. Y. Price $1.50.

The real need of the Church today is for ministers who can give to others a real experience of God's power, an awakening ministry that stirs the indifferent and the dull. In these pen pictures of representative ministers who themselves have been changed we find the kind of experience so badly needed. If the reality that breathes through their lives causes heart searchings on the part of those whose ministry is now unsatisfactory, it will not cause surprise. Those of us who have been hiding behind protective barriers of spiritual privilege need to have our pride lowered and the unreality of our pretensions exposed. In this book we find men who have had their own problems and at times have been in the depths of defeat or despair, but who through the miracle of conversion are now on the high road to victory.

The reviewer confesses to a definite change of his own thought and experience through the message of the Fellowship pictured in this book and takes this opportunity to pay part of the debt incurred.

The writer penetrates beneath the protective walls of excuse and self-satisfaction with which we hide from ourselves the real failure to be life changers. He goes down into the inner recesses of our lives and convicts of those hidden things of dishonesty so hurtful to spiritual power. He induces that fundamental honesty with one's self that only guided thought can create.

No mere negative tale of heart-searching or of useless introspection will tell the value of the message. There is moving through every line redemptive good news. One sees that if the analysis is keen and even minute, it is only to show more searchingly the way in which the cleansing power of Christ extends to the deepest points affected by sin's corrosion. Each life pictured is now consciously superior to that which had held it captive and is now on its way to a definite goal.

Because it deals with the fundamental problems that perplex us, the interest is by no means confined to parsons in spite of the title. The layman can as well be stimulated to renewed consecration, or started on his way as a life changer. We find that the clergy of today as those of an older period are "men of like passions", the stories of their transformation comes with an universal appeal. The reviewer knows of several who have been very definitely helped by the book in a few weeks. He recommends strongly that you purchase this book, read and digest it, then start it on a round among those you touch.

Frank Cox.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

BEST READING FOR SOME TIME.

Mr. Editor:

The mail brought me this afternoon some of the best reading I have enjoyed for some time. I did not read General Lee's letter to Lord Acton, as I had read it several time before, but I am keeping it for reference; and, to remind our Southern people, that General Lee held the Republican party, including Lincoln as the head of the party, responsible for the War Between the States. "My Faith," by Doctor Howard A. Kelly, is simply sublime. I shall keep one copy for reading during Lent, and send the other copy to my good friend, the Rev. Dr. Johnston, rector of St. John's Church, Washington, and ask him to preach a sermon during Lent on Dr. Kelly's "My Faith." He is a splendid preacher and I enjoy reading his sermons that are sent me from time to time. I was so stirred up by reading Lacy M. Norwood's eloquent review of "A True Vindication of the South," by Thomas M. Norwood, ...

Giles B. Cooke.

Mathews Courthouse, Virginia.

HOW IS IT TO BE DONE?

Mr. Editor:

Your slogan, "Get the Jesuits out of the Church," has a surprising and delightful ring. It is the pleasantest and boldest utterance, to me, that I have heard for a long time. But how is it to be done? Where is the bishop who will discipline a minister for teaching false doctrine or practicing idolatry? There may be, probably is, one here and there. But we know the excuse: it enables the disciplined to pose as a martyr. It surely seems as though a minister who violates a rubric (in the interest of false doctrine), or preaches false doctrine, or practice, as for instance, the Adoration of the Sacrament, should be deposed, unless he promises not to repeat the offense. If a minister bows down to bread or, rather, wafer, and wine, thus practicing idolatry, as you know Jeremy Taylor and others have declared, why should he not be prevented from leading souls astray? And so on.

Some years ago a bishop who was supposed to be evangelistic, but who regarded the Garden of Eden as a myth, and reproved your correspondent for preaching Divine Healing, said if they attempted to put out the Sacramentarians from the House of Bishops, they would be outnumbered.

If we were all filled with the Holy Spirit, perhaps the unspiritual would be so uncomfortable in our presence that they would leave us. Perhaps the reason we are not filled is because we are not emptied of self wholly. I am not satisfied that I am filled, though the Holy Spirit is given and in every believer.

B. R. Phelps.

Long Branch, New Jersey.

THE UNHAPPY DIVISIONS.

Mr. Editor:

More practicable, and more desirable, than the many and varied oral and written discussions on **Church Union**, would be a sincere effort to bring about **Christian Unity** within our own Episcopal Church. "The unhappy divisions" amongst professing and consistent Christians in general cannot be materially lessened, so long as there exists in our own Communion that spirit of intolerance towards "Low Church" or towards "High Church," that spirit which is so far removed from the forbearance which Our Creator shows towards Mankind.

Sterling Brannen.

Fredericton, New Brunswick, Canada.

Church Intelligence

Bishop Shipman Dies.

The Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of the Diocese of New York since 1921, passed away suddenly Sunday, March 23. Funeral services were held in the Cathedral of St. John the Divine on Tuesday, March 25.

Joseph Stalin.

December 21, 1929, marked the fiftieth birthday of Joseph Stalin, the greatest power in Soviet Russia. The New York Times carried the following account of him:

Moscow, December 21.—Fifty years ago today a son was born to M. and Mme. Vissarion Djugashvilli, former peasant, then an operative in a shoe factory in the Georgian township of Gori. The child's mother, impressed by the nearness of the birth of her first child to Christmas, named him Joseph and destined him for the Church.

Early grounded in Christian doctrine, Joseph—"Soso," his family and friends called him—won a scholarship at fourteen to a religious seminary in Tiflis. With pride the mother sent off her dark, intelligent youngster to the Georgian capital. Two years later he was president of the Secret Marxist Club in the heart of the seminary. The next year he became a member of the Revolutionary party, but was expelled from the seminary for "untrustworthiness".

Two years more, at seventeen, he was arrested for the first time for illegal work. Then imprisonment, escape, exile, arrest, exile and again escape. Today Soso — Joseph Stalin — wields greater authority over a greater area than any single man since Tamerlane. As for his religion—in Moscow this year there is no Christmas at all—no toys, no Christmas trees; almost no church services, for three-quarters of the schools and the workers are now on the "unbroken week," which abolishes Sunday and Church holidays completely.

That is what Stalin has done not only in Moscow, but throughout the length and breadth of once "Holy Russia".

The first four pages of every Moscow newspaper today are wholly devoted to Stalin. There is column after column of tribute to "the peerless warrior of Communism," "the closest comrade and follower of Lenin, " "the iron Leninist," "socialism's victorious chief." From every factor, from the army, from town and village, rolls in a flood of eulogy.

Mikoyan Yenukidse, Stalin's friend, tells in an article of being told thirty years ago:

"See young Soso about this (revolutionary) job; you can talk straight with him."

In that article and others by Voroshilof and Yaroslavsky one gets a picture of this remarkable life. From the age of nineteen, Stalin was set like steel to 100 per cent Bolshevism, from which he never deviated a hair's breadth.

Vacancies in the Chaplains' Reserve of the Army of the United States.

Anticipating the desire of the War Department to fill vacancies at present existing in the Chaplains' Reserve of the Army of the United States, the General Committee on Army and Navy Chaplains is urging the younger men in the ministry to apply for such service. Opportunity is offered for fifteen days' active duty, with pay, during the summer months for Reserve Chaplains desiring and applying for such service. This is usually in connection with training camps and affords Reservists interesting contacts with troops and Chaplains stationed at the various Army posts. It is a fine preparatory school for those who may wish later to join the regular military establishment, whether in peace time or in the event of a national emergency.

At the present time the Chaplains' Reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance, and it is planned to fill the existing vacancies with outstanding young clergymen of the various denominations.

Members of the different religious bodies are invited to apply for these positions, or at least to write to the Chief of Chaplains, War Department, Washington, D. C., or the Rev. W. L. Darby, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., for further particulars and for information concerning the advantages to be had from service in the Chaplains' Reserve.

Synod of Province of Southwest to Meet in Arkansas.

This is to certify that at the fifty-eighth annual convention of the Diocese of Arkansas, held in Trinity Church, Van Buren, Ark., the following resolution was introduced at the session Wednesday afternoon, January 15, 1930, by the Rev. W. P. Witsell. D. D., of Christ Church, Little Rock, and unanimously adopted:

Whereas, The Synod of the Province of the Southwest has accepted the invitation to meet in our See City next October, therefore, be it resolved:

That the Diocesan Convention of Arkansas hereby assures the Synod a warm welcome to our diocese and pledges its cooperation to make the meeting of the Synod an instrument of God to further the work and welfare of His Kingdom.

That a copy of this resolution be sent to the President of the Synod and to the Church press.

A true and correct copy.

Attest:

T. E. Wood,
Secretary Diocesan Convention.

Dr. Clingman Declines Call to Bishopric.

The Rev. Charles Clingman, D. D., has declined the invitation to become bishop of the Diocese of Lousiana. His letter of declination was mailed Friday, March 21, and the decision was made public in Birmingham the following day, amid much rejoicing on the part of the congregation of the Church of the Advent which he serves, his fellow clergy and a host of friends which he has made during his six years' ministry in Birmingham.

Dr. Clingman's letter is as follows:

Birmingham, Ala.,
March 21, 1930.

The Rev. Robert S. Coupland, D. D., President the Standing Committee, the Diocese of Louisiana, New Orleans, La.

Dear Dr. Coupland: I have given the subject of my election as Bishop of the Diocese of Louisiana the most serious and prayerful consideration, especially since the visit of the notification committee to Birmingham some days ago. It is a cause of deep regret that I must decline. This conclusion has been reached only after the deepest searching of heart.

There are many things which lead me to this decision, many of which I discussed fully with your committee. Taken singly, they might appear inconclusive. Together, they make it clear to me that I must give a negative answer to that searching question, "Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?"

This decision is conveyed to you and to the Diocese of Louisiana with real regret and sorrow. It would be a joy to me to work with you and the other dear friends of Louisiana, as well as with the host of devoted men and women who would soon become dear to me as friends and fellow-workers. But it is not to be. I am quite honestly convinced that I am not "truly called" to this high office.

Faithfully yours,
Charles Clingman.

Dr. Clingman is the third rector of the Church of the Advent to be elected to the episcopal office. The first was the Rt. Rev. John Gardner Murray, D. D., late Presiding Bishop. The Rev. Dr. Middleton S. Barnwell, Missionary Bishop of Idaho, was with the Church of the Advent several years, and immediately preceded Dr. Clingman.

Dr. Clingman is a native of Lexington, Kentucky, and in February, 1928, was elected bishop coadjutor of the Diocese of Lexington. In 1926 he was called to be rector of St. Thomas' Church, New York; and in April, 1928, was invited to become a member of the faculty of the Theological Seminary in Virginia. All these honors he declined, feeling it his duty to remain with the Church of the Advent, which offers unusual opportunity for service.

G. W. R.

Fifty-six Churches in Moscow Doomed.

An Associated Press dispatch in the Richmond News Leader dated Moscow, March 18, says that an official announcement of that date said that fifty-six churches in Moscow and vicinity would be closed "upon demand of the people and public organizations." This is the largest number of churches ever closed by the soviet government at one time.

The announcement said that these churches would be converted into cultural and educational institutions, schools, workers' clubs, libraries, laboratories, museums, mess rooms and work shops.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

U. T. O.

The semi-annual presentation of the United Thank Offering of the Diocese of Washington will be made at Epiphany Church. March 30, at 8 P. M. The sermon will be preached by the Rev. Z. B. Phillips, D. D., rector of Epiphany Church.

G. F. S.

Services for all the branches of the Girls' Friendly Society in Washington are being held in the Church of the Epiphany, on Mondays in Lent at 4:45 P. M. under the auspices of the Epiphany branch of the Girls' Friendly Society. All these services, a series of addresses is being given by Dr. Phillips on the subject, "Sacred Places in Palestine". A meeting of branch presidents and their associates was held at the residence of Mrs. Ben Hellen on March 21, at 7:30 P. M.

Church Choirs Busy.

A number of the church choirs are busy preparing sacred cantatas to be presented some time during the Passion Season of Lent. Trinity choir will present the Crucifixion by Stainer, and Olivet to Calvary by Maunder. Christ Church, Georgetown, will sing Olivet to Calvary, and Epiphany Church choir will sing "Seven Last Words of Christ," by DuBois, and a new cantata by McFarlane.

At Washington Cathedral, the choir of men and boys under the direction of Edgar Priest will sing Stainer's Crucifixion and "The Last Supper," by Thirman.

M. M. W.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

Mrs. Casady Declines European Trip.

Because the cost of a trip to the Lambeth Conference would cost as much as a director of religious education, or pay the salary of an additional clergyman in mission work in Oklahoma, Mrs. Thomas Casady, wife of the Bishop of this missionary district has declined the proffer of a thousand dollars offered by the Woman's Auxiliary at their annual council.

January 25 was the twenty-third anniversary of the Rev. James J. H. Reedy, curate at Trinity Church, Tulsa. Mr. Reedy is the very active curate of that parish, calling on hundreds of sick weekly, in spite of his seventy-seven years. His service to the Church in Oklahoma practically antedates that of any other clergyman in the state. The aged priest celebrated the Holy Communion in the morning and spent the day taking flowers to the sick, which had been given in extra abundance to his "Flower Funds" as an expression of appreciation and congratulation.

C. L. W.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Bethlehem Underwrites Its Quota for 1930.

The Every Member Canvass revealed that the financial situation in more than half of our diocese—the Anthracite region—had seriously affected many of the parishes and missions.

Reductions and doubling of some of the work was necessary for the diocese in order to carry on. The budget was reduced from $53,000 to $46,000. This left $43,000 for the National Church, $5,000 less than our quota. As Bethlehem has been on the honor roll since the readjustment of the quotas, the Bishop and Council felt very keenly, the apparent fact that for 1930 it had to join the list of delinquents.

The Archdeacon was asked to secure five thousand dollars by February 12, so as to avoid the necessity of any cuts. On the eleventh of February, he reported to the Bishop that the amount had been secured from individuals and parishes, which made a more thorough canvass. Each year there are many who are not seen and are left to slip through the year to the detriment of their own spiritual life and of the Church.

The Pentecostal Anniversary.

A number of the parishes and missions are going to take some notice of the nineteen hundredth anniversary of the giving of the Holy Ghost. The Field Department prepared a program, suggesting different activities from Septuagesima Sunday until Whitsunday, June 8.

Our churches in Scranton are holding union services during Lent once a week at which time some phase of the work of the Spirit will be discussed. All the churches will be visited during Lent.

H. P. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Lectures for Teachers and Parents.

Miss Olive Jones, Director of Religious Education of Calvary Church, New York City, of which the Rev. S. M. Shoemaker, Jr., is rector, is giving a series of talks at Calvary House, 61 Gramercy Park, on Sunday afternoons at three-thirty, to which the public is invited. These lectures were originally planned for the Sunday-school teachers of Calvary Church, but the interest has been so wide they are now open to all teachers and to parents of young children. The idea of these lectures is how to make religion real enough to children so that they will apply it to their own lives. Miss Jones says:

"Religious instruction should begin when speech begins. For instance, the idea of the average mother in teaching her children to pray is to have her little children kneel by her side and say, 'Now I Lay Me'. This may teach the child the attitude of prayer, but does not teach him the content of prayer. The child should be encouraged to voice his own feelings out of what is real and important to him. What he says may be selfish, may be unreasonable, may not in the main be sense or prayer at all, but he learns to pray by the experience of prayer. If the mother prays beside the child in simple language for what she most deeply longs, a feeling of real prayer develops.

Few mothers know how to tell Bible stories. This will be taught at these afternoon talks. Also how to memorize Bible verses so that the exercise is not one of dull repetition."

"There will also be suggestions," said Miss Jones, "of how to give children an opportunity to express what they learn. For instance, if they have been told the story of Daniel in the Lions' Den, they may be asked to suggest hymns which would express Daniel's feelings. One little boy recently chose a hymn of triumph, because, as he said, 'he didn't get ate by the lions'." Miss Jones teaches also how to help a child to reproduce in plaster or by the pencil the story that he has been told.

These lectures will be continued for some weeks longer.

The Rev. S. M. Shoemaker, Jr., is giving a series of informal talks on Sunday nights at six o'clock about the Creed. His approach is not theological, but from the background of experience. These lectures are planned as the result of a remark by one of his parishioners, "I cannot believe all the things the Creed says." At eight o'clock there is an after-meeting at Calvary House, at which various people will give their experience as it is related to the subject of Mr. Shoemaker's talk at six.

Twice Born Ministers.

The Committee on Information of Calvary Church, New York City, of which the Rev. S. M. Shoemaker, Jr., is rector, has received a letter sent out by a Methodist Journal through the courtesy of Fleming H. Revell, the publishers of Mr. Shoemaker's new Book, "Twice Born Ministers." This letter was sent to six hundred Methodist pastors. It reads:

"Dear Brother Pastor:

We are doing what no editors ever did before, we are mailing you today a rather revolutionary and disturbing book, 'Twice Born Ministers'. It goes also to 599 other preachers. As your scouts, we think we have found a prize for you.

Please read it the day it comes. After reading it, send us a dollar toward the fund for putting this book before every Methodist Preacher in Michigan. If you can't tell us so and we will find a friend to pay us. We covet for you the joy of this new book.

Maybe you will want to put in a second dollar for some preacher who is hard pressed. We will really need a lot of 'second' dollars.

We honestly think it has the secret of early Methodism in it. We hope you will love us for thus thrusting it upon you.

Hopefully,

_____."

Two editions of this book have already been exhausted. It is selling as the above letter indicates, not only to the clergy of the Episcopal Church, but also to the clergy of other Protestant denominations. A lay worker in a Presbyterian Church recently purchased ten copies for use in the parish in which she works.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Interdenominational Observance of Good Friday.

An interdenominational committee has been formed again this year to promote a general observance of Good Friday, which falls on April 18.

The committee is headed by Cardinal Dougherty, for the Roman Catholic Church; Bishop Thomas J. Garland, of this Diocese; Bishop Ernest G. Richardson, of the Methodist Episcopal Church, and Bishop Robert L. Rudolph, of the Reformed Episcopal Church.

As in former years the proprietors of amusement enterprises will be called upon to close their places all day, wherever practicable, and if all day closing be deemed inadvisable, to defer the opening of their theatres until after three o'clock in the afternoon.

Mrs. Ricksecker.

Funeral services were held on Saturday, March 22, for Mrs. Ellen Klapp Ricksecker, at Lansdowne, her home.

Mrs. Ricksecker, who was eighty-

(Continued on page 22.)

Family Department

MARCH.

1. Saturday.
2. Quinuagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday, Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

COLLECT FOR FOURTH SUNDAY IN LENT.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds worthily deserve to be punished, by the comfort of Thy grace, may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

For The Southern Churchman.

EXPECTANCY IN SERVICE.

William Olney.

Why should a pessimism chill
Our spirits in the search for souls?
Such temper will
Touch with its frost
Our invitations to the lost.
Discouragement controls
The tones of speech:
And makes a wall
Between us and the souls whom we would reach.
But if expectancy of Pow'r,
Going with what we say
Of Truth Divine,
Shall gladden all
The hour
Or day
Of holy service, then will Glory shine
Both in the Message and in him who hears.
Expectancy the promise true will prove!
Away with fears;
Labour in Faith, and Hope, and Love.

The Spiritual Purpose of Lent.

What the studio is to the artist, what the laboratory is to the scientist, what the music room is to the composer, so is the secret place to the man and woman of prayer. All workers who are conscious of a plan and purpose in life must have their sanctuaries to which they can retire, and in which the vision can grow clear. We enter the secret place as these others enter their sanctuaries. They love the place where they can feel at home with their ideals, where they can rejoice in the companionship of their aspirations, where their ideals can give them further inspiration. Such sanctuaries are necessary in order that workers may be shut in with their ideals, and where the world may be shut out for the passing moment.

There is a sanctuary for the man and woman of prayer, the secret place where they are shut in with their ideal, where they can rejoice, where they can fling their whole being into that larger life of spiritual contemplation, whose magnet is ever drawing their souls nearer to God.

There was a time when men and women took a very strict view of the Lenten season. Very rigorous spiritual discipline was imposed upon them. It was felt that the body must be strictly ordered, restrained, and disciplined. This was done in the hope that such treatment would make the body a loyal and obedient servant, and bring forth wonderful fruit of spiritual devotion. The spiritual results did not always follow. The severe repression to which the body was submitted, and the pain inflicted upon it, did not always bring the desired peace to the minds and souls of those who engaged in such exercises. On the contrary, they found that they were more than ever assaulted by dark and unspiritual thoughts. I believe that at the back of that rough handling of the body there was the belief that the flesh is the seat of evil. It is also interesting to us who believe in Our Lord's healing for the body to note that this thought was prevalent in the Church at a time when the Message of Gospel healing had been forgotten. We believe that the body is the temple of the Spirit, that the flesh body is nothing more or less than an instrument. There is nothing wrong with the instrument; the wrong is to be found in the mistaken use to which the instrument may be put.

I have a cornet, and I may dispense sweet music on it, or for the laughter of children. I may make a noisy and discordant blast, but I do not thereupon throw the cornet to the ground and proceed to trample on it. There is nothing wrong with the cornet. So also there is nothing wrong with the flesh. It is an instrument, and we only multiply our difficulties when our eyes are closed to this fact. This surely is the revelation of Jesus on the Mount of Transfiguration, when His disciples saw His flesh made luminous with the light of the Spirit of which His body was the temple. It is most important that we should take this spiritual view of the nature and substance of the physical body, otherwise our eyes may be blinded to the healing which our bodies are able to receive from the life-giving Spirit. Our desire and our quest at this Holy Season is to bring our wills and minds into accord with the perfect will of God, so that our bodies may indeed be instruments of righteousness and instruments of health, consecrated and devoted to the service of Jesus Christ.

In the minds of numbers and numbers of believers there lurks a belief that our wills are always opposed to God's Will; that God's Will is always contrary to our wills. When we are baptized into the Lord Jesus Christ our wills are baptized into Him so that they shall reflect God's Will. We need not go about in a state of perplexity and fear, believing that our wills are forever set in opposition to the divine Will or that our wills are in any way, as they thought of the body in days past, the seat of evil. Our wills are perfectly all right; they are splendid generals if they are in tune with God. Our bodies are all right; they are wonderful servants if they are in tune with God. And the lesson, that of divine love, gives us the secret of this harmony, the secret whereby the will, the body and the mind may forever, moment by moment, day by day, be in perfect accord and tune with the Will and the Love of God, and this is Love itself.

Jesus ministered to all sorts and conditions, none were too young, none were too old, none were too weak, none who had weaknesses were regarded as insignificant. Jesus ministered to all and sundry; He took the children into His Arms, put His Hands upon them, and blessed them. That embrace was in itself a parable of the all-embracing, all-circling Love of our Heavenly Father. Every single incident in the ministry of Jesus has this universal significance and application, for His life reveals that which is from everlasting to everlasting, from generation to generation, and today, if we have eyes to see, Jesus is taking every one into His Arms, putting His Hands upon them, and blessing them with the love which is the very Nature and the very Heart of God.

Surely we could have no better spiritual purpose, no quest which God will so abundantly bless, as that during Lent our wills, our minds, our bodies may more than ever be in subjection under the spiritual discipline of the will that is attuned to God's. Thus our will is not only in communion with God but it lives and moves and has its being in Him, Whose Love never changes, but Whose Love is ever changing those lives which come within His embrace. Oh, that we may all come right within the embrace of the Father's Love until our whole being is warmed through with His warmth, until in the light of the Spirit we see light, even the light of our bodies transformed and luminous with that fire of love from the Heart of God. So let us haste to our apostolate of prayer with that eagerness, that desire, and that abandonment of those other workers who find joy and life within their sanctuaries, within their workshops, in secret places of their ideals, their communions, their touch with God. —John Maillard.

The Same God.

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move throughout it. I will therefore walk bravely as His child. He has said, "I will never leave thee nor forsake thee" and "As thy day is even so shall thy strength be," and I will trust His word.

Dwell deep, my soul, dwell deep! I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely.

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future by trying to serve God worthily this hour and this day. I am not working for men or money but for God, who is the Master of the universe and whose recompense is sure.—Albert W. Palmer.

Blind Chang.

Toward the close of 1899 a society came to be known in China, calling themselves the **I Ho Chwan**—"Righteous united fighters." These came to be called by foreigners "Boxers." These Boxers were bitterly anti-foreign, and their hatred extended to the Chinese Christians, as they considered them the followers of the foreigner. Men joining this society trained with one object —to sweep away all foreigners and all

Christians. Their numbers increased with unbelievable rapidity

During the winter of 1900 the rumors concerning the doings of this society seemed, as I have already said, like the rumblings of a coming storm, though practically all foreigners believed at that time the danger would pass as other like troubles had done before. Then early in May suddenly the cyclone of horror was let loose, and so sudden and unexpected was it that when it did come hundreds of missionaries and Chinese Christians failed to reach a place of safety, and were done to death by the merciless Boxers.

When the clouds of persecution began to gather, Blind Chang was visiting the Christians at Teshengkow. All felt he would be a marked man, and therefore had one of the Christians there lead him farther into the mountains where he could hide safely till the troubles passed. It was in this safe hiding place that Blind Chang was to meet the supreme test of his life.

Several hundred li distant in a city called Chaoyangshan about fifty Christians were seized by the Boxers. They were threatened with death, and as preparations were being made for their execution a man spoke up to one of the Boxer leaders, saying: "You are certainly foolish to kill all these. For one Christian you may kill, ten will spring up while that man Chang Shen lives. Kill him and you may crush the sect."

As a result of this advice the Boxer leader promised to save the lives of the Christians if they handed Blind Chang over to them for execution. For a time none would hear to this, but when things again looked serious for the Christians, one man, weaker than the rest, went in search of Blind Chang to give him word of what was taking place. When this man reached Blind Chang's place and told his story the blind evangelist listened silently through it all, while a look of strange eagerness came over his face, and as the man finished, without a sign of doubt as to what he should do, Blind Chang reached out his hand saying, "I will gladly die for them. Take me to them, for it is better than it be so."

Over that long stony path they traveled for days, the burning sun of July beating down upon them. Did the blind man's heart fail within him at times? If so he did not reveal it. On reaching Chaoyangshan he was arrested and bound. His quiet dignity and absence of any sign of fear impressed and awed his enemies.

The details of those sad but gloriously victorious scenes have come to us from several sources and differ slightly but only in minor details.

The day of his arrival at Chaoyangshan Blind Chang was taken bound to the temple of Kwan Kung (god of war). Wild crowds had gathered, and on reaching the temple he was dragged inside and commanded to worship the gods. To this he replied with quiet dignity (probably the only calm one in the midst of that throng of savage and merciless tormenters):

"I can only worship one living and true God."

"But you must repent," they cried.

"I have repented long ago," was the quiet answer.

"Then will you believe in Buddha?"

To this he replied, "I believe in the one true Buddha, even Jesus Christ."

When again he was commanded to bow before the gods, he exclaimed, "Turn my face toward the sun." He knew the idols faced the south, so if he were facing south his back would therefore be toward the idols. As they turned him he knelt down and worship the God of Heaven and Earth.

While this was going on the Boxer leaders with fifteen executioners were on their way from a town twenty-five miles away. We know nothing of the terrible days between, but from what we have heard concerning the methods of torture brought to bear in many other cases we cannot but realize that those days must have tested the blind hero to the utmost. Yet he did not fail throughout that furnace of horror.

Three days after his arrest, the twenty-second of July, Blind Chang, still bound, was placed, at eight o'clock in the morning, on an open cart and driven through the streets of the town amid great crowds and out to the common burial ground. Christians followed beside the cart and witnessed the blind man either engaged in prayer or singing aloud:

Jesus loves me, He who died
Heaven's gate to open wide;
He will wash away my sin,
Let His little child come in.
Jesus loves, **He will stay**
Close beside me, all the way;
If I love Him, when I die
He will take me home on high.

On arrival at the place of execution Blind Chang was dragged from the cart and forced to kneel down. As he did so he cried with a loud voice, "Heavenly Father, receive my spirit." This he said three times, but before the third sentence ended the swords of his murderers fell upon him from behind.

The Christians begged for his body, but the Boxer leader refused, and forced the Christians to buy oil with which to burn the mangled remains to ashes. This was done as a report had spread abroad that Blind Chang would rise from the dead and the Boxers thought to make this impossible. Later these men became afraid, for they had come to believe the man whom they had killed was a good man. This fear caused them to flee to other parts to escape the revenge they believed his spirit would wreak upon them.

The provincial government later, when the storm had passed and at least outward repentance had come, ordered a handsome stone monument to be erected in honor of the man whose memory was being cherished with love and reverence in the hearts of many thousands throughout Manchuria. This reverence still exists today, twenty-eight years after the blind martyr's death.

We cannot close this brief sketch better than by giving in full the one hymn that has come down to us from the hand of the blind hero. As one reads these lines, translated by John Ross, D. D., they seem to breathe something of the closeness and preciousness of the Saviour to the soul of Blind Chang as he trod those hard, lonely paths.

Jesus My Guide.

Jesus my Guide! 'tis my delight!
Peace fills my soul, He is my Guide.
In toil or rest, by day or night,
Jesus is ever by my side.

My Guide is Jesus day by day,
His Hand of mercy claspeth mine;
He is my Guide, on Him I stay,
Upon His right Hand I recline.

Fast hold of Jesus Hand I take
Life's journey through to Heaven's gate,
Nor weal, nor woe, my hope can shake,
Jesus is Guide, on Him I wait.

Victor I stand when life is done,
O'er outer foes and sin's foul brood,
Jesus my Guide, I trust alone,
I shall not dread the coldest flood.

—Rosalind Goforth, of Szepingkai, Manchuria, in S. S. Times.

For The Southern Churchman.

A PHANTASY IN MARCH.

David W. Cade.

A dark mist arose on the heavy air of March.
The light in the west burned to embers dull and low,
And brooded a hoarded chill; grim winters glow,
Driven and thrown from the murk and gloom
Of caverns wide, gripped in an icy doom.

A whisper ran down the vaulted night,
A strange low tone of a giants might,
The whisper grew to a murmured song,
Then swelled to music loud and long.
The frozen mold of the stricken fields
Awoke to new wonder, as broken the seals
That had held them fast in a thrall of ice,
The winter of death; life's high sacrifice.

All had rested well in their winter's sleep
Now they would live again, an old faith to keep;
Each humble plant, tree, shrub and flower
Found their youth renewed in this miracle hour.

Inspiration.

Haydn died at the age of eighty-eight in the year 1909, but not before he had received from his friends in Vienna the most signal appreciation of his life' work. Haydn was not only a great musician, but he was a great Christian. On many of his manuscripts he has inscribed a brief petition or prayer to the God his heart adored. "In the Name of the Lord, " "Praise be to God," "To God all the glory" are some of the brief expressions which he has written down with his music. When he was engaged in the composition of the oratorio, "Creation," his friends grew impatient with the delay and insisted on his bringing his work to a completion. "I can't make haste," he said, "I am writing all the time." When a friend called his attention to the brightness and excessive cheerfulness of his music, he said, "I can't help it. I give forth what is in me. When I think of the Divine Being, my heart is so full of the joy that the notes fly off from a spindle, and as I have a cheerful heart He will pardon me if I serve Him with cheerfulness." Not long before he died the citizens of Vienna arranged for a wonderful performance of the "Creation". It was held in the Princess Palace. The orchestra was led by an old friend. People of all classes of society greeted him with the fondest admiration and all eyes were upon the old man, who frequently wept with joy at the demonstration of affection. When the magnificent chorus, "Let There Be Light," came to its majestic close, there was a deafening applause, and the old man rose and bowed in appreciation of the honour done him. Then lifting his hand and pointing upward he exclaimed, "It came from thence." He raised his other hand as if in benediction, and then left the hall.

In the olden days God put His Spirit in men and made them workmen in brass and iron and all manner of cunning work. His spirit inspires all work, as well as all worship, and is not degraded by cooperating with the humblest servant in the humblest task, but ennobles by His very presence both the worker and the work.—Dr. Hugh Kerr, in Presbyterian Banner.

For the Young People

THE GOSPEL ACCORDING TO YOU.

There's a sweet old story translated for man,
But writ in the long, long ago—
The gospel according to Mark, Luke and John—
Of Christ and His mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine;
And, Oh, that its truth might be told again
In the story of your life and mine!

You are writing each day a letter to men,
Take care that the writing is true.
'Tis the only gospel that some men will read—
That gospel according to you.

The Snow Man and the Snow-Drops.

Robert and Donald grieved to see Mother always sewing by the window while her face grew whiter and the hands that held the work trembled.

Yet there was the rent always to be paid for the tiny cottage with its bit of a garden and there was always the meal to be bought for their porridge, and the white loaf that Mother must have until she should grow strong again.

But there came a day when Mother did not care for the white loaf, and her work lay idle in her lap. Then Robert and Donald looked into each other's eyes.

"She must have broth," whispered Robert to Donald, "or she will not be well."

Then little Robert spoke with eagerness, for though he was so little a lad often his thoughts were best. "We can sell our geranium blossoms," he said. "Today I saw a man selling geraniums in the street."

Mother wondered, but was too weary to question when she saw her two little lads cut off all the beautiful red blossoms they had tended so lovingly through the cold winter days, and she fell asleep as they went softly out, bearing scarlet clusters.

When the people in the street saw two little boys with rosy cheeks and eager eyes holding out their red blossoms in the midst of the flying snow, they bought the red blossoms, every one, and took them home, some caring more for the memory of the bright boy faces than for the flowers they had bought.

But Robert and Donald ran with swift feet back to the weary Mother and dropped many bright coins into their silver cups on the mantle.

That night there was broth for Mother, and for many nights, until she grew again to care for the white loaf.

When nearly all the blossoms were sold, they bought other plants, and other blossoms grew, and so weeks passed, and Mother could often take the work in her hands.

But there came a day when the last blossom was gathered, and Donald and Robert must wait long for others to grow. One morning when Donald lifted his cup and shook it, there were but few coins left, and he looked troubled. Then Robert lifted his cup and it was empty, and he sighed.

The soft snow was falling and together they stood looking out of the window, and a shadow was on Mother's face.

"Let us make a snow man, and make Mother laugh," said Robert. So they went out together, tramping sturdily through the snow, and they played and shouted and made a wonderful snow man close to the wall of the little garden. Mother looked out and smiled. But when Donald put in great lumps of coal for eyes, and a strip of red flannel for a mouth, curving bravely into a smile, Mother laughed and clapped her hands softly.

Then Donald went away down the street and Mother, smiling still, slept in her big chair by the window, and little Robert was left alone with the snow man.

"Oh, Snow Man, what can we do now? The silver will soon be gone from the cups and it will be long before the garden will grow, and Mother will have no broth; and she was getting so strong, and the pink was coming in her cheeks, and she will be white and thin is there is no money for her white loaf.'

But the snow man only looked straight at little Robert with his coal-black eyes, and smiled his jolly red-flannel smile, and said never a word, and Robert went slowly down the street to meet his brother.

The days went by quickly. The spring was in the air. The sun smiled down so brightly on the snow that it melted from joy and ran away in little rivulets to tell the springing grasses a tale about the great shining sun.

One day when Donald bought the porridge and the white loaf there was but one coin left; and he went out so sadly that little Robert followed him to the foot of the garden.

"Oh, Robert!" cried Donald, "here is the spot where our snow man stood, and he has left his eyes of coal and his red-flannel smile."

Robert ran toward Donald, laughing. Suddenly Donald cried out again, "Robert!"

But this time there was a note of joy in his voice, as he shouted: "See what the snow man has left us!"

And as the two little boys kelt together, a hundred frail white snowdrops lifted their heads in white welcome.

That day, as the people passed along the street, they saw two little boys with rosy cheeks and shining eyes, and their hands were filled with rare snowdrops So they bought the blossoms, every one, and took them to their homes; and some who bought prized more than the lovely blossoms the memory of the happy faces and shining eyes of the little lads who sold them.

But none gave the snowdrops sweeter welcome than the Mother who held the frail blossoms to her face, which showed pink against their purity, as she looked into the happy eyes of her sons.—The Little Brown Bowl.

The Bees' Cement and Varnish.

Song Sparrow was up early. Some mornings he was almost the first of the orchard choir to sing. He was so happy each day that he couldn't keep his happiness to himself. It just bubbled over in song!

This morning as he waited for others of the choir to begin their music he saw a Honey Bee traveling by. "Good morning, Honey Bee," said Song Sparrow.

"Good morning, Song Sparrow," bowed Honey Bee politely.

"Where are you going so early this beautiful morning, if I may ask?" ventured the bird who was always quite inquisitive.

"Oh, I'm just budding," was the reply as she flew out of sight.

"Just budding?" queried Song Sparrow to himself. "I never heard of that before. I wonder what she meant."

Another bubbling over with song, and Song Sparrow pruned his feathers and watched out of the corner of his eye for Honey Bee.

"There comes another Honey Bee," thought Song Sparrow. I'll question her."

"Good morning, Honey Bee, aren't you rather busy this beautiful morning?" he inquired.

"I'm always busy," was the reply. "Don't you know the words 'Busy as a bee'?"

"Oh!" said Song Sparrow, rather taken back. "But what makes you so busy?"

"Budding," was all the reply he received, and the Honey Bee flew off in the same direction the first had taken.

"That's queer," thought the bird. "Do all bees go budding? I guess I'll fly around a bit and see if I can find them at work." So Song Sparrow flew around here and flew around there, but no Honey Bees could he see. Bees are such very small creatures that they are hard to see unless they are flying.

Soon a third Honey Bee came along right in the path of Song Sparrow. Now by this time Song Sparrow was so interested in the bees that he decided to watch, rather than spend so much time in questioning. He tried to fly along with the bee, but they could not keep together at all, because of the difference in their size and manner of flight.

"Well! Well!" thought the bird, "I'll rest a while on this branch. "Buzz!" went a sound right in Song Sparrow's ear. "Buzz!" went a sound in Song Sparrow's other ear. "Buzz!" went a sound directly behind Song Sparrow.

And then Song Sparrow saw something very interesting. The tree on which he was preching was a horse chestnut tree, and it was covered with buds. The buds had begun to swell. Spring was pushing them forward quite fast, and they were sweating and glowing.

"What a queer looking, gummy substance those buds have!" thought Song Sparrow out loud. "I wonder why those Honey Bees stick around it the way they are doing."

"We are budding," they said.

"Oh, so I have come to the right place to find out the answer to my question," said Song Sparrow. "What do you mean by budding?"

"Do you see that gummy stuff on these buds?" asked the largest bee. "That is our first cement and varnish of the season. We gather it and use it on our hive. It comes from the buds that have swelled, so we call our work 'budding'."

"We get it on hickory trees, too," said another Honey Bee.

"April gives it to us for a spring present," volunteered another.

"I never knew that," said Song Sparrow.

"We do not tell our secrets to everybody," said the largest Honey Bee, "but we like your cheerful music, so we have told you."

"We like you, too," said another Honey Bee, "and we knew you would keep our secret safe."

"I am glad to be friendly with my neighbors," said Song Sparrow, "and I'll sing you my sweetest music while

Rogation Day PAGEANTS

ROGATION DAYS ACROSS THE YEARS

By Mrs. Ethel Bain.

This was awarded first prize in the contest conducted by the Division on Rural Work for the best pageant suitable for use on Rogation Sunday or Rogation Days. It is reverent and Churchly and may be presented in church, parish hall or out-of-doors.

The pageant is in two parts which may be given separately. Part I is in three episodes and covers the origin and history of the Rogation Days. The second part includes a litany, blessing of the guilds, procession and prayers for rural life. Costuming simple and within the reach of any parish. Directions given for production and costuming. Cast requires fifteen persons. Time, one hour.

THE EARTH SHALL BE FILLED WITH THE GLORY OF GOD

By Louise H. DeWolf

This pageant received honorable mention, is simple to produce and can be presented in connection with a Church service. Requires three or four characters.

THE THIRD THROW

By Thomas C. Maxwell

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you work. That will be my spring present to you."

And everybody was happy.—Louise Hastings, in S. S. Times.

What a Word of Praise Did.

A landowner in the Highlands of Scotland formerly was distressed by the indolence and untidiness of his tenants, who took no pains whatever to keep their little homes and gardens in order. He was always talking to the people about this, but his scoldings and "preachments" had not the least effect.

One day he went to see a lady who also was the owner of some land. But how different in appearance was her property from his own! Here, every cottage garden was gay with flowers, all the little houses were clean and neat.

When the visitor, in surprise, inquired how this happy state of things had been brought about, the lady told him that it all began with her appreciation of one single flower.

"One day," she said, "when I happened to be visiting one of my cottagers, I observed in the rough, neglected piece of ground behind the house, a marigold blooming amidst a crowd of weeds. I said to the cottager, 'What a beautiful marigold you have there.' The man seemed greatly pleased with my remark, and from that time, entirely of his own accord, with no recommendation on my part, he began to cultivate his garden.

One after another his neighbors, shamed by the contrast between his ground and their own, followed his good example, and that man has lately gained the first prize flowers grown in the district."

Such was the result of a kindly word. A little bit of praise is more likely to do good than all the scoldings in the world.—Chatterbox.

THE NICEST WORDS.

The nicest words I know are these:
"Excuse Me," "Thank You,"
"If You Please."
I find I need them every day,
Whatever other words I say.
It helps me all the way along
To say "Excuse Me" if I'm wrong.
No service rendered me so slight
But somehow "Thank You" sounds just right.
I find that simple "Yes" agrees
Not quite so well as "If You Please."
Such friendly little words and bright
With kindliness and so polite.
So learn to say these words with ease—
"Excuse Me," "Thank You,"
"If You Please."

—Selected.

I have no doubt that Jesus was always seeking first the Kingdom of God, but for thirty years He sought it and found it in the home, at the carpenter's bench and in the common-place surroundings of Nazareth. The glory of the earthly life of Jesus lies in the fact that He lifted those lowly circumstances till they made the sublimest story the world has known. His narrow pathway became a Highway of God. The land He lived in became the Holy Land.

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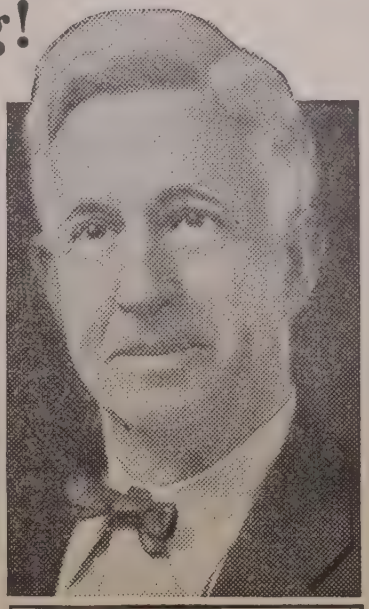
WHEN a man who has been mayor of a big city for twelve years finds out how to live, his words are worth listening to. Ex-Mayor E. N. Kirby of Abilene, Texas, discovered the simple way to health about ten years ago (he is now 64.)

"I am now a new man, and as active as a boy," says Mr. Kirby. "I feel fine all the time and rarely have an ache or a pain, although for twenty-five years I suffered with rheumatism, and sometimes was unable to stand or walk. I would not give up my simple health discovery —no, not for five thousand dollars in gold!" That discovery was Nujol!

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Hon. E. N. Kirby, for twelve years Mayor of Abilene, Texas, who has discovered secret of success.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

China Famine Relief.

Dr. Caroline Mims, New Orleans, La. $10.00
Mrs. Raymond Stant, Sinnickson, Va. 1.00
Mrs. Mabel Basham, Sinnickson, Va. 2.00
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Dear Friends: I wish to say that I still take orders for subscriptions for any magazine published. I am a wheel-chair invalid trying to earn a living. Remember me with your orders for subscriptions and renewals. They will be appreciated. Edward P. Broxton, Grovetown, Ga.

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WANTED: HOUSEMOTHER FOR GIRLS' Lodge. Address Girls' Friendly Society in Maryland, 417 N. Charles Street, Baltimore, Md.

WANTED, RELIABLE SETTLED WOMan to assist in care young baby and do light housework in family of three, suburbs Washington. Must be willing. Some knowledge plain cooking and sewing required, also experience with babies. Address E. M., care Southern Churchman.

Deaths

CAPTAIN WILLIAM A. PRATT.
Resolutions.

Whereas, our beloved Senior Warden, CAPTAIN WILLIAM PRATT, having finished his course, and having fought the good fight, has entered into life eternal. For nearly a score of years he has faithfully performed the tasks put upon him as a communicant of the Protestant Episcopal Church. During this time he has held many important positions in his own parish. He has in turn been registrar of the vestry, treasurer of the church and Senior Warden. He has many times represented St. John's Church, Waynesboro, in the Diocesan Council. During a period of time, when the church was without a rector, he kept the church open, holding services in the position of a Lay Reader. Further he served long in the arduous position of Superintendent of the Church School.

These official positions in no way tell of the nature or extent of his service to the church. He was ever watchful as to its needs. The smallest detail did not escape his notice, nor would it leave his mind till thoroughly cared for, under his supervision.

As a citizen of the town and of the country he never shirked his duty. He served as a Captain in the Spanish American War. In the town he was for many years a member of the Town Council, President of the Library Board, President of the Waynesboro Welfare Alliance, and an active member of the Rotary Club.

In the realm of business he was a director of the town's largest bank. He developed the Riverside Light and Power Company and became its first president.

Any movement for good which came under his notice was entered into by him with a sincere desire to make a success.

Such a man can only leave a great impress for good, and a multitude of friends.

Therefore be it Resolved, That we cherish the memory of the departed, and seek to emulate his virtues, as that by the grace that saved him, we may be reunited in heaven.

Be it further Resolved, That a copy of these expressions be sent to his family, that a copy be spread upon the minutes of this meeting, and that a copy be printed in the secular and Church papers.

CHURCH INTELLIGENCE.
(Continued from page 15.)

three, died Tuesday, after a short illness, at the home of her son, Charles A. Ricksecker, former rector of All Saints' Church, Darbys, last September. She was a daughter of the late Joseph Klapp, of Philadelphia, and of his wife the former Anna P. Van Lew, of Richmond, Va.

Bishop Ward in Philadelphia.

The Rt. Rev. John C. Ward, Bishop of Erie, a leader of the Church in social service work, came to Philadelphia on Tuesday to meet with, and address the social service workers of Philadelphia in their annual "Quiet Day" service workers in the hospitals, homes and various agencies of the Welfare Federation of Philadelphia and religious groups, took part in the day's service, which was held in St. James' Church, Philadelphia, beginning at 9:30 with a celebration of the Holy Communion. Bishop Ward made three different addresses, one at 10:30 A. M.; another at 11:30, and in the afternoon at two o'clock. Between the morning and afternoon services a luncheon was given.

R. R. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Lenten Preaching Mission at the Church of the Messiah.

A very successful preaching Mission was held in the Church of the Messiah, Hamilton, for eight days at the beginning of Lent.

The Missioner was the Very Rev. John M. McGann, formerly Dean of Christ Church Cathedral, Springfield, Massachusetts.

Dean McGann has resigned from parish work in order to devote his entire time to conducting Missions throughout the country. He is well known in Baltimore, having conducted a Mission in Trinity Church, Towson, last year.

The services were held at Messiah from Sunday, March 9, through Sunday, March 16. The chief stress was laid upon the daily evening Mission services. An attempt was made in the preparation for the Mission to turn all the regular Churchgoers into Missionaries to bring the "ragged edgers" in the Parish to the Mission.

A large number of new faces at the well attended services was testimony of the success of the plan.

Dean McGann conducted an evangelistic Mission, his emphasis being laid upon an attempt to turn the faithful Church people into lay evangelists for work in the parish and community.

Eastern Shore Clergy Preach at Messiah, Baltimore.

As a follow-up of the Preaching Mission at the beginning of Lent, the rector of the Church of the Messiah obtained clergymen from the Diocese of Easton to preach at the mid-week Lenten services. This was the first time that a parish in the Diocese of Maryland has invited a succession of preachers from a neighboring diocese to hold Lenten services. The clergy were among the outstanding ones of the Diocese of Easton, as follows: the Rev. Frank J. Bohannon, formerly Dean of Trinity Cathedral, Easton, Md., now rector of Rock Creek Parish, Washington; the Rev. William D. Gould, D. D., rector of Christ Church, Cambridge, Md.; the Rev. R. R. Gilson, rector of St. Peter's Church, Salisbury, Md.; and the Rev. S. R. MacEwan, rector of Christ Church, Easton, Maryland.

N. E. P.

LOUISIANA.

Diocesan Council.

As announced last week, the Rev. Charles Clingman, D. D., rector of the Church of the Advent, Birmingham, Ala., was elected Bishop of the Diocese of Louisiana by the Diocesan Council, which was held in Baton Rouge, March 12-14.

The other business of the Council was routine, with the exception of the election of the Standing Committee, which resulted as follows: the Rev. R. S. Coupland, D. D., the Rev. Matthew Brewster, D. D., the Rev. S. L. Vail, Mr. Warren Kearny, Mr. R. P. Mead and Mr. W. B. Machado.

Mr. George H. Terriberry was elected Chancellor of the Diocese, in place of

the Hon. J. Zach Spearing, who declined reelection.

The congregation of St. James' Parish, Baton Rouge, the Rev. M. W. Lockhart, rector, entertained the delegates most generously, lunches being served at the Louisiana State University each day. On the night of March 12, the Church Club of Louisiana, gave a banquet to the delegates at the Student Center, Dr. J. M. McBryde, President, of New Orleans, presiding, and the principal speaker being Bishop Burton, late of Lexington, Ky.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Executive Council.

Harrisburg, Pa.—One of the features in connection with the spring meeting of the Executive Council of the diocese was a Conference of the Finance Committee, Budget Department, the Incorporated Trustees, and the Archdeacons, which was held in the Diocesan Offices, Harrisburg, on Thursday, March 12. There was interesting and able discussion of the following problems by the speakers indicated:

"How Can We Advance the Work of the Diocese?"—The Rev. Messrs. Hatch, Atkins and Judd, with several general speakers.

"Parochial Responsibility for Quotas"—The Rev. Messrs. Colwell and Houghton, further participated in by the Rev. Messrs. McCoy and Hatch.

"Revision of Constitution and Canons"—The Rev. Lewis Nichols and General Charles M. Clement, Chancellor of the Diocese.

"The Need for a Diocesan Missioner"—The Rev. Messrs. Hughes, Schmaus and McCoy.

On Friday, March 13, at the meeting of the Diocesan Council, the following recommendations were made:

(1) That there be established an additional department to be known as "The Department of Field Operation," whose problems shall be to promote and stimulate interest in Field Work, both within and without the Diocese, to foster education as to parochial and individual responsibilities towards the Diocese and the general Church, to be composed of four clergymen and four laymen, with power to add to their own number.

(2) That provision be made for the holding of a retreat of conference for the clergy, and that not to exceed $1,500, be authorized to be expended for that purpose under the auspices of the Bishop and a committee of five clergymen to be appointed by him.

(3) That not to exceed $2,500 be authorized to be expended for the holding missions after proper preparation wherever same may be desired.

(4) That $500 be allocated to the Department of Field Operations.

(5) That a new circuit be created to be composed of St. John's Church, South Williamsport; Christ Church, Milton; Laurelton; Devitt's Camp; Nordmont, and Laporte.

(6) That with the consent of St. Paul's Church, Bloomsburg, Catawissa, be attached for the purpose of service to that parish.

Lewis B. Franklin, Vice-President and Treasurer of the National Council, made a splendid impression with his address on the subject, "The Relation of the Diocese to the National Council." He invited questions and made clear many points that were previously obscure. Thus ended an unusually stimulating and helpful meeting.

A. A. H.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop

Diocesan Office.

The Rochester Office of the Diocese of Western New York is now located at 201 Hiram Sibley Building, 311 Alexander Street.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Miss Brinker Visits Savannah.

Savannah, Ga. — Miss Florence Brinker, in charge of the Black Mountain, N. C., District, who is touring the diocese in the interest of her work and the United Thank Offering, addressed the Woman's Auxiliary of St. Michael and All Angels' Church on the afternoon of March 11, and the congregation of the church that evening at the Lenten service. Miss Brinker is a most interesting speaker and she exhibited towels, bags, etc., woven by the women of the Mission at Linville, N. C. While in the city Miss Brinker was the guest of the rector, the Rev. Joseph Burton and Mrs. Burton.

J. St.C. M.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop

Student Council of Chapel of St. John the Divine.

The new Student Council of the Chapel of St. John the Divine at the University of Illinois, Champaign, was instituted at eleven o'clock on Sunday, March 16. The service was conducted by the Chaplain, the Rev. Morton C. Stone.

The members gathered in front of the chancel. They promised to carry out the duties of their offices and such others as may be assigned to them.

Students have been attending the services since Ash Wednesday in an unusual way. The Sunday morning services have been pretty well crowded. The week-day vespers have never had less than ten present. The general average is about twenty.

William S. Benjamin, a junior, of St. John's Church, Cheshire, Massachusetts, is President of the Council. The Vice-President is Miss Lois G. Mackay, also a junior, of the Church of the Annunciation, Chicago.

Miss Dorothy M. Harrowell, a sophomore, daughter of the Rev. Thomas N. Harrowell, rector of Holy Cross-Immanuel Church, Chicago, is Secretary. G. Gordon Burroughs, a junior, of St. Andrew's Church, Edwardsville, Illinois, is Treasurer.

The members will be officially appointed by the Chapel Council from nominations submitted by the Student Council itself as best fitted to pick out the student workers, such nominations to be approved by the Chaplain and ratified by the Chapel Club. The new Council is chosen at the beginning of the second semester each year, so that a working organization will be ready to take hold immediately upon the opening of the University in the fall.

Personal Notes

ORDINATIONS.

The Rev. Woolsey E. Couch was ordained Priest by the Rt. Rev. H. J. Mikell, D. D., LL. D., Bishop of Atlanta, in All Saints' Church, Atlanta, Georgia, on Sunday, February 23. The candidate was presented by the Rev. Thos. Duck. The Rev. Ernest Risley read the Litany, and assisted in the service. The Sermon was preached by the Bishop.

The Rev. Mr. Couch was formerly a minister in the Disciples Church, and is now rector of the Church of Our Saviour in Atlanta.

What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms, and hearts of love?
They the blessed ones gone before.
These the blessed for evermore;
Out of great tribulation they went
Home to their home of heaven content.

—Selected.

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EX-ROMANIST KING

Text: Rev. 18th chapter and part of 13th verse. "Slaves and souls of men."

The Roman Church makes slaves of her people upon earth—and after death makes merchandise of the souls of men.

The law against obtaining money under false pretenses clearly applies to the Roman Catholic priest who extorts money from the ignorant dupes for masses which they pretend will better the condition of the dead relatives of said superstitious dupes. This is a swindle that the poor, at least, should be protected from in this country. The man who tells another that his dead wife or daughter is in a place called purgatory, and that his prayers, to be paid for with cash in hand are necessary for the release of the alleged soul of such dead person from the priest-made purgatory, is a downright liar and a swindler, and ought to be in the penitentiary. The church that maintains this species of thievery ought to be suppressed by law the same as we suppress the bunco swindlers.

There is no system of gambling, no game of swindling more brazen or barefaced than this priestly game of playing upon the loves and tender memories of bereaved people to swindle them out of their hard and scanty earnings. Yet this swindling game is sanctioned by the pure, and is practiced daily in every part of our broad country.

A Catholic has the fear of hell paraded before him all his life by the priest, the terrors of which he is taught can only be avoided by his attending church continually, paying for his prayers, and after he dies his relatives are levied upon for years for money to enable the priest to pray him out of purgatory and into the arms of the Virgin Mary. A dead Roman Catholic is never forgotten by the priest while his relatives have a nickel that can be extorted from them. If they have no money, or won't pay for the masses, the soul of the dead may lay in purgatory till doom's day, or be cast into hell forthwith, for all the priests care.

In Matt. 23:14, Jesus no doubt had reference to Roman priests, bishops, and popes when he said: "Woe unto you scribes, Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation." (The hotter hell.)

Instances are of daily occurrence where young girls or children who have known no sin have died, and yet villainous extortion for mass money has been made for months and even for years. The wounds of sorrowing and heartbroken relatives are made to bleed afresh by the constant church demands for masses to insure the rest of their beloved dead. No species of swindling ever invented by villainous man can compare in cold-blooded atrocity and cruelty with this priestly scheme. The true believer is hounded by the priests through all his life, and later after his death. relatives are pursued for money to pay imposters for benefits they pretend to dispense, or withhold, in an assumed future state of existence.

The doctrine that an innocent, consumptive girl of fifteen years, who never entertained a sinful thought, needs after death the priestly mass repeated at intervals for months and years, in order to reconcile God and the angels to her company, is the most unnatural and inhuman that can be conceived.

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Many honest, sincere Roman Catholics would become converted, but the priest taking the place of the "One Mediator Between God and Man," robs the soul of its birthright into the Kingdom of God.

The priest, in order to get more money out of his deceived dupes, has two masses—high mass and low mass. The high mass costs from ten dollars to one thousand or more, according to the display of flowers, candles, and priests taking part, and it is sung in a loud tone of voice. The low mass costs five dollars. Only six candles burning, and it is said in a low tone of voice, and solemn, with only one altar boy.

The essence of the low is equal to the essence of the high. One is as good as the other, and neither one are any good at all, but the laity are made to believe that the high mass is far superior to the low, and in nine cases out of ten the poor as well as the rich will rake together money for a high mass, believing it will help the suffering soul through purgatory quicker than a low mass. It is high money high mass, low money low mass, and no money no mass, for no priest will say mass for a departed soul the second time unless the cash is paid down.

Death doesn't end all with the Romish Church. A member can't avoid his church dues by dying. His estate or friends have to pay on and pay ever. Even the tax collector lets up on a dead man, but the Romish Church never. It retains its grip on its dupes long after their bodies are reduced to ashes. The priestly threat of sending the soul from purgatory into hell will bring the last dollar from the pocket of the sorrowing widow, whose only daughter sleeps peacefully in her dark and narrow cell. She scrapes together her scanty means, denies herself of every comfort in order to purchase prayers for the repose or promotion of the supposed soul of her dead darling. And these sums, stolen from the pockets of thousands of superstitious, religious slaves every day, and almost every hour, throughout these United States, are hoarded to enrich the Romish Church, which tells us to our teeth that religious liberty shall cease so soon as it obtains a numerical majority of the voting population.

Purgatory is a downright, naked, barefaced lie of the devil; an invention of man inspired by the devil for the damnation of souls and the population of hell. Peter says we are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot.—1 Pet. 1:19.

John says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." And "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9. If the blood cleanseth, then there is nothing for the fires of purgatory to do. Hallelujah!

Purgatory is the gigantic and stupendous fraud and humbug of the ages, a money puller for the priests, and ought to be suppressed by law.

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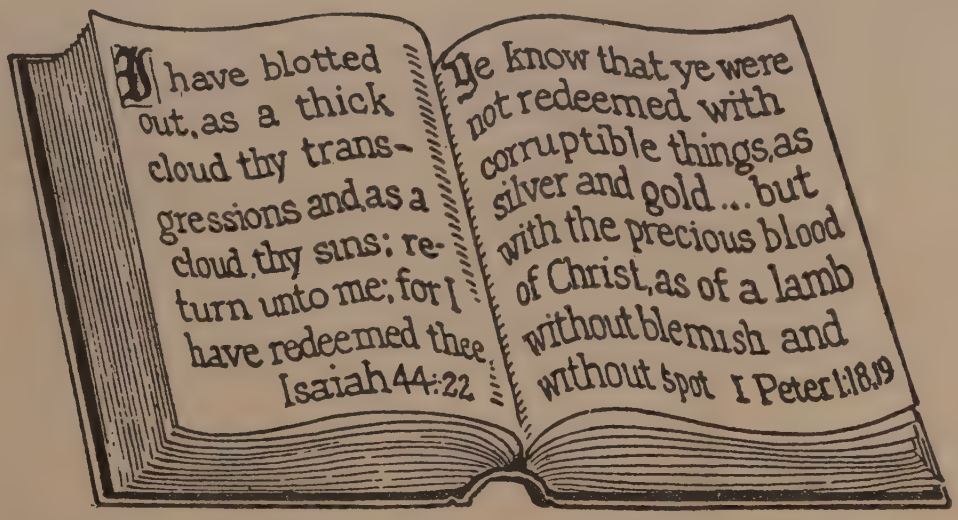
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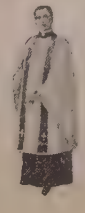
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Henceforth my heart shall sigh no more
For olden time or holier shore;
God's love and blessing, then and there,
Are now and here and everywhere.
—John Greenlief Whittier.

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Thoughts For the Thoughtful

THOUGHTS FOR THE THOUGHTFUL

Great believing is necessary to truly great preaching.

Affection and unbroken faith temper life's worst bitterness.—Shelley.

A man's action is only the picture book of his creed.

Associate reverently, and as much as you can, with your own loftiest thoughts.—Thoreau.

We have no right to diminish the demands of religion by lowering its standards in order to make it more inviting.

"Unheard because our ears are dull,
Unseen because our eyes are dim,
He walks the world, the Wonderful!
And all good deeds are done in Him."

The only answer to ignorence is knowledge; the only answer to false knowledge is more knowledge.—Rev. A. T. Robertson, D. D.

I heard Him call,
"Come, follow"; that was all.
My gold grew dim.
My heart went after Him.
I rose and followed; that was all.
Who would not follow if he heard Him call?
—Selected.

The worst kind of poverty is that which has nothing to do with money; and, O, how many such paupers there are!—Rev. Wm. Porkess.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.
—F. J. Gillman.

The qualities abide; the men who exhibit them have now more, now less, and pass away; the qualities remain on another brow.—Emerson.

We are going to take our risks of peace. I know it has its risks as well as war, but the difference between a nation that risks itself in peace and that which risks itself in war is this: That the nation that takes the risk of pioneering in peace is likely to get peace; the nation that takes the risk of leading in military preparations is absolutely certain to go to war.—Ramsey McDonald.



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EDITORIALS

Vol. 95. RICHMOND, VA., APRIL 5, 1930. No. 14.

THE INCARNATION AND NATURAL SCIENCE

Part One.

It makes a great difference whether we start out with Natural Science as the clue to the interpretation of the Incarnation, or whether we begin with the Incarnation and use it as a clue to the universe which surrounds us. If we begin then with Natural Science and give it the right of way, we find a disposition to bring everything into its own particular sphere, that is the sphere of physical phenomena, or, in other words, of the Natural Order. A natural interpretation must, therefore, be found for everything; all things must be brought under the domain of natural law.

Now, Science has been so successful in improving the conditions of human life, and has been able to accomplish such wonderful things, that we have become somewhat hypnotized by its influence, till it has assumed an authority which has largely colored the point of view of the general run of educated people, and has been responsible for what is termed the modern mind.

The Scientific point of view, which, as I have said, requires a natural explanation for everything, approaches the Incarnation with the presupposition that there was nothing miraculous about it, but that the Birth of Jesus Christ came about in the ordinary way, and that in fact there was no Incarnation at all, in the strict and proper sense of the word. It must be said here, however, that what has been said here, or will hereafter be said, does not refer to Scientists who are Christians, for there are doubtless a great many who find it quite possible to be Scientists and Christians at the same time. There are many others, however, who use Natural Science as a means for discrediting religion, and it is this attitude of mind which is dealt with in this article.

The question here is as to whether Natural Science, that is as restricted entirely to its own special sphere, is capable of dealing with the Incarnation, without prejudice. To begin with, there are limitations which affect its authority very considerably. In the first place, it deals merely with secondary causes. Many Scientists are agnostics, that is to say, they do not profess to know whether there is a God or not, or whether He can be known, if He exists. That is to say, the question of a First Cause is left entirely open. But it is a question which cannot be ignored without affecting the validity of their knowledge about Nature.

For these secondary causes derive their existence and continuance from the First Cause. They are, in fact, merely the means by which the First Cause works. This leaves the whole universe up in the air, as it were. Any explanation of it, without reference to the First Cause can be only partial and incomplete.

From a purely rational and logical point of view, the continuance of the universe as we know it depends entirely upon the will, or influence, of the First Cause, and if that were withdrawn the whole universe would collapse, just as if the sun were blotted out, this world would come to an end in a very short time.

But there are others who altogether deny the existence of a First Cause, and claim that the universe came into being without assistance from any outside power. In other words, the universe created itself. According to this theory all things came together as we now see them without any direction or guidance, but by pure accident, without mind or purpose, the mind of man being acquired by accident as well. But this amounts to intellectual suicide, for if there is nothing in the world around us which corresponds to the reason or intelligence within us such intelligence has no real existence, because it would have nothing to work upon, and what we think we see would be an illusion. It is difficult to see that religion has anything to fear from such reasoning as this, for if given enough rope it will destroy itself.

Another serious limitation of Natural Science is that it only sees things from a particular point of view, with great departments of knowledge left out. And even in its own particular sphere it only knows a part, and that a very limited part, of what is to be known. Lord Balfour stresses this in his book, "The Foundations of Belief", page 69: "But besides all these, there must be countless aspects of external nature of which we have no knowledge; of which owing to the absence of appropriate organs, we can form no conception; which imagination cannot picture, nor language express." Even with the organs that we have our view of the world would be entirely different from what it is if our scale of vision were arranged differently, and our science would be different, too, because it would have to adapt itself to our changed environment. Then, too, the poet and the artist have their own outlook on nature, and entirely different in many respects from that of the scientist.

It must not be forgotten, too, that there are many phenomena which orthodox science has chosen to ignore because they cannot, at present, be brought within their own particular ideas about the uniformity of natural law. The Society of Psychical Research has endeavored to collect as much evidence as possible with regard to abnormal experiences, which science cannot explain, but for the reality of which there is abundant evidence.

That these abnormal phenomena are very general can be easily proved by bringing up the subject in even a small gathering of people. Nearly every one present would probably have something to contribute to the discussion, either from his or her own experience, or from those of friends

or relatives. That such an immense body of testimony should be practically ignored by orthodox science serves to emphasize the restricted point of view of those who are supposed to furnish us with scientific truth. It is true that Sir Oliver Lodge, a leading Scientist, and a former President of the British Association for the Advancement of Science, has ventured outside the bounds of Scientific Orthodoxy, and has gone so far as to experiment with spiritualistic Mediums, with the intention of getting into communication with disembodied spirits. We may be sure that from his eminence as a Scientist, the scientific method would be applied in the most expert manner in his investigations. If the results, which he claims to be proved, were generally accepted it would inaugurate a carnival of supernaturalism throughout the civilized world. Instead of general approval, however, most people seem to regard him, in spite of his eminence as a Scientist, as a very credulous person. It would seem, however, that the Scientific method employed by him failed completely, which would seem to show that this method can only be depended on to work accurately in dealing with purely natural phenomena. This suggests that a question mark should be attached to attempts to bring our relations with God and the Spiritual world into the domain of the scientific method.

In conclusion, Natural Science seems to be losing its self-assurance; as Bertrand Russell says in his article on the Twilight of Science, and quoted in a former article: "The new philosophy of physics is humble, and stammering where the old philosophy was proud and dictatorial."

Professor Wieman, in the Christian Century for Jan. 29, 1930, says: "No Scientist who is a genuine investigator ever pretends to know in any other sense than in this tentative and experimental way. There are, to be sure, arm-chair Scientists, who merely popularize the findings of the investigators. They sometimes assume a dogmatic air. But the men who actually make the findings are never sure that further evidence will not lead them to modify or even discard their present views. The writer has talked with such and knows that this is their attitude about their own work. Defenders of religion are often more dogmatic about the findings of science than the scientists from whom they get their information." From this it would seem as though the scientists themselves are humble and modest and not so sure of things as they have been represented. It would seem also as if it were the middlemen who are laying a heavy hand upon us, and seeking to make us bow down to Natural Science as the ultimate authority.

For some considerable time there has been a very great inflation of material values, and Natural Science from the very fact that it has ministered to us in so large a way in adding to the outward enrichment of human life, has shared in this inflation.

But this cannot go on much longer; the higher values of life cannot be neglected without human society entering upon a downward course of moral and spiritual decadence.

There are many signs that this is already the case. One instance only need be cited, that of our own movies, which are not only causing great concern in this country, but are even a shock to the moral sensibilities of other nations, even those of non-Christian countries.

Besides being the principal promoter of material values of the present age, instead of bringing about a corresponding appreciation of the higher values of life, some leading exponents of Science have done much to depreciate them. Dr. Fosdick, in his article on Humanism in the December Harper, states that one of our foremost Scientists said to a friend of his (Dr. Fosdick's): "The most tragic event in the history of the universe is that man should ever become conscious of himself." That is to say, reason is a curse rather than a blessing.

This excessive pessimism is well matched by a quotation from another present day writer, quoted in the same article: "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." One might well take this man at his own valuation, as not worthy of consideration, save that this depreciation of human values is calculated to destroy the morals of human society, and thus help to still further promote the moral and spiritual decadence which is becoming more and more a marked characteristic of our time.

So far, however, from Natural Science discrediting the Incarnation, it not only reveals its own limitations, showing its lack of authority to deal with the subject, but it bears unconscious witness to its own dire need of a deliverer, such as the Incarnation makes known to us.

For Science without Christ is evidently powerless to save the world, and is just as incapable apparently of saving itself from being the principal means of bringing about, as it so nearly did in 1914, the collapse of Western Civilization.

To be concluded.

Frederick W. Neve.

THE REV. ARNOLD H. HOATH.

The Rev. Arnold Newell Hoath, non-parochial priest of the Diocese of Michigan, died at his home in Toronto, Canada, March 12, after a long illness.

The Rev. Mr. Hoath was born in Alliston, Ont., receiving his education at Trinity College. He was ordained deacon in 1920 and priest the following year by the Bishop of Huron. He came to the Diocese of Michigan in 1923, and officiated for several months as assistant in St. Paul's Parish, Jackson, and missionary-in-charge of St. Timothy's Parochial Mission of that city. Ill health early in life forced his retirement from active ministry.

His articles, however, have been quoted by religious and secular papers all over this continent. Our readers will readily recall that **The Southern Churchman** was included among those thus privileged in helping scatter far and wide the inspiring messages of this saint of God.

But it is the Canadian Churchman that must feel his loss most deeply, for the beautiful and powerful weekly messages on its front page cover were from the pen of Mr. Hoath. To the Canadian Churchman the Southern Churchman extends deep sympathy.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 34.—As some Christians appear to have a wonderful knowledge of the Son of God, please tell me how to acquire such knowledge from personal effort at home.—M. D. A.

Answer.—Your desire is most laudable, indeed, for in Him are hid "all the treasures of wisdom and knowledge". First, make sure that you have become related to Him by being born into the family of God; i. e., John 3:6, 7. Second, read about His deeds and sayings as recorded in the four Gospels, especially the first chapter of John. Then read frequently the first chapter of Hebrews, followed by all of Ephesians, Colossians and Philippians, being careful to mark in your Bible all verses which speak of His wisdom, His love and His power. A splendid help will be to commit to memory some of the leading gems of Scripture that may appeal to you the most.

It would be specially helpful to write in a blank book showing location such verses as reveal what our Lord is to every believer By this time you will also be ready to study about the things He is still to do, as well as to seek for Him in every book in the Bible, for He is there either in type or direct mention; yea, on every page.

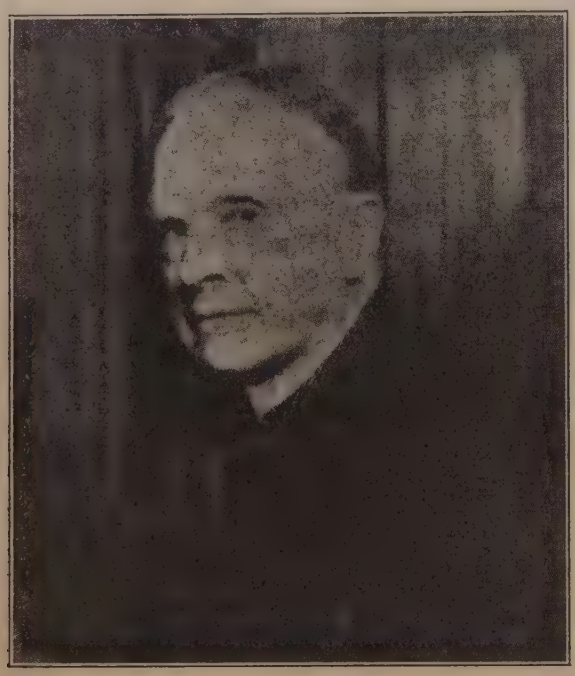
You should also learn of His many different names, there being more than one hundred, each with its own meaning.

BISHOP PERRY ELECTED PRESIDING BISHOP

ON the seventh ballot, at five minutes past four o'clock on Wednesday afternoon, March 26, in the Cathedral of St. James, Chicago, the Rt. Rev. James De Wolf Perry, D. D., Bishop of Rhode Island, was elected Presiding Bishop of the Protestant Episcopal Church, to succeed the late Rt. Rev. Charles Palmerston Anderson, D. D.

The new Presiding Bishop was escorted to the desk in the chancel by Bishop Stires, of Long Island, and Bishop Burleson, of South Dakota, and following an address marked by deep feeling, assumed his office. A brief service of prayer, conducted by Bishop Perry, followed. His election was made unanimous by the House.

Bishop Perry received 69 votes, one more than the constitutional majority required. At the end of the sixth ballot, the poll then showing Bishop Perry with 49 votes,



RT. REV. JAMES DE WOLF PERRY, D. D.

Bishop Burleson, who led through the first three ballots, and on this ballot had received 18 votes to the 49 recorded for Bishop Perry, in a brief address requested his supporters to transfer their votes to Bishop Perry, and the latter's election followed on the next ballot. Bishop Reese, of Georgia, Chairman of the meeting, thereupon announced the election of Bishop Perry, who will serve until the General Convention of the Church meeting in Denver, September, 1931.

The new Presiding Bishop immediately following his assumption of office, appointed Bishop Burleson his assessor. In the brief business session which ensued the Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, was elected Vice-Chairman of the House of Bishops, an office also made vacant by the death of Bishop Anderson.

The election followed a service of Holy Communion, at which Bishop William A. Leonard, Senior Bishop of the Church, was the celebrant. A total of 88 Bishops answered the roll call at the opening of the Special Session of the House, which had been called to elect a Presiding Bishop. Held at the height of the blizzard which swept down upon the city of Chicago early Tuesday morning, it was noted as an unusual circumstance that so large a representation of the membership of the House was able to reach Chicago and participate in the election of the new head of the Church.

Incidental to the election of Bishop Perry, the House of Bishops adopted the following resolution, which was offered by Bishop Manning, of New York:

"RESOLVED, That the House of Bishops hereby utters its solemn protest against the religious persecution in Russia, which shocks the moral sense of the civilized world, and that we call upon the clergy and people of the Church to lift up their prayers to Almighty God for those of all faiths who are suffering for their religion, and also for those who are inflicting these wrongs upon their fellow men, that they may be shown the light and may be brought to repentance for these deeds."

The following resolution offered by Bishop Darlington, of Harrisburg, was also adopted:

"RESOLVED, That the House of Bishops, in session in the City of Chicago, appreciates the efforts of the United States Delegates to the Conference in London and requests them to continue their endeavors for the limitation of Naval Armaments, and the furtherance of world peace."

By resolution of the House, the Secretary, Rev. Dr. Pardee, was authorized to make public through the Publicity Department, the following tabulation of the votes cast in the seven ballots for Presiding Bishop:

Ballot No.	1	2	3	4	5	6	7
Votes Cast	88	83	87	87	89	89	87
Necessary to Choice	68	68	68	68	68	68	68
South Dakota	21	25	33	31	25	18	8
Rhode Island	19	19	26	33	42	49	69
Tennessee	12	7	5	1	1	1	2
Long Island	7	8	6	7	7	8	4
Washington	6	5	4	2			
George	4	4	1		1		
Delaware	4	3	4	2	4	2	1
California	3	2		2	1	1	
Coadj. Ohio	2	2	2				
Virginia	2	1	2	3	3	5	2
Colorado	2	1					
Oklahoma	1						
Dallas	1						
Mississippi	1						
New Jersey	1	2	2	3	3	2	
Los Angeles	1	1					
Iowa	1						
Lexington		1		1			
Albany		1	1				
New Hampshire		1					
West Texas			1				
Michigan				1	1	1	1
Kansas				1			
Maryland					1		
Eau Claire						1	
East Carolina						1	

A true copy for publication.

CHARLES L. PARDEE,
Secretary, House of Bishops.

March 26, 1930.

James De Wolf Perry was born in Germantown, Pa., October 3, 1871, where his father, the Rev. Dr. James De Wolf Perry, was rector of Calvary Church.

The new Presiding Bishop is descended from distinguished New England ancestry. He is a great-grandnephew of Oliver Hazard Perry, the hero of the Battle of Lake Erie. The Bishop's mother was Mrs. Elizabeth Russell Tyson Perry. The son was educated in the Germantown Academy, the University of Pennsylvania, Harvard University and the Episcopal Theological School, Cambridge, Mass. He was ordained a deacon in 1895, and was advanced to the priesthood the following year.

The first charge of Bishop Perry was as assistant at Christ Church, Springfield, Mass., where he remained from 1905 to 1907. He left to become rector of Christ Church, Fitchburg, Mass. After seven years he accepted a call to the rectorship of St. Paul's, New Haven, Conn. He married Miss Edith Dean Weir, of New Haven, January 2, 1908. He served in New Haven seven years, and resigned on his election as Bishop of Rhode Island to succeed the late Right Rev. William Neilson McVicker. Dr. Perry was consecrated June 6, 1911.

During the World War, Bishop Perry served as secretary of the War Commission of the Protestant Episcopal Church, with headquarters in New York City. The Bishop is a strong advocate for Christian unity. He is vice-president and chairman of the executive committee of the Commission on World Conference on Faith and Order of the Protestant Episcopal Church, and had much to do in planning for the meeting at Lausanne, Switzerland, in August, 1927.

Bishop Perry was chaplain of the Sixth Massachusetts Infantry from 1898 to 1904. He is president of the trustees of St. George's School, Newport, and of St. Andrew's Industrial School, Barrington, R. I. He is a member of Phi Kappa Sigma and of the Society of the Cincinnati. He is a member of the Art Club.

On several occasions, Bishop Perry has taken an active stand in behalf of the laboring man in strikes and other labor difficulties in the New England mills.

It is thought that the age of Bishop Perry had much to do with his choice in Chicago, as he is only 59, the youngest of all who received a vote of any considerable size. The two next youngest were 63.

Bishop Perry is very well known at the Church Missions House, 281 Fourth Avenue, New York City, where he

will have his headquarters. He also automatically becomes president of the National Council, all of the departments of which have offices in the Missions House.

Bishop Perry was chairman of a special committee of the National Council, and was largely responsible for the excellent plan for the reorganization of the Council presented by this committee at the February meeting.

This organization will tend to simplify the work of the Council and ultimately result in a wider separation of the fiscal affairs of the Church from the spiritual.

In electing Dr. Perry, who is the Bishop of a small Diocese, the House of Bishops has carried out a precedent established with the choice of Bishop Murray, but passed over in the election of Bishop Anderson. The House also acted on a precedent established with the selection of Bishop Murray in naming a Bishop of a Diocese near New York, making commuting easy.

THE SACRED TASK OF CHOOSING A BISHOP

The Right Reverend Theodore DuBose Bratton, D. D.

(Note.—There are so many vacancies in the Episcopate to be filled at present that it has been thought the following portion of the admirable sermon by the Bishop of Mississippi is timely and will prove most helpful to all those who will have the responsibility of selecting the man for the office. The sermon was preached at the meeting of the Council of the Diocese of Louisiana in St. James' Church, Baton Rouge, March 12, 1930.)

THE election of a Bishop by a Diocesan Family is occasion enough for very sacred reflections and for prayer most earnest. It brings the participator to the very portals of God's Holy of Holies, whence flow the mysteries of grace and of power divine; upon one's knees, and in hand the record of God's will and way in the administration of His Church. Storied alike in inspiring writings and in consecration office, the nature of the Bishop's office and our share in filling it face us with vivid clarity. We are in presence of the infinite region of the life and grace of God, and of the life and consecration of man; of the Infinite in co-partnership with the finite, which is the essence of ministry whether of the Church or of its official organs. This I know is, in spirit, your place, as you make ready for your great task of electing a Bishop of the Church of God.

What then is this sacred office which you are to fill? What is it in essence and in purpose? The answer we refer to our Blessed Lord who is Himself the Shepherd of Whom the Bishop is the representative, and who Himself is the Church whose life and grace we all alike share. We devoutly review the record of His call of men to sacred office, His preparation and His consecration of them. It is very remarkable how manifestly this task appears to have held a predominant place in His three years' ministry. During these years the chosen twelve were His constant companions. They were the pupils of His Theological School. He the Incarnate Lord was their teacher and He the Truth from on High the lessons taught. He would have them interpret His words and deeds as lessons in the nature of Apostleship through which, by human voice and touch, they would perpetuate their Lord in life. Did He teach the multitudes, heal the sick, cast out devils, rescue the fallen, comfort the sorrowful, befriend the poor, preach the glad tidings of forgiving love and redeeming grace? This was His mission, for it is this that is the character of God to do. And through it all He was teaching them the mystery of godliness and the power of grace. He took them aside from time to time that He might more fully impart what He had taught to multitudes. He sends them out at times that they might test out the lessons of their Master's Pastoral clinic. He illustrates in countless ministries, the application of heavenly grace to the manifold conditions of human need; and, ever and anon, with insistent reiteration, He impresses upon their souls the supreme fact that the power is of God. "The son can do nothing of Himself, but what He seeth the Father do." "I can of my own self do nothing—as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which sent me."

The Father's will, the Father's work, the Son's mission in the Father's name; the power that is of God, the unity of Father and Son in heavenly and earthly ministry; the unity of God and Church in His supreme mission, like to that of the Father and Son—these are the lessons of preparation becoming more and more vividly personal as the Master leads them onward to the day of the outpouring of the Holy Spirit. Now are they able to comprehend the profound meaning of their Master's commission to them, "As my Father hath sent me, even so send I you," and His parting reassurance before His ascension, "All power is given unto me in heaven and in earth, Go ye therefore, ... and, lo, I am with you always, even unto the end of the world."

How profound, how powerful must the significance of the Master's motive and purpose have been borne in upon their souls as, but a few days later, they guided the infant Church to the choice of Matthias to be "a witness with us" of the risen Christ.

This is the scene which, in essential counterpart, you are called to re-enact. We cannot doubt that the spiritual experience of the Church in fellowship with the Holy Spirit has prepared you for this hour. The living body of the Christ has been vividly alive to His Presence; "lo, I am with you always." His ever active Interpreter has been persuasively, constrainingly illuminating and reviving its members; "the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you."

Through the Holy Spirit, the Teacher in His perpetual school, our Blessed Lord's preparation of His Church for responsibilities, and of those to be chosen to leadership in their fulfillment is ever continued. To paraphrase St. Peter's address—"From the men who have been fellow pupils with us in the schools of the Holy Spirit, must one be chosen who shall be a Witness of our Blessed Lord as the Chief Shepherd of our Diocesan family in His Church."

You approach your task with the solemn conviction that you are co-partners with the Bishop and Shepherd of Souls. You are deeply conscious that while your share of the responsibility is to choose out and designate one for the office, grace and power come alone from Him whose holy office your choice will share.

The Bishop holds personal relations with God from whom all grace for ministry comes. He holds also corporate relations with the family of God. The Church is the Body of Christ, the extension of His Incarnation—"I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "And the glory which Thou hast given me, I have given them, that they may be one as we are one, ... that they may be perfect in one." Here is organized life, perfected in unity. It was natural that the Apostles should have used this figure of the body so consistently to teach lessons of life and grace, for they learned it from their Lord. It is the Master's ideal of His Church. It is this ideal which was sought to be fulfilled both in the ordered structure of the Church and in the spiritual mission of officers and members alike. In this St. Paul is faithful spokesman for his contemporaries: "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. . . . God hath set the members, every one of them, in the body as it hath pleased Him. The eye cannot say unto the hand I have no need of thee. . . . Now ye are the body of Christ, and members in particular, and God hath set some in the Church, first Apostles, secondly Prophets, and thirdly teachers, after them miracles, helps, governments."

Whatever else these passages, so rich in lessons, may teach, this stands out conspicuously and assuredly as the primary truth sought to be conveyed, that the Church is the living organized Body of Christ; that it is the sacrament of God, whose inner life is the presence and energy of the Holy Spirit, whose outer life is the product in human life of His spiritual grace and power; that in the oneness of the divine Body are many members with gifts divided according to the will of the spirit, and diversities of office set by the same spirit for government.

We are to conceive of the Church, therefore, as the whole body or corporation of Christ Jesus, with its many members of varying gifts, with its organization of God-given powers for administration, with its God-ordained officers as organs to function its powers. The life and power, both of members and officers are theirs because they are first the possession of the Church as that life and that power stream into it from Christ Jesus. It is only as we realize that the Church is Christ, God Incarnate, that we can say that life and power are of God, and life and power are of men. For in and through Christ Jesus, God has deigned to draw men into corporate co-partnership with Himself, and to make them vehicles of His divine grace.

My purpose is to make vivid to you the sacred reality of your share in the choice of your Bishop, and still more of your share in the functioning of his power when he shall have been consecrated.

The relation which you, as members of the Body, bear to the Bishop as the organ of its powers, is one of complete interdependence. Equally true is this of every official relationship—that of congregation and rector, for example. This is the emphatic meaning of St. Paul's illuminating picture of the Church as Body, with its organs and members. The eye is the organ of sight. When the eye functions every power of the body is used in the seeing—brawn and blood, brain and nerves. The eye therefore cannot say to the body's energy, I have no need of thee. The organs of the body function only when the powers of the body contribute to the task in harmony and unity. They are useless of themselves, and in the body of Christ the divers ministers are the organs, in their several functions, of its divine powers—"Are all apostles? are all prophets? do all interpret?" Yet God hath tempered them all together in the holy body. All alike are sharers of its spiritual powers; all alike have access to the more excellent way, the way of love which is the way of life in unity and harmony and mutual cooperation, the way of confidently accepted interdependence of apostles and brethren in the family of God. St. Paul's analogy fitly expressed to us how the whole spiritual "body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

If I have succeeded in presenting rightly the Apostles' conception of their office in its complete dependence upon the Holy Spirit, and in its relation with the Church of mutual interdependence, you, dear brrethren, have already renewed your profound sense of intimate, necessary share in the election of your Bishop. You are co-partners with God in this solemn task. You will be sharers with him whom you call in the holy powers of the Christ's Body, powers which only await the organ for their functioning to become again fully alive with the spiritual energy of the Holy Spirit. You will not suppose that your task is complete in the choosing. You will be feeling with vivid verity that in every act by which the Bishop is secured, you are re-offering yourselves to the Church Ministry, in whatever estate God has placed you, whether as members of the Body or as official organs functioning its powers. You will be rededicating God's gifts to you of faith and love, of loyalty and devotion, that the Chief Shepherd of your choice may find lively powers for his functioning. You are choosing a Bishop not as your substitute in Ministry, but as the organ through whom your powers of Ministry may be magnified in sacred accomplishment. You are keenly aware of your own ordination, in confirmation, to lay priesthood in the Church of God, and of the many avenues through which the gifts of the Holy Spirit are dispensed in your personal ministry. You will pledge yourselves in loyal co-partnership to him whom God will set over you. When the anticipated day arrives, Bishop and Diocesan Family will be consecrated together to a ministry of co-partnership with the great Head of the Church, in the unity of the Spirit and in the bond of love, looking to the consummation of the Mission from on High, where the whole family of God "attain unto the perfect man, unto the measure of the stature of the fullness of Christ."

God be with you, dear brethren, and grant that in all the sacred business of the Father which shall occupy you, and especially in the delicately important task of choosing the successor of our beloved and revered Bishop, you "may perceive what things you ought to do, and also have grace and power to perform the same, through Jesus Christ our Lord."

ST. LUKE'S MEDICAL CENTER IN TOKYO CELEBRATES LAYING OF CORNERSTONE

LAYING the cornerstone of the first new unit of St. Luke's Medical Center in Tokyo, on the afternoon of March 28, marked a long step forward in the history of that institution, dedicated to the service of humanity and the promotion of international peace.

With Bishop McKim as the chief officiating figure, the ceremony was attended by the Japanese, American and British bishops of the Nippon Sei Kokwai, by high representatives of government departments and the imperial household, including Prince and Princess Chichibu, the governor of the prefecture, the mayor of the city, the American and British ambassadors and practically all the chiefs of the diplomatic corps, Belgian ambassador, Canadian and Czechoslovakian ministers, etc., representative physicians from three universities, outstanding scientists, statesmen, clergy. Dr. Wood, of the Department of Missions, now on a brief trip to the Orient, was present.



DR. RUDOLPH BOLLING TEUSLER,
Founder and Director of St. Luke's Medical Center.

The cornerstone of white granite, about five feet by three, bears an inscription in Japanese and English, reading: St. Luke's International Medical Center dedicated to the service of humanity **anno Domini** MCMXXX. In the completed plan, the main buildings form the letter E, with the college of nursing in the east wing. The cornerstone comes at the juncture of that wing with the section now to be built. This first unit, now under construction, will provide space for about two hundred and fifty in-patients, together with kitchens, laundry and boiler rooms sufficient for the whole institution.

"Perhaps our greatest asset," says Dr. Rudolph B. Teusler, founder and director, who characteristically writes two thousand words without the slightest reference to himself, "is the widespread confidence and endorsement pledged to the hospital by the 130,000 population here in Kyobashi ward."

Tokyo has a highly effective form of government, inherited from feudal times. There are fifteen wards. St. Luke's is in Kyobashi, one of the largest and most thickly settled. Each ward is divided into **cho**, each **cho** containing from a few hundred up to 2,000 citizens with their families. There are 119 **cho** in Kyobashi, and each has its chief, elected by the people and serving without salary. These are the leading citizens, so to speak, with responsibility for the betterment of their several sections. Every one of the 119 in Kyobashi has signed a pledge of co-operation with all the work and plans of St. Luke's, and the executive committee of the whole ward has secured similar promises of co-operation from the heads of the other fourteen wards. That means that the leaders throughout all Tokyo "are definitely interested, and sympathetic with the plans we are working out in St. Luke's, to make an effective demonstration not only in clinical medicine, but in the whole field of public health and preventive medicine here in the capital of Japan."

"In all the large urban centers," Dr. Teusler adds, "there is a growing understanding of and desire for better public health measures throughout the empire. Political parties have never used this great power to influence the people, and the feudalistic form of government has failed as yet to realize the immense importance of bettering the physical condition of the people.

"The housing problem is facing Japan with very serious menace. Industrially and economically, the question of the health of the people is beginning to arouse a response. The largest newspaper interests of Japan, both in Tokyo

and in Osaka, are more and more interested in plans for campaigns to educate the public in this great question of national health and well-being.

"St. Luke's is in a unique position to be one of the great leaders in this awakening in Japan. Nowhere in Japan is there better opportunity than here in St. Luke's to express in concrete terms that are effective the friendship of the American people for this country.

"The plan for a big medical center, reflecting American standards in clinical medicine and in public health, has caught the imagination of the Japanese people. The leaders, not only in Tokyo, but all through Japan, are thoroughly cognizant of our efforts. The Emperor has given money towards the realization of this plan, and our advisory council includes some of the highest men in the Empire. With thirty years of service behind it, the work is in a position to demonstrate successfully the great advantages that are peculiarly ours in the United States.

"The laying of the cornerstone, therefore, has very real meaning not only in Tokyo but throughout Japan. The completion of this medical center will be an effective demonstration for the whole of Japan. Its activities and its service will be duplicated all through the empire, and the standards we are able to set will be a guide for similar institutions all through this part of the Orient. Considering the successful influence such an institution as this can exert, the amount of money needed to make the enterprise a success is remarkably small."

The institution at present has approximately eleven acres. The present staff consists of about 150 undergraduate and graduate Japanese nurses; five American nurses, teachers in the college of nursing; forty-six Japanese physicians and three American physicians.

The present hospital, in barracks, has a capacity of 200 in-patients, and a clinical department large enough for about 500 out-patients daily, with clinics for school children, well babies, maternity cases, tuberculosis and other public health work. All these activities will be enlarged, and their work intensified with the completion of the new concrete and steel permanent buildings.

The four chief divisions of the entire institution when complete will be:

Private rooms and wards for 500 in-patients, pay and free.

Out-patient clinics and the service in connection with the eleven government schools in the ward. They have at present 12,000 pupils.

College of nursing, with class-rooms and dormitory space for 150 undergraduate nurses. This is the first and only nurses' training school accredited as of college grade by the government. It will have a four-year course, the fourth year for specializing in public health or industrial nursing, preparing for teaching hygiene or for executive work in hospitals or schools of nursing.

Public health department, for intensive work in Kyobashi ward, for preventive medicine, maternity and baby clinics, social service, prevention of spread of infectious diseases, etc., all carried on in connection with the municipal government.

THE COVENANT KEEPING GOD

By B. A. M. Schapiro

(Continued from last issue.)

*The writer of this article is the Managing Director of the Hebrew-Christian Publication Society, whose advertisement appears elsewhere in this paper. We wish every reader to communicate with the society. They will not only help the Society in its work of distribution of their literature, but will confer a favor upon themselves, for Mr. Schapiro writes as one with authority. The office of the Society is 644 West Two Hundredth and Seventh Street, New York City.—Editor.

THE New Testament tells us that the coming of the Messiah did not complete God's purpose toward Israel. In Romans 11:25-36, St. Paul, like all preceding prophets, expressly speaks of Israel as to be considered differently from the Gentiles. They are to be converted and restored to God's favor as a distinct people. The Lord Himself in His pathetic apostrophe to Jerusalem, declared the house of its children was left to them desolate, but added: "For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is He that cometh in the name of the Lord." Seventy years is not a long time in history. Yet, no man, from natural foresight or wisdom, ever has foreseen what was to happen that far beyond his present. Jesus foretold the destruction of Jerusalem that came forty years after; and foretold its restoration—its final restoration.

Jerusalem, "he said, should be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Our speculation on that time must cease when met by His answer to the apostles, after His resurrection, when they asked, "Lord, wilt thou at this time restore again the kingdom?" and He said unto them, "It is not for you to know the times and seasons which the Father hath put in His own power." We only know that the natural, actual, Jewish nation shall again become a separate people, dwelling in their own old land, distinguished in some special manner by the favor of God. Believing that God will keep His covenant, believing, both from faith and many plainly visible facts of history and present conditions, the truth of the promises and prophecies of the Old and New Testament and of the Saviour, we are bound to know it is as we know anything that already has happened.

Whether the restoration be near or far, whether it is to come suddenly with a vast outpouring of the Spirit, or gradually or apparently by force of outside circumstance, we may not know. World conditions now justify hope that the time is near. In any case, the awakening of the Jews, when it comes, in God's own good time and according to the decree of His wisdom and mercy, will mean the most tremendous spiritual awakening the world has seen. When these bitter opponents of Jesus of Nazareth and scoffers at His Cross, scattered over the earth, speaking all languages, in many places powerful by force of intellect and culture and wealth and influence, taught patience, courage and endurance by hard and bitter experience, array themselves under Christ's banner, they will make a conquering army which may not be resisted. The shout of a king is among them. It will be a universal Pentecost.

Christians should pray and strive for such conversion, for the early fulfillment of the promises and prophecies, as earnestly and intensely as do the comparatively few Jews who have cut themselves from their people and come to the Lord's side, obedient to the demands of conscience and reason, incurring hostility and contempt of those they have left, often the cold suspicion or stinging indifference of those to whom they have come.

When the time of glory comes—as come it surely will—those spared to behold the salvation of Israel—perhaps the universal reign of peace and good will and righteousness—will understand what St. Paul meant when he wrote, "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness? For if the casting away of them be but life from death?"

Let us keep in mind that the thought and action and course of the world were revolutionized by a few Jews, some illiterate working people, all provincial, none with reputation for learning, oratory, military prowess or political skill to command for them respect or attention. When their work was done and they had gone to their rewards (the majority of them, perhaps, and many of their converts, from the agonies of martyrdom), the religion they taught was sadly perverted to the uses of tyranny, fanaticism and falsehood. Yet the pure light continued in faithful hearts. Obscured, it never was obliterated after these Jews kindled it. Always it revived and prevailed. Let us try to conceive now the tremendous revolution that would come—that some time shall come—with the hosts of Israel gathered to the long hated banner of the Cross. They would take with them the culture, language, knowledge, experience, wealth, industry, of all the civilized nations through which they have been scattered. Surely, we might expect a doctor of divinity to offer eager aid to such glorious consummation instead of cold and twisted argument to prove that God promised nothing to His people, that the prophecies of the ancient prophets, which have been since the world began, were meaningless or limited to mere temporary incidents.

Through centuries the coming of the Messiah was predicted. All the religion of Judaism was based on that promise and prediction, on the resurrection of a people from spiritual death and national burial. The pitiful cries of the most orthodox Jews at the wailing wall are mingled with the breathings of hope for the Messiah and deliverance and restoration to come.

We have seen the fulfillment of the promise of the Messiah. We have seen the two great miracles, the spread over the earth of Christianity and the preservation of the Jews, to our perception so gradually and naturally that we hardly realize them as miracles until we study them and measure them by human standards. Are we to concede that there shall be no more fulfillment of promises.

no more miracles? Are Christians to confess that there are impossibilities for God, or that He has forgotten or repudiated His pledged word?

Abraham's seed was to be as the stars of Heaven for multitudes, although he had no child and his wife, Sarah, was old. Israel was to be delivered out of the land of Egypt, its strength being small and Pharaoh mighty. Canaan, according to prediction, made four hundred years before, is to be conquered, but the walls of Jericho are supposed to be impregnable. They fall at the sound of the trumpet. Through all the history of our people is record of Divine intervention, of the ever present directing will of the Almighty. Holding in His hands the threads of the destiny of mankind, guiding events with His wisdom and mercy steadily toward the consummation, He has ordered the epochs. The foreordained plan of Man's redemption is developed step by step according to the words put in the mouths of holy men of old for guidance and assurance of those who have sought and attained the blessing of faith.

The entrance of General Allenby into Jerusalem that December morning of 1917 may have been the first glint of the coming burst of light. As late as 1910, nothing seemed more improbable. The city had been under the Turks four hundred years and political and geographical conditions favored its indefinite retention. To devout Jews throughout the world, it was the first step toward the promised deliverance and the coming of the Messiah. They kept that Dedication feast as they rarely had done in more recent years. The gathering of the scattered nation from the uttermost parts of the earth has begun. We may not know. We can but hope. We do know that we are moving on toward fulfillment aided, visibly and materially, by the most powerful nations.

Very ardently we trust that the invisible Spirit of God is hastening recognition of the Messiah by the Jewish people as preliminary to their return in glory to possess and occupy the land vowed to their father Abraham. It is something worthy to be prayed for by all Christians.

(To be continued.)

CONFIRMATION PAPERS

Canon F. E. Howitt

No. 4—The Baptismal Covenant—Faith and the Faith.

1—What was the second promise made for you in your Baptism?
"That I should believe all the Articles of the Christian Faith."

2—How may we best consider this promise?
By examining it in its two aspects, as involving the consideration of
(1) Faith, or how to believe ("That I should believe"), and
(2) The Faith, or what to believe ("All the Articles of the Christian Faith").

3—What then is belief, or faith?
Assent to anything as true, on the testimony of another.

4—Give a simple definition of Saving Faith.
It is just taking God at His word, and depending and acting upon what He says. John 4:50.

5—What one word expresses this?
Trust. Eph. 1:12-13.

6—What should our faith lead us to?
To action. To do whatever God tells us. Just as a sick man, who believes or trusts his physician, carries out whatever he is told to do, knowing that it is wisest and best.

7—What is such a faith called?
A lively, or living faith.

8—What is faith that does not result in good works called?
A dead faith.

9—Give examples from Holy Scripture of a living faith.
1. Abraham. Gen. 22 and Hebrews 11:17-19.
2. David. 1 Sam. 17:45-47.
3. The Centurion. Matt. 8:5-13.
4. Peter. Matt. 14:23-31.
5. The Canaanitish Woman. Matt. 15:28.
6. Blind Bartimaeous. Mark 10:46-52.
7. Hebrews 11.

10—What is living faith sometimes called?
Justifying Faith. James 2:21-22.

11—Give examples from Holy Scripture of a dead faith.
1. Balaam. Numbers 22:13-18; 23:8-10, and 31:8.
2. Judas Iscariot.
3. Simon Magus. Acts 8:13, 18-23.
4. The Demons. James 2:19-20.

12—Show that faith is absolutely necessary to salvation?
John 3:18 and 36. Mark 16:16. Heb. 11:6.

13—What are the grand truths on which a sinner's faith must rest for salvation?
A belief in the finished work of Christ, as satisfying all the demands of God's righteous law (Heb. 10:4-10; John 17:4, 19:30), and in the atoning death of Christ, as "a full (complete), perfect, and sufficient sacrifice, oblation and satisfaction," for his sins. Rom. 3:20-26; Heb. 9:22; 1 John 1:7.

14—Who originated and carried out the plan of man's salvation?
God the Father, because He loved this lost and ruined world of sinners, devised the plan for their redemption, and God the Son in love carried it out, being content to take our nature upon Him and live a perfect life here for our sakes, and then giving that perfect life as a sacrifice and atonement for our imperfect lives, that sin had ruined, in order that He might restore us, and bring us back to God. John 3:16-17; Rom. 5:6-11; 2 Cor. 5:19-21; 1 John 4:9-11; 1 Peter 2:21-25; 3:18.

15—What should the reception by faith of such a blessed truth lead to?
It ought to lead us to love God for all His great love to us, and to seek to show our gratitude to Him for His goodness, by giving up ourselves to Him, and seeking in all things to do His will. 2 Cor. 5:14-15; John 14:15, 15-8-10, 12-14-17; 1 John 4:8-12 and 19-21. Rom. 12:1-2.

16—What is meant by "Justification by Faith?"
Justification is an act of God's free grace, wherein He pardons all our sins and accepts us as righteous in His sight, only for the righteousness of Christ, imputed to us and received by faith alone. Rom. 3:21-26; Acts 13:38-39; John 5:24; Eph. 2:8-9; Rom. 4:5. See Article 11.

17—What should Justification by Faith produce within us?
Peace and Assurance, "Peace with God" (Rom. 5:1; Rom. 15:13; Col. 1:20). And "the full assurance of understanding" that we are now the possessors of Eternal Life in Christ, that our sins are forgiven us for His Sake, and that "there is therefore now no condemnation" for us in the future. John 5:24. Rom. 8:1. 1 John 5:1 and 8-13. See Articles 9 (last clause) and 17.

18—What is the infallible source from which we may learn what the Christian religion really is?
The Scriptures of the Old and New Testaments which we call the Bible, and which, having been given by the inspiration of God, are the only and all-sufficient rule of faith.

19—What do you mean by inspiration?
Inspiration is that divine influence which guided the sacred writers in all they wrote and secured the infallible truth of their writings in every part.

20—Show that the gift of inspiration was promised to the Apostles.
St. Matt. 10:19. Luke 12:12. John 14:26, 15:26-27, 16:13.

21—In what several ways did they claim to have the inspiration of the Holy Spirit?
In fulfillment of the promise of Christ (Acts 1:8, and 2:33) in all that they did (Acts 13:2-4), and taught (Acts 15:28, 4:8) and wrote (1 Thess. 1:5 and 2:13).

22—How was their claim confirmed?
1. By their holy and heroic lives.
2. By the holiness of the doctrine they taught, and its spiritual power, as shown by its effects upon nations and individuals.
3. By the miracles they wrought. Acts 14:3. Mark 16:20.

23—How may the inspiration of the Old Testament be proved by the express declaration of the New?
2 Peter 1:21. Heb. 1:1. 2 Tim. 3:16-17. St. Luke 1:70.

24—What does the Church of England say about the authority of God's word?
"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of

faith, or be thought requisite or necessary to salvation." See Article 6.

25—Give Scriptures to prove that our Church is right in her views on this point.

Deut. 4:2. Psalm 19:7. John 5:39. 2 Tim. 3:15.

26—What further arguments do the Holy Scriptures themselves afford in favor of the doctrine that they are the only infallible rule of faith?

1. They always speak in the name of God. Matt. 2222:29-32.
2. Christ and His Apostles always referred to the Scriptures then existing as authority, and to no other. Luke 16:29, 10:26.
3. The Bereans are commended for bringing all questions, even Apostolic teaching, to this test. Acts 17:11.

27—Where do we find a summary of all the Articles of the Christian Faith?

In the Creeds. (The name Creed comes from the Latin word Credo, I believe.)

28—How many Creeds do we hold?

Three, viz.: the Apostles', the Nicene, and the Athanasian Creeds.

29—Why do we hold them?

Because they can be "proved by most certain warrants of Holy Scripture," and contain what the Church of every age has regarded as the fundamental or foundation truths of the Christian religion. See Article 8.

30—Why are they so called?

(a) The Apostles' Creed is so called, because it can be traced to Apostolic times, and because it contains the truths which the Apostles taught. 2 Tim. 1:13. 1 Cor. 15:1-4.

(b) The "Nicene," because the greater portion of it was drawn up and adopted at the Council of Nicea, A. D. 325.

(c) The Athanasian Creed is named after St. Athanasius, the Patriarch of Alexandria, because it contains the doctrines for which he contended, and is supposed to have been compiled from his works about A. D. 430.

AMERICAN CHAPLAIN IN JERUSALEM.

By the Rev. Charles H. Boynton, D. D., Ph. D.

The work of the American Chaplain in Jerusalem is a very interesting and useful one. The present interim chaplain is merely following the lines laid down by Canon Bridgeman while he is home on furlough, but they lead out in many directions.

Inasmuch as he is here at all by the special request of the Anglican Bishop in Jerusalem, in order that the American Church can share in the various religious undertakings in the Holy Land, the chaplain's association is first of all with him and the Anglican Cathedral. He acts at the Bishop's pleasure and renders such aid as the Bishop desires. He lives in St. George's Hostel and takes his full quota of the Cathedral services. We are given a very real part in all that the Anglican Church is doing among the various nationalities here, and such of our Good Friday offerings as are allotted for this purpose are well expended.

But the chaplain's duties go further. He is loaned by our home Church to assist the Armenian Church in training their candidates for the priesthood, and thus his real title is American educational chaplain. The Armenian Church is making heroic efforts to raise up priests to take the place of those who were martyred during the terrible years of the Great War and the days that followed. The extent of the tragedy can hardly be imagined. The number of priests was so depleted that parishes are left unserved and people unshepherded. Consequently the Church is exerting its whole strength to meet the situation. A full curriculum is provided, equivalent to that in our seminaries at home. The students must also be trained in at least five languages in this polyglot world—Armenian Greek, Arabic, French and English. The most scholarly in the Church—bishops, archbishops and even His Beatitude himself—are on the teaching staff, and your chaplain devotes four mornings a week, teaching homiletics, religious education, English literature, Bible history, and sociology. Inasmuch as some of these have not been his specialties for many years, it has meant a daily preparation almost equal to that required of the students themselves.

The case is most hopeful. There are eight senior deacons who will be advanced to the priesthood in May; four junior deacons who must give another year of study; two men reciting with them who are testing out their vocation; and ten in the upper class of the high school who will enter the seminary next autumn. All of them are sufficiently advanced in English for your chaplain's instruction to be given in that language. Moreover, he has taught seminary students for many years, and in diligence, in alertness and in general progress these Armenian seminaries compare favorably with the best.

Nearly all of the twelve deacons, and in the high school class of ten all but one, came from Near East Relief Orphanages. While that organization was giving itself so freely to the saving of life it was unconsciously contributing to the saving of the Armenian Church. By the loan of a chaplain our Church is contributing to the same end.

As a liaison officer the chaplain is brought into friendly contact with the Eastern Churches that are represented here—Greek, Armenian, Syrian Jacobite, Coptic and Abyssinian. Perhaps his relations are even more friendly than official, although they are both. Whenever he calls he is not only cordially received, but received with the customary form of hospitality. He is always welcome, whatever the time or whatever the errand. He is the representative of a Church that has no personal end to gain. He can be received without any feeling of intrusion, or of fear of endangering any of the jealously guarded "rights" of these rival bodies. Sometimes it happens that he is commissioned to carry out some project that no one else is in a position to do. For example, the chaplain has on his desk at this very moment a request from the organizers of the Geneva International Congress on Child Welfare to secure, if possible, from the Abyssinian Abbot the names of persons in Abyssinia competent to reply to questions about social conditions in that country, especially in regard to infants and children. It is a delicate commission. There seems to be no one else here appropriate to do it, but owing to his neutral position the American chaplain can and will.

The Greeks are very anxious for their children in the poor villages of Transjordania who have no school facilities whatever or are lost to their Church by attendance upon schools of other Faiths. They are maintaining as many schools as they can, but the Patriarchate is passing through a great crisis and their finances are wholly inadequate to meet the need. Who can help? Through private contributions from interested country men visiting here, or from persons or organizations at home. The American chaplain can help and does. There go with it also a voice in the expenditure of the money, the privilege of an inspection of the schools and a complete report of the work that is being done.

Likewise the Armenians are struggling with the educational problem in the refugee centers of Beirut and Damascus. They have Church schools in both places, but many of the parents are too poor to pay the small fee charged for their children. The Armenian Church cannot do more than it is doing. Then what is to be done? Once more the American chaplain steps in and through private contributions is supporting ten children in Beirut and ten in Damascus. He has in his desk the name and history and home conditions of each of the twenty children.

In such ways the chaplain is endeavoring to make the Episcopal Church a factor in the life of the Holy Land. He has said nothing of the tourist or of the resident American to whom he would be more than a name. But his card is posted in the chief hotels and travel agencies for all who would seek him for social or other purposes. If all were said, it would be a long story, but sufficient is given for every would-be contributor to the Good Friday offering to ask himself, Is it all worthwhile? Is the money well expended? Can we afford not to hold up the hands of these ancient Churches, which for centuries have stood as a bulwark of the Faith once delivered to the Saints and which today are battling for their very life? The Good Friday Offering is our only means of support. The Good Friday Offering, therefore, will be the answer.

Book Reviews

MIRACLE IN HISTORY AND MODERN THOUGHT OR MIRACLE AND CHRISTIAN APOLOGETIC: By Charles James Wright, B. D. Cloth. Pp. 433. With Copious Index. Published by Henry Holt and Company. New York City. Price, $6.

The core of this masterly treatise lies in the challenge to a modern revision of matter and phenomena. In days agone, when miracles involved a reluctant concession from scientifically disposed minds, the argument took a form no longer tenable. If, as Milliken and Eddington have proven, there reside within the atom, electrical activities which possess potencies far beyond our present apprehension, then we live next door to the miraculous every day.

But the problem confronting us is that while in the physi-

cal and scientific world the supernatural is ever unfolding, just as soon as we link the miraculous with the claims of the Biblical spiritual world, there is a cry of protest. Why cannot God, if God there be, already have demonstrated in the ages past what will presently become to us but commonplace expression? Indeed, we are now so familiar with what was once so utterly beyond the scope of even the dreams of the former generations, that we cease to regard anything as remarkable.

The author has grasped this situation and met it with clear and calm conviction that beneath all special phenomena there reside laws and operations which are as normal to Deity as those we now accept as humanly conclusive. One finds difficulty in designating any chapter as supremely convicting. Indeed, every page radiates light and inspiration. Approaching Easter, one must regard the treatment of the Resurrection of our Lord which is the body of chapter VII, as most timely for preachers who would give their people the gist of the truth on this essential and all-commanding fact of the Christian Faith.

This book should occupy a place in the workshop of every student of the problems related to the union of the physically seen with the spiritually unseen. They are and must be eternally co-mate.

Kenneth Mackenzie.

CHRISTIAN REUNION IN ECUMENICAL LIGHT: By the Rev. Francis J. Hall. Cloth. Pp. 150. Published by the Macmillan Company, New York City. Price, $1.40.

One will expect, who knows Dr. Hall, that any such compromise as is proposed by Canon Streeter will meet definite objection. For our author is a Churchman of unelastic caliber. He sees no reunion (by that he means organic union) apart from the acknowledged historic episcopate. Logically, since he maintains that the Holy Spirit guided the minds of the apostles and of those immediately subsequent, there always has been a three-fold order of which the episcopal form is the correct expression. If there was any deviation at any time in the first stages of the life of the Church, expediency in behalf of missions (when scarcity of bishops may have existed), was the ground of any possible departure from the orthodox position.

And he is right in his contention that the only recourse is a return to evident post-apostolic method. He cannot see that the plea of the residence of the grace of orders abides in the priesthood as well as the episcopacy will hold water. That the priesthood is embraced in the custody of the grace of orders is conceded by all episcopal authorities; since at every ordination of a priest, fellow-priests join in the laying on of hands. But that is not the whole of the provision. The bishop must be the officiant.

Dr. Hall believes that the episcopacy saved the ancient Church. Many will agree with him that in such troublous times as arose in the second and third centuries, the lack of centralized authority would have allowed the seeds of ecclesiastic anarchy to invade the Church. To those who live in these more seasoned and reasonable times, there is a heart-longing, such as dwelt in the soul of Bishop Brent to bring really spiritual Christians unto a unity that would delete the ecclesiastical, and honor the inner meaning of that comprehensive phrase in the post-communion prayer, "The mystical body of Thy Son, which is the blessed company of all faithful people." Surely, we must be sectarian in the extreme to deny this exalted position to any not episcopally confirmed. In every family of the Church there are near or distant relatives of whose loyalty and love to our common Lord there cannot be a shadow of a doubt, whom we might include in this benediction. So that while organic union can come only by acknowledgment of the time-honored episcopate, would God there might be some way of spiritual union that might be a stepping stone to the quest for organic oneness.

But Dr. Hall does not offer any remedy. His concession is that we should make approaches to union, be tenderly patient with our separated brethren, meet them at conferences, as the doctor himself has done at Lausanne; and finally win them to see with our vision. Whether they will in due time do this only time will tell. Meanwhile, let us meekly breathe Bishop Anderson's matchless prayer, "Send Thy grace and heavenly blessing upon all Christian people, who are striving to draw nearer to Thee and to each other in the unity of the Spirit and the bond of peace."

There is nothing to criticize in Dr. Hall's contribution; much there is to commend. His kindly spirit and thoughtful reasoning are appealing. The starting point is what some will question. And we may leave them to do it. It is a good book on the theme and so constructed as to come within the compass of the busy man's study period.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A NEW FRIEND.

Mr. Editor:

Since the first of this year the Southern Churchman has come to me every week.

Not knowing whom to thank for the blessing it has been to me personally, and to the weekly meetings of our Church Guild, I would thank you for the name of the donor.

Mrs. R. B. Alsover.

Big Stone Gap, Virginia.

LAMBETH CONFERENCE.

Mr. Editor:

Is it not time that a few hands joined Dean Inge in his protest against the sending of too many espiscoal representatives to the Lambeth Conference? In an international conference such as this, twenty American representatives would certainly be our quota. No Churchman would dare to limit the comings and goings of individual bishops; but the general suggestion may well be considered—since Dr. Inge insists that we have far too many seats at Lambeth.

Arthur Ramsay.

Boston, Massachusetts.

NEW YORK CITY MISSION SOCIETY.

Mr. Editor:

This season hundreds of destitute women and children have been cared for by the Protestant Episcopal City Mission Society, and many men with dependents are being aided to find employment.

The distress is very great of those we cannot adequately help, because of the Society's limited income. The willingness of skilled men to work for a pittance, to keep their self-respect and care for those dependent upon them, is indeed pathetic.

I call this situation to the attention of those who wish to cooperate with the Society in its activities for creating temporary employment when possible, and giving temporary relief when necessary.

Wherever its staff of more than one hundred workers are stationed, in its own centers, and in the hospitals and city institutions, their efforts to rehabilitate people are impeded by the present conditions of unemployment.

Checks should be made to the Treasurer, Eugene W. Stetson, and mailed to the headquarters of the Society, 38 Bleecker Street, New York City.

William T. Manning,
Bishop of New York.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Bessie Bayly, R. N., of Washington, D. C.:

"And I, if I be lifted up from the earth, will draw all men unto me" (St. John 12:32).

Who will send one from the far-away places as well as very near us?

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

The conference of bishops and clergy which has just met under the presidency of the Archbishop of York in London to consider the possibility of a concordat in the Church of England with regard to the doctrine of the Real Presence, must not be taken too seriously. It is said to have been representative of all schools of thought in the Church, but practically every Evangelical who was invited refused to attend. Thirteen bishops are said to have accepted the invitation to attend, but the conference was in reality little more than an attempt on the part of a few to exploit a suggestion put out by the Church Times and to make it look as though it really constituted a ground on which all parties could agree. The paragraph in that paper which gave rise to this hope was as follows:

"If the bishops would, as a body, repeat the judgment of an Erastian Court that the English Church permits the teaching of the doctrine of the Real Presence and the devotion which the doctrine implies, and would add the assurance that there is no sort of suggestion that the Catholic teaching and the Catholic practices, that have resulted from the teaching of the Tractarians, are illegitimate, then we believe that on the other side there would be a reconsideration of the whole situation and the disappearance of disunion."

An important conference meeting to consider such a proposal, even if it is not to be taken too seriously, is a sufficient indication of the aims and intentions of a section of the Church, and of the zest with which they are seeking to propagate their beliefs. It must not, therefore, be entirely ignored. Nor is it likely to be. The conference deliberated in private, which was perhaps good policy on their part, but it appears they have appointed a committee to draw up some statement for consideration. Controversy has thus been revived, and no doubt we shall hear much in the coming weeks on the subject, from both sides. Some holding traditional views have put out a statement; it is brief so as to obtain insertion in the daily press, and, therefore, is subject to the perils of attempting to produce a statement on so weighty a matter in limited words. Nevertheless, it serves as a basis for the maintenance of the Scriptural truths on the subject which are the foundation of Protestantism.

Prebendary H. W. Hinde,
Vicar of Islington.

Following is the statement referred to above:

Eucharistic Doctrine.

The following statement of Eucharistic Doctrine has been issued over the signatures appended:

I.

The most comfortable sacrament of the Body and Blood of Christ our Saviour, commonly called The Supper of the Lord, is the divinely instituted witness to the Church and the World of the fact that the Sacrifice and Death of our Lord Jesus Christ, the only begotten Son of God, upon the Cross is the central fact of our Faith. It was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." In the words of our Liturgy "to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort." The connection of this great sacrament is with the Atoning Death and Sacrifice of our Lord, and not with the Incarnation, except in the more mediate sense that the Incarnation was a necessary prelude to the Atonement—the Son of God became Man in order that He might in His death make purification of Sins.

II.

The Remembrance or Perpetual Memory (the purpose of the sacrament) is God-given and Manward. The Atoning Sacrifice was God-provided and is complete for ever, having been effected once for all through the Eternal Spirit; and it is, therefore, impossible for it to be re-presented to the Father or even ceremonially pleaded before Him, much less re-offered; inasmuch as the Son, having offered one sacrifice for sins for ever, is now seated with the Father on the throne, and no dividing of the Substance of the Godhead is to be conceived. But by the command and provision of the Eternal Son as often as we eat the bread and drink the cup we do proclaim—preach—the Lord's death till He come. The Godward action in the sacrament is (after prayer and almsgiving and praise) entirely and exclusively a thanksgiving to God for His unspeakable gift of His son, and a self-devotion of ourselves our souls and bodies in grateful living sacrifice to Father, Son and Holy Spirit. But the memory —the calling to remembrance—is for man; first, subjectively in the quickening of our own memories as we join in the symbolism prescribed by our Master; and secondly, objectively as we proclaim to one another, to the Church and to the World, that there is none other salvation but through the Crucified Redeemer.

III.

The holy and divine Presence in the Sacrament is the presence of the whole Godhead, indivisible and inseparable. We may not think of a separated presence of the flesh or manhood of the Blessed Son inasmuch as no re-separation of the Manhood taken into God is possible; nor may we think of a severed presence of the Second Person of the adorable Trinity, whether conceived of in His divinity or in His glorified manhood, or both together, apart or divided from the Father and the Spirit. And this divine presence (of the whole Godhead) is purely and entirely spiritual, effected or ministered or manifested by and through the Holy Spirit in the hearts of the faithful (i.e., those that have a lively faith) and is not to be thought of or defined as in with or under the form of the bread and wine. So then we do not use or admit the term Real Presence, which term or phrase has always been associated with a presence in some manner localized in connection with the bread and wine as a result of consecration apart from the faith of the worthy Communicants.

IV.

That which the Lord hath commanded to be received in the Sacrament of the Lord's Supper is Bread and Wine which, together, are the outward part or sign. The inward part or thing signified is the Body and Blood of Christ which are verily and indeed taken and received by the faithful (i.e., those that have a lively faith), in the Lord's Supper; but the Body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner, and the means whereby it is received and eaten in the Supper is faith. Those that lack a lively faith are in no wise partakers of Christ. The Sacramental Bread and Wine remain after consecration in their very natural substances and the substance of each is not changed into the substance of Christ's Body and Blood, whether as a consequence of the recital of Christ's words, or by reason of the invocation upon them of the Holy Spirit, or otherwise. The bread remains bread and the wine remains wine, but hallowed to solemn use as the designated signs and symbols of the body and blood broken and shed upon the Cross for us men and for our salvation. The action of our Blessed Lord in the night that He was betrayed differs from the action of His disciples intrusted with the duty to do as He did as anticipation differs from retrospection but not otherwise; and no such disciples can or do effect more than the Lord did, nor can their recital of His words mean other than His words meant the night before His body was broken and His blood outpoured.

V.

The essential and indispensable acts in the sacrament are the actual eating of the bread and the actual drinking of the wine. Without this, whatever is done, there is no sacrament. No one who does not eat the bread and drink of the cup has any part or lot in the sacrament. Therefore all the service rightly centres round the actual ministration of the consecrated bread and wine, and in our liturgy it is the communion of the people and not the communion of the minister upon which the main stress is laid, and for which the precise form is provided. This is the only end and purpose of the consecration; and the one cannot be separated from the other. Neither the presence of devout persons during the prayer of consecration (and after) without actually partaking of the bread and wine; nor the communicating at a later occasion of the bread and wine to devout persons who were absent during the prayer of consecration; is a fulfillment of the Divine institution or a compliance with the liturgical requirements of our Church. Nor is there any lawful purpose to which the consecrated elements may be put outside the reverent execution of the Liturgy of this Sacrament.

(Signed)

R. Blakeney, Canon of Peterborough.
C. S. Carter, Principal B. C. M. S. College, Bristol.
J. P. S. R. Gibson, Principal Ridley Hall, Cambridge.
T. W. Gilbert, Principal London College of Divinity.
A. Rowland Grant, Canon of Norwich.
A. W. Greenup, Rector of Great Oakley, and Examining Chaplain to the Bishop of Chelmsford.
H. W. Hinde, Vicar of Islington, and Prebendary of St. Paul's.

T. J. Pulvertaft, Vicar of St. Paul's, Kilburn.
W. Dodgson Sykes, Vice Principal, London College of Divinity, and McNeile Professor.
J. H. Thorpe, Archdeacon of Hacclesfield.

Programs for the 1930 Church Congress.

To be held at Charleston, S. C., April 29- May 2.

Tuesday, April 29.

Ought the Church to Revise Her Position on Marriage and Re-Marriage? (Evening Meeting.)

1. Dr. John Rathbone Oliver, of Johns Hopkins University.
2. The Rt. Rev. Thomas Casady, D. D., of Oklahoma.
3. The Rev. Elwood Worcester, D. D., of Boston, Mass.

Wednesday, April 30.

Corporate Communion, the Rt. Rev. Samuel B. Booth, D. D., of Vermont. Preacher.

Why Do We Value the Holy Communion (Afternoon Meeting.)

1. The Rev. Harry P. Nichols, D. D., of New York, N. Y.
2. The Rt. Rev. Irving P. Johnson, D. D., of Colorado.

What Authority Ought We to Accept in Religion and Morals? (Evening Meeting.)

1. The Rev. Bernard I. Bell, D. D., of Saint Stephen's.
2. The Rev. Beverly D. Tucker, Jr., D. D., of Richmond, Va.

Thursday, May 1.

Is Episcopal Ordination an Obstacle to Church Unity? (Round Table Conference—Morning.)

1. The Rev. Samuel S. Marquis, D. D., of Birmingham, Mich.
2. The Rev. William A. McClenthen, D. D., of Baltimore, Md.

Can We Still Believe in Providence? (Evening.)

1. The Rev. M. Bowyer Stewart, D. D., of New York, N. Y.
2. The Rev. C. B. Wilmer, D. D., of Sewanee, Tenn.

Friday, May 2.

Should the Church Be Organized for Social Work? (Round Table Conference—Morning).

1. Dr. William S. Keller, of Cincinnati, Ohio.
2. The Rev. Donald B. Aldrich, D. D., of New York, N. Y.

Christian Universalism vs. The Nationalistic State. (Afternoon Meeting).

1. Admiral Belknap, of New York N. Y.
2. The Very Rev. William Scarlett, of St. Louis, Mo.

Dr. Glazebrook in Georgia.

Report of Dr. L. W. Glazebrook, field worker National Commission on Evangelism, to Rt. Rev. Henry J. Mikell, D. D., Diocese of Atlanta (Ga.). After completing my itinerary on the Pacific I started my return trip.

February 23, 1930—Stopped in San Antonio for the day; 6 P. M., spoke to a group of thirty young people, St. Mark's; 8 P. M., spoke at evening service to congregation of 150. Spent the following two days with my old friend, A. S. Cleveland, Houston, Tex. Spent two days in New Orleans; conferences with clergy and Mr. Kearney.

March 1—Left New Orleans 5 P. M., arrived Atlanta, Ga., 7:10 A. M., March 2nd.

March 2—11 A. M., spoke Holy Trinity, Decatur; 125 present. Bishop Rowe was in the city for the day, speaking at churches.

March 3—Men's dinner meeting St. Phillip's; 25 men and 10 women; introduced by Bishop Mikell; Dean de Ovies also present.

March 4—Spoke Civitans' luncheon; 75 present; 8 P. M., spoke Church of Our Saviour; 30 present.

March 5—Left for Macon; 6 P. M., spoke to 49 supper conference; 8 P. M., spoke Christ Church (my father was rector of this Parish from 1877-1881); 200 present; 20 A. T. O. S. from Mercer University.

March 6—Called on old friends during morning; 8 P. M., spoke St. Paul's Church; 35 present. Left next morning for Griffin.

March 7—3 P. M., spoke to 30 women, Auxiliary; 4:30 P. M., spoke to congregation; 80 present; 8 P. M., conference with group laymen at rectory.

March 8—Left for Atlanta to keep appointment in St. James, Marietta; waited until 7:30 P. M., no one came, telephoned rector, who cancelled service.

March 9—11 A. M., spoke St. John's, College Park; 125 present; 8 P. M., spoke Holy Comforter, Atlanta; 30 present.

March 10—Lunched with Bishop and Mrs. Mikell; 8 P. M., spoke Incarnation, Rev. Mr. Gasque; 50 present.

March 11—Took 7:45 A. M. train for Columbus; arrived 11:15 A. M; 4:30 P. M., spoke to Lenten congregation; 50 present; 8 P. M., special service; 125 present. Rev. Mr. Wragge rector.

March 12—Took 7 A. M. train for Atlanta; arrived 10 A. M.; 1 P. M., spoke to Executive Committee, Atlanta Federated Churches; 20 clergy; 7 P. M., spoke at A. T. O. banquet given me to 125 men.

March 13—Took 2:30 train for Greensboro; arrived 6:30 P. M.; 8 P. M., spoke to congregation of 50; Baptist and Methodist pastors present; 6:30 P. M., rector invited several of his men to dinner with me.

March 14—Took 3:30 A. M. train to Atlanta; arrived 7 A. M.; 11 A. M., spoke to women of churches at St. Luke's; 125 present; 1 P. M., spoke Business Men's Evangelical Club; 15 present; 7:30 P. M., spoke at supper conference Epiphany Church; 50 present.

March 15—Personal conferences in morning. Motored 100 miles to Macon; 7 P. M., spoke 50th anniversary A. T. O. Mercer University; I was the first initiate of this chapter; 80 men present.

March 16—Arrived Atlanta 9:45 A. M.; 10 A. M., spoke to 20 young peoole in St. Phillip's; 11 A. M., spoke Cathedral; Dean de Ovies out of town; 500 present; 5 P. M., spoke vesper service in St. Luke's; 80 present; 7 P. M., spoke to young people's societies of all churches; 150 young people and 50 older ones present. Took midnight train for Columbia, S. C., to spend two days with a friend. Bishop Finlay called upon me.

March 19—Spent day with Bishop Darst; going over plans for future.

March 21—Arrived home after four and one-half months' absence.

I am most appreciative to Bishop Mikell and Dean de Ovies for the opportunities given me; during this visit I met many old friends whom I had not seen since childhood.

The Rt. Rev. Herbert Shipman, D. D., Buried at West Point.

The Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York, died suddenly in his home on Sunday, March 23. He had just returned from a long service at Calvary Church, New York, where he had confirmed a class of thirty-five, preached the sermon and celebrated the Holy Communion. Immediately after seating himself at the table for luncheon, he said, "I have a pain in my heart", and was dead before the doctor arrived.

Bishop Shipman had not been in rugged health since his return from the World War, during which he was gassed.

Funeral services were held in the Cathedral of St. John the Divine on Tuesday, March 25. The clergy of the Diocese attended in a body.

Interment on March 26 was within the military reservation at West Point, in accordance with Bishop Shipmans oft expressed wish.

The government cemetery there is reserved for cadets and graduates, and the New York Times reports that the only other civilian for whom exception ever has been made was Monsignor O'Keefe, Roman Catholic chaplain. The service was read by the Rev. A. B. Kinsolving, the academy's chaplain. Simplicity marked the military burial accorded Bishop Shipman, who had seen service on the battle front, as well as peace time service as chaplain here.

Members of the family present were Mrs. Shipman and her father, Edson Bradley; Bishop Shipman's sisters, Mrs. Elmer Hubbard and Mrs. Raymond Shipman Andrews, and his nephew, Paul Andrews.

Lieutenant Gutherland, band leader of Bishop Shipman's old regiment, sounded taps. The honorary pallbearers were all from the faculty of the academy.

An officer of the academy recalled the poem, "The Corps", written by Bishop Shipman in 1902, remarking that it was an apt epitaph for its author and also a eulogy well deserved. A representative of the corps of cadets has said:

"It is inconceivable to imagine the spiritual life of West Point today without the influence of the poem. By a stroke of genius and with rare inspiration he seized the spirit of West Point and translated it into immortal words. All of the spiritual values of the academy seem to be embodied in three short stanzas. Graduates never hear the words without experiencing emotion."

The poem follows:

THE CORPS.

The corps—bareheaded salute it,
With eyes up, thanking our God,
That we of the corps are treading
Where they of the corps have trod.

They are here in ghostly assemblage,
The men of the corps long dead,
And our hearts are standing attention
While we wait for their passing tread.

As the long line stiffens and straightens
With the thrill that your presence imparts,
Grip hands, though it be from the shadows
While we swear, as you did of yore,
Or living or dying to honor
The corps and the corps and the corps.

Bishop Shipman was born sixty-one years ago at Lexington, Ky., the son of the Rev. J. S. and Anne Louise Shipman. He had devoted his entire life to the Church and to various kinds of social service. He was graduated as a bachelor of arts from Columbia University in 1890, and received his degree of Bachelor of Divinity at the General Theological Seminary in 1894. He became a deacon in 1894, a priest in 1895, and served as rector of the Church of the Heavenly Rest from 1907 to 1921. On May 13, 1921, he was elected Suffragan Bishop of the Diocese of New York.

A memorial service for Bishop Ship-

(Continued on page 22.)

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sunday (Palm) next before Easter.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter ay.
27. First Sunday after Easter.
28. Monday. S. Mark.
30. Wednesday.

COLLECT FOR FIFTH SUNDAY IN LENT.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

For the Southern Churchman.

WHO?

David W. Cade.

Who has loosed on the hush of this April noon,
This musk from a time that I knew?
Who has brought this attar of garnered bloom
From a lane where witch flowers blew.

Who has whispered a charm unto vanished hours,
That they rise from their dusky sleep
To flash the magic of pristine flowers
From memory's barriered keep.

Who has brought to my failing footsteps cheer
When I thought the journey bore me hard?
Who has poured the wine of a kingly fare
When loosed my shoon and lowered my guard?

Who grants me the boon of a long gone day,
Who fills my purse until it bursts anew,
Who retrieves all loss of the years astray,
Who cancels the debt that is long past due?

Myself could not; I had never the grace
To run again a race once I lost.
Who gives me the track and a morning place
In spring time cool at the starting post?

Who sweeps the snow from the frozen moor?
Who brings the dawn from the icy night?
Who knows these facts, plain in human lore,
Let him high on the walls the answer write.

The Expanding Gospel.

The old English word "gospel" (originally godspell") means "good news" or "good tidings". Therefore, wherever the word "gospel" appears in the Authorized Version of the New Testament we may substitute "good news" or "good tidings", and have an exact and clear understanding of its meaning. Jesus came into Palestine preaching his message of love and forgiveness, and those who heard Him received it as good news. So dominant was this note in Jesus' message that we commonly speak of the call to the ministry as a call to preach the gospel.

What is the gospel of the Kingdom of God? In the first place, it is the good news that God is our Heavenly Father and that God is love. It is the good news that every human being is a child of God. Some are prodigal, but God never disowns His children. Even he who gets tired of living at home with father and goes into the far country is followed with fatherly love and deep concern. He waits longingly for the return of the prodigal, and as soon as he catches a glimpse of his boy coming over the horizon on his homeward way he runs to meet him. So the gospel is the good news that whenever man turns to God with a humble spirit and an open soul he will be received with open arms. It is the good news that there is hope for the worst man to become good and useful and happy by God's help. It is the good news that God desires the continual fellowship of His children, and that if any partitions separate Him from any of His great human family He is not to blame. Such barriers are of a man's own devising, but God stands eager to help overcome them. It is the good news that God is willing to forgive, indeed, has already forgiven if man will only accept.

Now, this gospel is not static, it is expanding. It was so much alive and vital in its beginnings that it began growing. It had to expand as its membership grew, its interests multiplied, and its horizons widened. The modern American city is expanding to make room for increased population. So it was with the gospel. It began with a group of twelve men, and in a few years increased to several thousand. But it was still a Jewish affair—good news to a select group. If the gospel had not expanded far beyond the interpretations of Peter and James, it would not have endured. The Jewish soil was very fertile, but it was full of tares from years of reseeding, and the gospel was choked out. With the Apostle Paul's ministry, the gospel had to expand a great deal to take in Greek and Jew, barbarian, Scythian, bond and free. Before Paul came to the end of his career the gospel had expanded a lot. So it has been expanding ever since as it has been carried westward in an expansion program, which includes in its plans the whole human race.—Herald of Gospel Liberty.

Why I Am a Churchman.

I believe in the truth of my Communion because, through my lifetime, I have seen it to be a means by which Christ has created character like His own. I have seen haughty and impatient people become tender and thoughtful of the feelings and needs of all about them; I have seen selfish and bitter people turned into happy, self-forgetting servants of their kind; I have seen dishonorable people, stained with grievous fault, made into saints; I have seen people, mocked by failure and pain and bereavement, rise from their trouble to be leaders of joy and peace. And I know that the love and worship and personal ministry of the Church have, through God's mercy, been the medium of this transformation.

One sometimes hears that the Episcopal Church is the Church of the rich and that although Episcopalians do much to help the poor they do it in the spirit of condescension. The great middle, working class has, it is said, little place in it. Now, it chances that I have served Parishes in different parts of the nation, and today I am serving all the Parishes in one Diocese. I think I may speak from direct knowledge. The Episcopal Church is serving all kinds of people, and the Parishes I see and know are loving brotherhoods, in which rich and poor, and all the grades between, are as one family. I once served one of the most prosperous Parishes in America. I suppose an outsider thought it only for the exclusive and the rich. Everyone looked well-to-do. But I, who put the bread of the Holy Communion into the out-stretched palms, saw many and many a hand hard with manual toil or stained with the humble tasks of the home. Christ, through the Church, had given all these people a light and a beauty in their faces which made one forget the accidents of the ways they earned their living. The very order of the worship made people careful to come to Church in suitable dress; those who had "king's clothing" came in simple garb, those who had little came in their best. It is a law of good taste. There are vulgar, pretentious, patronizing people everywhere; so there will be Episcopalians foolish enough to be pleased that their Church is called the Church of the rich. They are feeding their pride on a lie. It is, if anything, today the poor man's Church; but the poverty which Christ recommended is not worn to be seen of men.—Bishop Slattery.

Barnabas.

Joseph, of Cyprus, was surnamed Barnabas by the Apostles. The name signifies both the character of the one to whom given and the esteem of those who gave it. It means "Son of Encouragement", and is a tribute to the judgment and influence of Barnabas. It indicates that he was high in the councils and expert in the faith and cause of the apostolic company.

Barnabas was not an Apostle, and it is not known when or how he became a Christian. Some have placed him among "the seventy", and others suppose he was one of the converts of Pentecost. What kind of Christian he became is far more important.

From the glimpses we have of him and his activities it is not hard to judge his character and worth. The first sight of him is interesting. As one of the devout disciples that sold their possessions and gave all their substance as well as themselves to the Lord, he shows he is not one who does things half-heartedly—his Christian commitment had no reservations. No less admirable was the ready confidence and fearless faith with which he received Saul after his conversion, and stood sponsor for him to the suspicious brethren in Jerusalem. Doubtless, this incident marked the beginning of a partnership in the gospel which was sealed by the Holy Ghost at Antioch, and was destined to become world-wide in its reaches and polities.

It was Barnabas who first faced the problem of the "Gentile Christian" in an acute situation. Sent as messenger from the Jerusalem church to instruct, exhort and confirm the new converts at Antioch, he found a delicate and difficult question agitating them—their duty to the ceremonial law. He went to Tarsus and brought Paul to Antioch, and they agreed upon the principle for which they later contended in the Jerusalem council—a gospel of salvation by grace, without ceremonial requirements.

After a year of fruitful labors together in Antioch, Paul and Barnabas, impressed by the Holy Spirit, inaugurated the first foreign mission movement. Though they did not always agree, and later separated after sharp dissension, they two, in faithful and able

collaboration, wrought mightily in establishing its foundations of Christianity, and the influence of the "Son of Encouragement" still cheers the heart of the Church.—Christian Index.

The Unconquerable Christ.

The mountain tops caught the sunlight long before the valleys below were illuminated. The Prophet Isaiah stood on the mountain and his prophecies were among the earliest and most magnificent. He was a Jewish Christian, and a man of grand character. The Old and New Testaments were indentures. Brought together they fitted exactly. The prophecy had become history. The astronomer was delighted when his calculation was proven true, and Christians had abundant occasion for joy, knowing as they did that the promise of the Old Testament had become fulfillment in the New. The Lord Jesus came on time. It had been said that the seed of the woman should bruise the serpent's head. Eve possibly thought that Cain, her first-born, was the seed of woman referred to. She was disappointed. Time passed. To Abraham the promise was repeated. Job, Moses, Jacob, Daniel and Isaiah all had divine assurances that they must "not fail nor be discouraged". Years rolled by. The fullness of time had come, and lo! the beaming star, the Christ is born, and humble shepherds and wise men adore Him. He had come on time. In the manner of His birth, betrayal and death, the parting of His garments, and the casting of lots prophecy had in the minutest details been fulfilled. He was a man of sorrows and acquainted with grief. Men went to Him sneeringly, temptingly, and with conundrums. With a single cut of the sharp blade of truth He severed the Gordian knot. Easily, calmly, majestically, and magnificently He met every emergency. The temptation in the wilderness was the crisis of destiny of the universe, but He did not fail; He rose out of the struggle victoriously. Then came the agonies of the garden, the sad and bitter journey to Calvary, and seeming death. Those that loved Him best smote their breasts. It looked as if He had failed. But He did not fail. He had risen triumphant, a conqueror. Those who yearn to lead better lives should "not fail nor be discouraged". They could safely place all reliance on the promise of God.—Rev. P. S. Henson, D. D.

For the Southern Churchman.

SUBSTITUTION.

Annette Patton Cornell.

I craved a little crystal tree
To decorate my table,
I figured up my budget,
But found I was not able
To quite afford a crystal tree,
And so I entertained
With centerpiece of barberry,
And then that night it rained—
And then it froze!

The morning light disclosed to me
The beauty God had sent me.
Beneath the sun it vanished;
But in the time God lent me
A garden full of crystal trees,
My spirit knew a joy
More real than any bauble that
A fashion could employ—
God always knows!

"The term, 'knowledge of God' in Scripture means more than our mental views or intellectual information about God: it means an inward, spiritual, conscious knowing of God in His personality and character."

For the Young People

Father, hear us as we pray;
Guard and keep us day by day;
Help us feel Thy loving care,
Every day and everywhere.

Help us to be good and true,
Jesus' work on earth to do,
All we have with others share,
Every day and everywhere. Amen.
—Our Prayer. Carols.

How Sammy Flew to Health.

A short time ago a most interesting sight for those who have eyes to see might have been witnessed in one of the large hospitals of Ottawa. It was that of a gentle, sympathetic lady talking to Sammy Cook, a twelve-year-old Indian boy from Canada's great north land, in his own language. Sammy was in the regulation cot, except that there was a frame above it by which he might lift himself up because movement of the lower limbs was restricted by a weight attached to his right leg to keep it straight.

A host of question arises. What does Sammy look like? Where did he come from? How did he get hurt? Who brought him to Ottawa hospital? And, lastly, how is it that this gentle lady can talk his language? Listen, my children, and you will hear of a great daylight ride with a fine ending.

What does Sammy look like? You have seen those Japanese boy dolls with their olive cheeks, their bright eyes and their straight jet-black hair. Well, if you can imagine one of these dolls grown, not twelve years old and battered, but twelve years big and full of life, with quick motions and flashing eyes, and dressed in a blue and white nightgown, you will know what Sammy looked like on that occasion.

Where did he come from and how did he get hurt? Take your geography or atlas, open it at the map of Canada and put your finger at the south end of James Bay. Trace the right hand or eastern coastline northward, and just before this sheet of water widens out into Hudson Bay you will see Fort George. That is Sammy's home. Although only twelve years old, Sammy had to help his father in maintaining the family; not by working in a factory or running errands, but by catching fish, snaring rabbits and shooting partridges and ducks. He was getting some schooling in Indian, too, when attendance was possible at the mission school conducted by the Rev. J. T. Griffin, Church of England missionary at Fort George.

One day Sammy was out shooting and in getting over an obstruction his shotgun, which he was carrying muzzle-downward over his shoulder, exploded, or "went off" as we say, and sent the charge of shot into his right leg. That was away back in the early summer, and it was certainly a sad time for Sammy and his family. The missionary did all he could, but he was not a doctor, and this was a case where the most skilful surgery was necessary. A few days after this accident happened two Dominion Government surveyors from Ottawa, in the course of their work reached Fort George. Fort George was the last of their journey, and Mr. Griffin urged them to take Sammy back with them to civilization that his leg might be amputated, and his life saved. But the surveyors, kind-hearted men though they were, reluctantly were forced to refuse. They pointed out that they had to sail across James Bay to Moose Factory in a pitching and rolling little sail boat and then ascend the river to the end of the Timiskaming and Northern Ontario Railway, during which journey Sammy would be so jolted about that he would die from pain and shock. They promised, however, that they would lay Sammy's case before the Government of Canada, of which the Indians are wards, to see if a doctor might be sent to operate on the patient and to endeavor to restore him to health.

They departed, and as soon as they reached a telegraph office a week or ten days later, they sent the message they had promised. At Ottawa the authorities of the Department of Indian Affairs thought it all out and decided that it would be better to bring Sammy to a doctor rather than send a doctor to him. But how? Well, up in Northern Ontario there were some airmen flying their aeroplanes in connection with mining operations. One of these men was commissioned to bring Sammy in. So on one of the longest days of last summer an aeroplane flew to Fort George, and, taking on board the little patient, it rose high up in the air till to those at the trading-post it looked like a little bird, and then disappeared. On, on it went into the south through a long summer day, seven hundred miles as the Canada goose flies on its southward migration, and just as dusk was settling down on the Uplands flying field of Canada's capital, the plane landed, and Sammy was taken in an ambulance to a hospital. The doctors have worked hard to bring him back to health, and he is getting on so well that it is believed that in a few months his leg will be well and nearly normal in size and shape. Sammy went through it all with the bravery of his race, not a whimper, not a complaint. Just set teeth and a hard grin till the worst spots were over, and then increasing cheerfulness and liveliness. He has been a popular patient, so much so that the hospital authorities have had to refuse admission to those who had no definite business with him and came only out of curiosity.

So that was the way Sammy came to be in his hospital cot. But how was it that a gentle, sympathetic lady living in Ottawa could speak to him in his own tongue, and talk to him of his father and mother in the same language that they used? Why, because long before Sammy was born, she had gone to Fort George from the south of England as the bride of a missionary. That missionary as a young boy was a sailor in the British Navy, then a missionary at the south end of James Bay, then after his marriage while on furlough, in charge of the mission at Fort George. Later, ever moving northward, he became the apostle to the Eskimos at Little Whale River, Great Whale River, Ungava, and, finally, on Baffin Island, rounding out before he quitted the field, forty years of service, which endeared him to the people of Canada and Great Britain, and made him one of the outstanding missionaries of the Church. This was the Rev. Edward J. Peck, whose story of what the Lord had wrought for the Eskimo was declared by a minister of another denomination to be the finest missionary address he had ever heard. There is much more about the life and work of Dr. Peck. That, however, is another story, but this answers the last question as to how

the gentle lady by Sammy's bedside could speak his own language.—Nora Creens, in Canadian Churchman.

WHEN A FELLOW'S MOTHER KNOWS.

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex you
Seem just more than you can bear,
When you feel no friends are left you
And you really do not care—

Then, with such a load of trouble
How could anyone suppose
They would vanish into nothing
When a fellow's mother knows?
—Christian Guardian.

Andy's Boat.

Andy was making a boat. It wasn't a large boat that you could get into, but a "model", that would sail across the park lake or a millpond, and perhaps carry a few sweets as "cargo", or some scrawled notes as His Majesty's Mail. Andy was Cousin Tom's great friend, but whereas Tom was always thinking about birds and trees and stars, Andy was always making engines and wireless and other things. Once he made a camera. This time it was a boat.

Andy had a workshop of his own at the top of the house, with a bench and a vise and a kit of tools, which he kept always in good condition. He said that the first thing in good work is to look after your tools, and it was only bad workmen that blamed their tools. Sometimes on holidays Tom and Andy would spend long hours in the workshop, Andy fitting up the pieces of whatever he was making, and Tom helping as best he could. Once Tom took Rosemary with him, but the boys talked about things she didn't know, so she just stood silent, wondering at Andy and his cleverness with tools, just as girls always admire men who do clever things with engines and machinery.

Well, Andy shaped the hull in fine stream-lines out of a piece of white pine, which everyone knows is best for making model boats. He scooped out a hold, fitted a deck, stepped a main-mast, a mizzen-mast and a bowsprit. His mother hemmed the sails to the shape he wanted; then he fitted a keel, then the rigging, and, finally, a rudder. With a coat of green paint below the water-line and white above, she was ready to take the water. There was a long argument about a name, but finally she was called "Rowena", because Tom had been reading "Ivanhoe" and liked the name.

The "Rowena" sailed beautifully from the very first voyage she made across the millpond. Backwards and forward she sailed, carrying cargoes and mails, her sails heeling over in the breeze. Then Andy tried her on a lake nearby, and nearly lost her in the rushes at the far side. But one day the "Rowena" did get lost.

It was at the seaside, and Andy tried his boat on the real sea. She mounted the waves beautifully, and Andy had a long string to pull her back when she got too far out, but, alas! the dancing waves loosened the place where the string was tied, and "Rowena" headed out all alone to the boundless ocean. Further and further she went, over the waves like a bird, while poor Andy could hardly choke back the lump in his throat. Far away over the water the white sails could still be seen mounting the waves gallantly, but at last you could see them no more. "Rowena" was gone!!

Day after day he searched the shore to see if it had been washed up, but he gave up at last. The day and the weeks went on; until one day walking down the street, in the window of an old shop he espied—his boat! There could be no mistake about it. It was much the worse for wear, but still the "Rowena". And there was a ticket on it marked—"5s."! which in England means five shillings. A shilling is worth about twenty-four cents in American money, so that five shillings would be almost $1.25. Andy marched into the shop.

"That's my boat," he said to the shopman, "and I want it."

"Your boat?" said the shopman. "How can it be your boat?"

"Don't I know my own boat? I made it," said Andy. "It's mine all over, in the way it's made, and I want it."

But the shopman wouldn't part with it, so Andy got him to put it aside till he could save up five shillings, "though it's hard luck to have to buy back your own boat".

At last he got the five shillings saved up; and one day he came back home, holding with care the boat he knew so well, that had run away from him, and been recovered at such a cost. I think the boat knew him, too, and was glad to be back. At least Andy thought so that night when he read his Bible. How Jesus said, "I know my sheep" ("Just as I knew my boat," thought Andy); and when he fell asleep he dreamed of himself as a boat set a sailing one day on a wide ocean and slipping from the cords that held him, and lost, dreadfully lost. Buffeted by the waves and tides he was washed up, broken and battered, on a shore of loneliness, till he was found and brought back at a great price by the Hand that once held him and wanted him again so badly It was a strange dream!—Rev. E. T. Vernon, M. A., The British Weekly.

The Pig That Was Always a Pig.

Over in China there was a very rich man who loved to have all kinds of pets. He had pet dogs, pet cats, pet peacocks. He even had pet camels and pet elephants. He used to show his pets to all his friends, and he liked to have his friends see him put his hands upon them and feed them. He liked also to go out walking and have his pets with him, at his side or following him. People would stand at the edge of the road and watch him go by. It was a pretty sight, for all his pets had been trained to keep in their places, and they made a strange and interesting procession. They were dressed up in every sort of coats of every sort of color.

The rich man was always wondering what new pet he could get, and the thought came to him, I will have a pet pig. He did not want a red pig, but he wanted a white pig, one without a single spot of any kind upon him. And he wanted the pig to be young—about two months old.

Whenever I see a pig, I think of a story my father used to tell about himself. One night when he was ten years old he went in a boat with some men who were fishing in a wide stream. They put a torch in the end of the boat and moved the boat very slowly and quietly, and when they saw a fish asleep on the bottom of the stream they pierced him with a sharp stick and so caught the fish. After a while my father became tired and thought he would like to be put ashore so as to go home. It was very dark and he started across a rough field. He was frightened anyway because it was so dark and because he was alone. As he was going in one direction, feeling his way with his feet, suddenly something rose up right between his legs, going in the opposite direction, and dumped him over. He had no idea at first what it was; but it was a pig. He never forgot that night and its fright.

The pig that the rich man in China wanted was not a full grown pig—but a little pig. A little pig when two months old is really quite attractive. He runs and jumps and frisks about merrily. There even seems to be laughter in his eyes. He is a merry sort of creature. Everybody enjoys watching him as he capers around.

So a pig was bought and brought to the rich man's house. Everybody said it will be hard to get that pig to keep clean. "A pig," they said, "has a pig's nature." They said, "It is the nature of an apple tree to bear apples, it is the nature of a cow to give milk, it is the nature of a bird to fly." "Then," they said, "it is the nature of a pig to love muddy places and to lie down in them and get himself terribly dirty." And they also said, "Some day when the pig has a chance you will find that the pig will show his nature—for he will jump right into a muddy puddle if he sees it."

But the rich man did not believe what these people said. He answered, "I will give that pig a clean room, and I will have clean dishes for him to drink out of and eat out of—and I will see that he has clean straw to lie down upon—and you may be sure that he will never want to soil himself in the mud." So he gave the pig a clean room, and everything in the room and about the pig was spotlessly clean.

When the day came for the next procession, the pig was dressed in a soft velvet coat—of bright blue color—around his body—and he had a soft leather collar about his neck—and they even put anklets, little bracelets, of silver on his legs. So the rich man started out for his walk with all his pets, having the little pig at his side.

Once I saw a picture of the procession. The rich man was dressed in silk clothes, which came down to his feet. He wore white shoes, and he carried a bright red parasol, and he looked very happy, and every one was admiring him and his pets. The camel was there, the elephant was there, and a long-necked giraffe was there. But the people especially were admiring the pig in all his fine clothes and with his good behavior as he trotted along at the side of his master so quietly, at the very head of the procession. But as they went along, the pig saw a pool of dirty water at the side of the road, and without waiting an instant, before the rich man could stop him, he sprang from the procession, ran as fast as his little legs could carry him, and plunged into the dirty pool—and there he was with all his costly clothes—a pig wallowing in the mire!

The look on the rich man's face as he saw all this was very sad—he was so surprised and so disappointed. He had thought that if he should give the pig nice clean things the pig would always wish to be clean. But he had forgotten the pig's "nature"—the pig's love for the mud. When he reached home that afternoon he gathered his friends around him and he said, "I have made a mistake. I forgot that one of the things I must always look out for is the 'nature' of my pets—I forgot that putting clothes on them and giving them good things to eat is not enough; somehow their nature must be good. You were correct, a pig is a pig unless you change his 'nature'!" "But," he added, as all listened in their sympathy with his disappointment in

his pet pig, "there is this about it, we ourselves are not pigs. We can change our nature—we can stop loving to do wrong things—and I for one have learned from my pet pig that it is not clothes or food or room, or anything else, that will make me what I ought to be; I need to have in me a 'nature'—a heart—that loves what is good and wants to do the good."

No sooner had the rich man finished this sort of lecture than one of his friends burst out and said: "I have a story to tell you. It is about Li Chi. He was a boy who lived in the very worst part of Canton, where everything was as dirty as you can imagine. Li Chi's clothes were all rags. He was so dirty that the boys called him 'Piggy'. No one wanted to have anything to do with Piggy. But one day there was an English woman who took pity on him, had him washed, bought some neat clothes for him, and sent him to school, and he became the hero of the school, he was such a good scholar and was such a good ball player.

A pig will always be a pig—but a piggy boy may become a splendid man. —James G. K. McClure, in Presbyterian Banner.

For the Southern Churchman.

A CHILD AND AN OLD MAN.

William Allen Ward.

Truth
Is a child
Who frowns when one
Approaches it does not
Like.

Falsehood
Is an old man
Who smiles at both
His friends and his
Enemies.

Florence Nightingale.

When Miss Nightingale was a child, says a writer in "Little Folks," she had many dolls, and her greatest hobby was to affect to believe that they each in turn caught a serious illness and needed the most careful nursing. There was one rag baby that had fever so badly that her life was despaired of; and little Florence would only go to her own bed one night on the positive assurance of her nurse and her mother that they would watch beside the sick doll. And watch they had to with a vengeance. For if any of the nurses tried to go away, thinking Florence was asleep, the little lady was alert in a moment and would not lie down until the duty was resumed.

Early in the morning Florence arose to take her share in the nursing and then the others were allowed to retire. She was soon able to say that rag baby was much better.

Four Kinds of Readers.

Coleridge has said that there are four classes of readers. The first he compares to an hour-glass, whose reading is like the sand that runs out, and leaves not a trace behind. The second class is like a sponge, which takes in everything, retains everything, returns nothing, except under pressure, and then returns it in exactly the same condition in which it was received. A third class is like a jelly-bag which strains away all that is valuable, and retains within itself only dregs and refuse. The fourth class is like the slave of Golconda, who cast aside all that is worthless, and kept only the pure gems.

All students of the Bible ought to be like the slave of Golconda in their search for the pure gems of truth.—John Snape, D. D.

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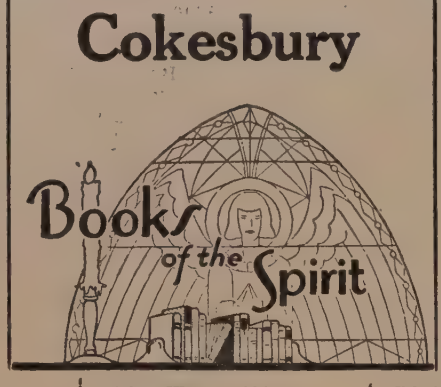
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Deaths

BERKELEY: Died, of pneumonia, March 1st, in Staunton, Va., FANNY BRUCE BERKELEY, beloved wife of John L. Berkeley, of Hanover County, well known teacher and educator. They rest in Hollywood Cemetery. "Peace, perfect peace, with loved ones far away."

MISS LOTTIE C. GARRETT.

Died, at Stuart Circle Hospital, on the 3rd day of March, 1930, CHARLOTTE COMFORT GAVE GARRETT, familiarly known as "Miss Lottie". Miss Lottie Garrett was born in Williamsburg, Virginia, where she lived in the old Garrett home, which was her joy and pride. She was for many years a member of Bruton Parish Church, where every Sunday her familiar figure could be seen in her accustomed seat, until illness prevented.

For years she entertained the students of William and Mary College, under the old regime, and many of them will hear with regret of her passing.

She was for years Directress of the A. P. V. A. of the Circle of Williamsburg, having succeeded Mrs. Coleman, by her own request. She acted at times on the Jamestown Committee, with Mrs. John D. Lightfoot, as hostess at Jamestown.

She was an outstanding figure in the community, erect and alert in mind and body, she was a striking personality and will be much missed by her family, who feel that the void in their family circle can never be filled on earth; and by many friends in the old Colonial City, and scattered over the country, who loved her sincerely; whose devoted letters testify to the high esteem in which they held her. She had loved life and enjoyed it, but in her last illness she said, "Do not pray for me to recover; I have lived my life, and want the Lord to take me". And to the minister, who was with her at the last, she said the same, adding, "Mr. Butler, I want to go home". She rests in old Bruton Parish Church yard, beside her father and mother and brothers and sisters, who have gone before.

She is survived by one brother, Dr. Van F. Garrett and his wife Harriet Nicholls Garrett, and two sisters, Miss Mary Winder Garrett and Mrs. Peyton Randolph Nelson; and by many nieces and nephews and two great nieces.

CHURCH INTELLIGENCE.
(Continued from page 15.)

man was held in the Church of the Heavenly Rest, New York, on Sunday, March 30, at eleven o'clock, conducted by Bishop Lloyd and the rector, the Rev. Henry Darlington, D. D. Bishop Shipman's long leadership of this Parish, when the Church of the Heavenly Rest stood at Fifth Avenue and 45th Street, identified him with its history and endeared him to its parishioners. During the hard times of the winter of 1925, when the whole country was facing the unemployment situation, the name of the Heavenly Rest was spread from coast to coast because this church, through Bishop Shipman's initiative, took the lead in providing employment, food and shelter for hundreds of men.

In a letter sent out to every clergyman in charge of a congregation in the Diocese of New York, Bishop Manning said:

"The death of Bishop Shipman brings great sorrow to all of us and is an irreparable loss to the Diocese. It is too soon for us to attempt to express what his loss means to us, but in the midst of our sorrow we give thanks to God for his life and service among us.

"With the thought of him in our minds and hearts I ask that at all services throughout the Diocese next Sunday, the fourth Sunday in Lent, the following prayers be offered 'Remember thy servant, O Lord', on page 332, and 'Almighty and everlasting God, we yield unto thee most high praise", on page 336 of the Prayer Book."

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Community Service in Memory of Rev. Hugh Birckhead, D. D., Late Rector of Emmanuel Church, Baltimore.

Special service in memory of Dr. Hugh Birckhead, late rector of Emmanuel Church, Baltimore, was held on Sunday afternoon, March 23, in the Madison Avenue Temple, under the auspices of the English Speaking Union of Baltimore.

The choir of the Synagogue rendered special music and addresses were made on "Life as Education," by Dr. Joseph S. Ames; "Life as Service," by Mr. Emory H. Niles; "Life as Discipline," by Dr. J. M. T. Finney, and "Life as Consecration," by Dr. Henry Barton Jacobs. Two Psalms were read—one by the Rev. Harry Stansbury Weyrich, acting rector of Emmanuel Church, and the other by Rabbi Morris S. Lazaron.

The service was well attended by friends of Dr. Birckhead from the entire City of Baltimore. Dr. Jacobs emphasized this wide range of friendship in his address by saying: "Second only to his Consecration to his own Church was his interest in the Church at large, not as related merely to his own Communion, but also to that of all other Churches. No minister in the city could have been more friendly to other Churches and Communions and their people than he. That we are holding this Memorial Service in this Temple is evidence of this. He was a lover of mankind and he had the serious and unremitting urge to be of such service to all as he might; he never spared himself in this enedavor. He was the most selfless of men."

N. E. P.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

The Church School Lenten Offering 1930.

At a meting in the afternoon of March 13 of the Diocesan Department of Religious Education several matters were arranged with regard to the annual Diocesan Lenten offering celebration, and conclusions were reached as follows:

1. **Time:** The time fixed is the afternoon of the second Sunday after Easter, which is May 4.

2. **Place:** Heretofore one celebration for the whole Diocese has been observed each year, with Roanoke as the meeting place. It has been suggested on several occasions that it would be especially interesting and far more convenient if there could be a celebration at three different points in the Diocese at the same time, so it is decided that this plan will be followed and services will be held in:

St. Paul's Church, Lynchburg, the Rev. Carleton Barnwell rector.

Trinity Church, Staunton, the Rev. John J. Gravatt rector.

St. John's Church, Wytheville, the Rev. Devall L. Gwathmey rector.

It is hoped that with this plan it will be possible for one or another of these services to be attended by representatives of almost every Sunday school in the Diocese.

T. A. S...

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Visitation Evangelism.

A campaign of Visitation Evangelism, under the auspices of the Federation of Churches in Washington, will begin Sunday, April 5, when Dr. A. Earl Kernahan will speak at 7:30 A. M. in St. Stephen's Episcopal Church. Dr. Kernahan will make addresses about fifteen times in different churches during the day, including an address at Constitution Hall in the afternoon, and addresses to young peoples societies in the evening. A number of Episcopal churches assisted the Federation in its religious survey of Washington recently made.

Church of the Epiphany Noonday Services.

The preacher at the noonday Lenten services at Epiphany Church during the week of March thirtieth is the Rev.

Donald Aldrich, D. D., rector of the Church of the Ascension, New York. The following weeks Rev. Frederick G. Budlong, D. D., S. T. D., rector Christ Church, Greenwich, Conn., will preach. These services are being very largely attended each day.

Mothering Sunday.

The old English custom whereby all the members of the church family return to their Father's house on Mothering or Mid Sunday was revived this year in St. Paul's Parish, 23rd Street, by the rector, Rev. Arlington A. McCallum.

The subject of the series of sermons being preached on Sundays at 11 A. M. at St. Paul's Church is "I Am Far From Home".

The Bishop of Washington will visit Epiphany Church on Palm Sunday morning at 11 o'clock for the purpose of administering the apostolic rite of confirmation and preaching the sermon. Bishop Freeman always makes his visitation to Epiphany Church on Palm Sunday, and this has come to be a very important service in the Parish. on Easter Day the music at Epiphany Church will be very elaborate, and the organ will be augmented by harp, violin, cello, trumpets and tympani. Adolf Torovsky, A. A. G. O., is organist and choirmaster.

M. M. W.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

For the Colored People.

The Rt. Rev. E. Thomas Demby, Bishop for the work among colored people in this Diocese and in the Seventh Province, made an interesting report at the recent Diocesan Convention in Van Buren. He stressed the needs of the people because of their poverty. He suggested that the Diocese appropriate about $1,500 for the upkeep of negro church property—this to cover repairs, taxes and so forth. This would give a mighty impetus to the work, he felt. He said it would give a practical demonstration of brotherhood and oneness of vision, and stir up a new interest in Diocesan missions. The colored Americans with high ideals and enthusiasm would sing with new hope:

"I'm so glad trouble don' las' always!
Nobody knows the trouble I see,
Nobody knows but Jesus."

For Jesus, through men, would have set him far on a pathway of progress. He said: "They have a desire for more intelligent Christian religion, and for what is best in ethical and esthetic living. The Church has what they need, and what they must have in order for them to become a real contributing race group to American life and civilization. . . .

"Each Diocese in the Southwest should augment the gifts from the National Council to the extent of at least dollar for dollar. . . . The Church's work among negroes in this country is as missionary as it is in Liberia, China, Brazil or elsewhere. . . .

"Some claim that the growth of the work among colored people is negligible; but wherever the work has been properly sustained, the results have been satisfactory, and in some instances amazing. . . .

"We should have in order to develop the colored work in this Diocese to the point of appreciable self-support $10,000 per year. With this amount Little Rock would have a self-supporting Parish in five years, the Church in Hot Springs in seven years, and in eight years the Church in Pine Bluff would be self-supporting; three more chapels would be built and Christ Church parochial school, with three hundred scholars, would be the greatest missionary of the Church in Arkansas among colored people.

"Some day this virgin field, overflowing with opportunities, will appeal in a real way to some philanthropic churchmen. With $10,000 our mission day school would be equipped for a great work in southeast Arkansas; and $20,000 would give us a school in which to train young men for the ministry of the Church. Let us pray that a philanthropist, such as made the College of Preachers possible, will give us our one great and pressing need of the Southwest Province."

R. R. C.



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Southern Churchman

1835 DOMINUS ✠ FRUSTRA NISI

Vol. 95. RICHMOND, VA., APRIL 12, 1930. No. 15.

Palm Sunday

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue Thy road
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp ride on to die:
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

—*Henry Hart Milman*—1827.

It is winter; all is death—death reigning. Everything is quiet. Do we not know the counterpart of nature in the inner world, when the Spirit's seed has been shed, and a strange waiting time comes in which nothing happens—a silence on God's part in which death has to be allowed to reign before it is swallowed up in Victory? But all is on the very verge of a flood-tide of life, and suddenly, as if by a miracle, the quickening comes.—L. Trotter.

St. Paul never used the word "success", and never sought the thing. He was ambitious in all things to please Christ. That is the best success.—Dr. R. E. Speer.

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Thoughts For the Thoughtful

"There are few things that are worse for a man's soul than remembered wrongs."

Only a little while does He leave us, shorn of all earthly comfort, before He that shall come, will come, and will not tarry.—Tersteegen.

It is when we know that God is Love that we realize He is nearer to us than breathing.—Healing Church.

A man has no more religion than he acts out in his life.—Henry Ward Beecher.

Whosoever refuses nothing in the ordering of God, and who seeks nothing outside that ordering, will never end a day without having had a share in the cross of Christ.—Fenelon.

"O hearts bereaved and sore distressed,
Here is for you a Place of Rest;
Here leave your griefs on Jesus' Breast."
—Gregory Smith.

It has been said, if there is another war, the Christians will be to blame. With five hundred and seventy-six million Christians in the world that is true. If there were only five hundred and seventy-six million practicing Christians, trying honestly to live out the principle of love as a substitute for violence, there could be no more war.—Rev. S. M. Shoemaker, Jr.

Science accues Christians of being visionary, and the charge is just for Christians, but not for the Christ. The difference between the visioned man and the visionary is that the visioned man dares to put his hypothesis to proof. Until we dare to live our vision we shall never convince a doubting world of its reality, but far more significantly we shall never convince our doubting selves of its reality. The way to know is to dare. To know Jesus we must obey Him, and in that first lies the whole law of method for discovery.—Winifred Kirkland.

The finest kind of courage is to openly acknowledge one's mistakes and then, with grim determination, see that they are never repeated.—Rev. Wm. Porkess, D. D.

O Love, Who once shalt bid me rise
From out this dying life of ours;
O Love, Who once o'er yonder skies
Shalt set me in the fadeless bowers;
O Love, I give myself to Thee,
Thine ever, only Thine to be.

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EDITORIALS

Vol. 95. RICHMOND, VA., APRIL 12, 1930. No. 15.

THE INCARNATION AND NATURAL SCIENCE

PART II.

"God was in Christ reconciling the world unto Himself." 2 Cor. 5:19.

The growing point of civilization is in man himself. Just as he stands in the forefront of creation, so there is in him a beacon light which has led the world so far and is destined to lead it to the end, and that is the Human Spirit.

The late Charles Steinmetz, the great electrician, when asked what he considered would be the outstanding feature of the next fifty years, is reported to have said: "I think the greatest development will be made along spiritual lines. Here is a force which history clearly shows has been the greatest power in the development of mankind."

We have already seen in the first article that during the last fifty or more years we have been passing through a vast inflation of material values, and that Natural Science has been the principal agent and a wonder-working agent, too, in bringing about this inflation. We have seen, too, that without a corresponding extension of the higher values of human life, which science is not equipped and qualified to bring about, we must enter upon a period of moral and spiritual decadence, if we have not already done so.

This is no mere theory or baseless assumption, for the whole course of man's history shows how civilization after civilization, Assyrian, Babylonian, Persian, Greek and Roman, have come to an end for the very reason that they owed their greatness and grandeur and power through being built upon material wealth and prosperity. This is a law which is as inevitable in its working and results now as ever before in the past.

And so far from Natural Science having exhausted the means at its command for the further development of natural resources in the improvement of the circumstances of human life, we may be merely at the beginning of a still vaster development.

And yet the life without is as nothing in value compared to the life within, "for what will it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" The things of sense or the things of the spirit, which must lead? This is the issue that hangs in the balance. Science cannot come to a standstill if it would. There are too many demands being made upon it from every side. And yet without the higher interests of life being taken care of and developed, the record of the past will repeat itself just as surely as the sun will rise tomorrow.

The Incarnation provides the only way of escape from this dilemma, and those philosophers and intellectuals who either ignore it, or discredit it, show a very imperfect grasp of the situation, unless the fate of civilization is a matter of indifference to them.

For the Incarnation reveals the true greatness of man, or rather his capacity for greatness which shows itself more especially in his being able to share in the Divine Nature.

Christ, the God-man, revealed the possibility of a union between God and man, and the consequent enrichment and enhancement in value of our nature by this union. For it disclosed the wonderful truth that man's mind could enter into God's mind and share in His thoughts and purposes, and the wonder of this could not be more clearly stated than in the words of Christ Himself, in His great Intercessory Prayer: "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." To know God, to be admitted to His counsels, to share in the Divine purpose, and in the working of it out in the world, this transcends the merely natural life; it is a foretaste of that life which is eternal; it is a Godlike experience.

The Incarnation also made it possible for man, through union with God, in Christ, to become like God in character. In the Law, God has sought to awaken in His people a consciousness of this possibility when He said, "Be ye holy for I am holy". And this capacity in man to be like God was recognized by Christ in the Sermon on the Mount, when He said to His disciples: "Be ye therefore perfect as your Father which is in Heaven is perfect." And with this we may compare the words of St. Paul in 2 Cor. 3:18, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord". Here again we see the Godlike possibilities of our human nature when united to the Divine.

And then, too, the Incarnation brought men into the very Holy of Holies of the Divine nature, the essence of the Being of God, which is Love. Love brought Christ down to this earth, "For God so loved the world that He gave His only begotten Son". And Love radiated from His Person in all that He did when He was here on earth, in His care for the sick and the sorrowful, and the using of His Divine Power to relieve suffering, and finally in the Cross we have the Divine Love expressing itself in a way man could never have imagined possible. "God was in Christ reconciling the world unto Himself;" and Love was the bond by which He sought to reconcile and bind man to Him for eternity. And man's supreme greatness, that which is most Godlike in him, is that he is capable of responding to and reflecting the Love of God. Love is the supreme gift because it is that which brings man nearest to God, and makes him most like God.

The Incarnation, therefore, is the clue to the solution of the difficulty involved in the work of natural science in building up the material values of life to such an extent as to overshadow man himself and the higher values of life. No matter what science may be able to do in the future, in adding to man's material possessions

the truth that his real greatness consists not in what he has but in what he is, will stand. And he is, if he will only claim it, a child of God, a partaker of the Divine nature, with Godlike possibilities, which place him far above all material things, and with a great and glorious destiny awaiting him.

It may be said here in passing, that a group of men calling themselves Humanists has appeared, who, in order to escape from the moral and spiritual bankruptcy of a purely material existence, emphasize the necessity for providing themselves with higher values of life. They, therefore, affirm their belief in the value of Goodness, Truth and Beauty, and the necessity for making them a part of one's life. As they do not believe in God or a future life, it is something like using imitation flowers to decorate one's house instead of real ones. They are simply a substitute for the real thing, and are without life. This philosophy, if such it can be called, has its use; it shows that thinking men who have rejected Christianity, do at any rate realize that the higher values of life are indispensable.

It may be said, however, that it is strange that we Christians do not make a better showing in meeting the adversaries of Christianity, considering the resources at our disposal. One might say that it shows poor generalship to allow the adversary to choose the battleground and the weapons used. We have been outmanoeuvred many times for this very reason, and ground has been surrendered which should have been held at all costs.

Dr. Fosdick has said recently that Christianity will be fighting rearguard actions from now on for some considerable time. May this not be because we have been tempted to forsake the spiritual plane, where we are at home, and to descend to meet the adversary on a purely intellectual plane. Here we are at a disadvantage, because we are confronted with men who are perhaps more intellectually alert than we are.

It is poor generalship to allow the adversary to pick the ground and the weapons, but it is poorer generalship still to do this when God Himself has provided us with an impregnable position upon "the shining tablelands where He Himself is sun and moon". Here we realize what we are and the relationship in which we stand to Him, and what the resources are which He has pledged for our support.

Here "we are come to Mount Zion and to the City of the Living God and the heavenly Jerusalem, and to an innumerable company of angels". Heb. 12:22. Here we have joined forces with the heavenly hosts; here we are in close touch and companionship with our Divine Leader, the Captain of our salvation. His incarnation means that He has thrown in His lot with us, that He has set up His Kingdom on this earth, in order that His will may be done here as it is in heaven, and that earth may come to be more and more like heaven, as His will is accepted as the supreme law for mankind.

The reconciliation of Christianity and Science can only be brought to pass in this way. If Natural Science will join in helping to make this earth what Christ wants it to be, a world in which Love to God and Love to man form the supreme motive of human life, then will Religion and Science be one, and God will have reconciled the world unto Himself through Jesus Christ.

Then love shall, like the sun, bless all the earth,
And give to all mankind a second birth,
And yield to life its richest, noblest worth.

Frederick W. Neve.

The End.

N. B. The term Humanist is not confined to the group mentioned above. There are other types with Christians among them.

NEWS FROM THE FRONT.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, from now on, this forms an important part of the policy of The Southern Churchman.—Editor.

THE SPIRIT OF GOOD FRIDAY.

By Bishop Perry.

A Message From Our Presiding Bishop.

The two days of the Christian year round which Christian thought and feeling gather most intently are those which commemorate the birth and death of Christ. On Christmas when the Cild of Bethlehem was lifted up He drew the world to Him in expectant radiant love. We approach Good Friday with the promise of the same attractive power, not now of the Manger but of the Cross, "I, if I be lifted up will draw all men unto me." Will you consider carefully in what spirit we shall draw near to the events of our Lord's Passion?

First in the spirit of loyalty. Calvary may not touch the springs of exultant joy which sent the shepherds and the Wise Men hastening to the new born, or the Apostles to the risen, Christ. The courage of faith is the mainspring of devotion to apparently lost causes. We are led by the crowd to the scenes of Christ's triumphs. We come along to watch with Him in the hours of trial and of death. Good Friday tests the perseverance of faith.

Again the Cross forever stands as the measure of self-sacrifice. It declares the cost to God of His love for mankind. Not too often, once a year, are we reminded through the hours of Christ's passion that the secret of love, which is the secret of life, is the gift of self. If any favorite indulgence stands between you and the realization of complete discipleship, then "let this mind be in you which was also in Christ Jesus who being in the form of God . . . humbled Himself . . . and became obedient to death, even to the death on the Cross."

Like every occupation the Christian life has been undergoing a process of evaluation at the hands of many who most ardently profess it. What satisfaction can it offer, what security against disappointment, against suffering, against loss? The life abundant which Christ offers is to be reached through these, not in avoiding them. The soul who would gain the best of all God's gifts may find it only in asking nothing, giving all.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 35.—What references are there in the Old Testament that should convince the Jewish people that Christ was their Messiah, yet rejected when He came.—R. D. P.

Answer.—See Isaiah 53; Psalm 22; Isaiah 7:14; Zech. 11:12; 12:10; and numerous other prophecies, all of which were fulfilled in the person of Jesus, "who came to His own, but His own received Him not."

Write to The Evangelization Society of 1213 North Franklin Street, Philadelphia, Penn. (enclosing stamp), for a free leaflet called "Wonderful Things Every Jew and Every Gentile should know," and which deals with the subject more fully.

Question No. 36.—And now, here is a question to which our readers will please supply the answer. What feature of the Southern Churchman do you like best? We wish to make this visitor to your home a welcome visitor indeed, and to do this, we should know just what interests you the most, so drop the Editor a line please, and tell us what you like, and we will not feel at all bad about it, if you include anything you don't like.—Editor.

NEWS FROM THE FRONT

A TRIP TO PANAMA---1929

W. S. Claiborne

Archdeacon of Sewanee.

I BELIEVE it was Bishop Lloyd who remarked to me some years ago that if only one man was sent into a missionary field that one should be a bishop. At that time I was too young and too green to understand the significance of the good Bishop's statement, but a visit to Panama and association with the leader the Church saw fit to entrust with the care of souls in that locality was sufficient demonstration of Bishop Lloyd's wisdom and to convert the most obtuse critic to his position.

I had the privilege of visiting Panama for nineteen days, and following the Bishop around in that time was an experience I shall never forget. What a relief it was to board ship on the twenty-fourth of December (Christmas Eve) and leave the snow and ice behind, for a severe storm was raging and New York was in the grip of one of the coldest spells on record. I immediately made the acquaintance of the bursar and arranged for having a service for Christmas Day. As there were several people aboard who could play and sing, we had a most delightful service and every one seemed to feel the spirit of the Birthday of that New-born Babe of Bethlehem, the Saviour of the World. How many thanked us for the service—not only the passengers but deck-hands as well. It was a great day.

It was a long but quiet and happy journey to Haiti, where we landed on the morning of December 29. Several of the passengers joined me and we immediately went to the Cathedral to attend service. I had the pleasure of taking lunch at the home of Bishop Carson, where I met another Sewanee man, a Commander in the United States Navy, who was doing excellent work supervising road-building through the island. After spending a very delightful day there I again boarded the ship. We crossed the Caribbean Sea, then and always choppy, and landed at eight A. M., January 1. How happy I was to see Bishop Morris awaiting me! With a smiling welcome I immediately felt at home. After driving around on the Atlantic side for an hour or so, we caught the train for Panama and arrived in time for lunch. Then followed a short siesta, later a reception given by General Craig, and then a visit to the Children's Home—a full but interesting afternoon. The next day, with the Bishop, we went shopping for the Children's Home and the Leper Colony, etc. On the third of January, at seven A. M., we started to go out to the Hospital for the Insane in Corozal, where the Bishop acts as his own organist, leads in the singing, conducts the service in English and Spanish to a large number of patients. After the service the Bishop visited two patients at the point of death, and what joy came to them from his presence. It was late when we had breakfast, and at twelve o'clock we were at Palo seco, the Leper Colony. Here the lepers enjoyed a New Year's treat from this visit of their much beloved Bishop, and it was a pleasure to see how completely they entered into the music and the service and appreciated the big dinner that followed. It was a pathetic sight, too, but the gratitude of each individual and the love expressed for "My Bishop," a common share in their lives, was a poignant experience. After dinner we called on a dear old woman, confined to her room, old, blind and gradually passing on to the Great Beyond. No sooner did she hear the Bishop's voice than she exclaimed, "My Bishop." The Bishop spoke to her, prayed with her, talked to her, and the appreciation on her part was wonderful to witness. On to another room we passed to visit another patient, blind and helpless. The Bishop presented her with a cigar and she was made happy. She, however, was not satisfied with the gift, she must have, too, the Bishop's blessing.

Returning from our missionary journey to the lepers, we had lunch at 2:30, and at 5:00 were at Bella vista, the Children's Home, where again the Bishop was organist, choir leader and preacher and conducted the service. The same atmosphere of appreciation and joy again prevailed. What plight these children would be in, but for this Home, which is throwing around them the love of the Church and trying to make up what the little ones lose in not having a real home. Seven P. M. found us at the Episcopal residence, where we dined and afterwards a much-needed rest.

On the fourth we visited old Panama and there realized to some extent the destruction wrought by Morgan over two hundred years ago. All that remains is the foundation of what was evidently a very handsome cathedral, and this with the ruins of a few other buildings made one realize the vandalism of the Buccaneers. At 7:00 P. M., the Dean celebrated the Holy Communion in the Cathedral. Eleven A. M. found us at St. Alban's Mission, Paraiso, where the Bishop celebrated the Holy Communion, one hundred and two people partaking of the Holy Sacrament. The Church was filled with natives from the English West Indies, and each individual entered into the spirit of the service with all his heart.

At 7:45 P. M., in St. Paul's Church, Panama, the rector, the Rev. Mr. Nightengale, sang the service, the Bishop pontificated and there were over twelve hundred people in the Church, with hundreds hanging around outside. There was not even standing room in the church. I was told this was always the case at the Sunday-night service. Where could one find in the States such a clamor for Church? There was no drum-beating or suppers given to entice them to come; the loaves and fishes were absent, but the souls were there. Monday was given over to callers, and one could easily detect who the Father in God of that country was. It was always "Our Bishop", regardless of religious affiliations. On the seventh at 7:00 A. M., in the chapel of the Holy Comforter, Palo Seco, the Bishop had service for the lepers, and again led the singing, played the organ, and how heartily these dear people entered into what was being done. The ninth we spent on the Atlantic side. Archdeacon Sykes took us to visit the Mission of St. George's, Gatun, also St. Mary's and the Military Post. After having spent a full day we returned to Ancon, at 6:00 P. M.

The next day was spent in following the Bishop round while he was making pastoral calls. The twelfth, at 7:00 A. M., the Holy Communion was celebrated in St. Luke's Cathedral, where the Dean and the Bishop had the service. We had a full congregation. The building of this cathedral was a wise move on the part of the Bishop. It is the spiritual center of the Canal Zone. The Church is to be congratulated on having such a wise leader who had the foresight to erect in a good locality an inviting House of God. At 8:00 A. M. we were at St. Peter's, La Boca, where the good rector, the Rev. J. T. Mulcare, a West Indian, not an Irishman, conducted the service, and the Bishop pontificated. Again the church was packed to overflowing. There is no time lost: the Bishop is always looking for an opportunity to seek or do a kind thing, consequently he is kept busy. On the fifteenth I had an opportunity of going through the Canal by land, sea and air, and from every angle where I could observe the wonderful work of the construction. It was good to see how thoroughly our Government has succeeded in carrying on the work of the Canal. We had a lovely drive of some hundred miles with some friends of the Bishop, and went way into the interior of Panama where twelve months ago the only way to reach the points visited was by foot. Now there is an excellent road and automobiles are continually going through. It was interesting to notice that the villages we passed were largely inhabited by Chinese, all busy, thrifty and economical. Truck gardening seemed to be the chief industry, and one wonders why so little art, though the Chinese are noted for it, did not interest them there. The scenery in the interior was very beautiful, but being the dry season the foliage was not as fresh as it usually is, thereby giving a little touch of fall. Churches through the interior were not numerous, but I understood an itinerant priest visits the little villages occasionally.

Well the day drew near when thoughts of the boat and home marked the next step, but the Panama visit was not complete until we had visited the Atlantic side. At 7:00 A. M., on the nineteenth of January, Father Cooper celebrated the Holy Communion in Christ Church, Colon. At 9:15 he again celebrated the Holy Communion, having a choral service. The church was full of people who love the service. At 11 A. M., in the same church, Archdeacon Sykes said Morning Prayer, and afterwards there was lunch and the boat. I was not let off as easily as one might think, for sermons are in vogue in Panama as elsewhere, and being a newcomer and a new voice, I was called on to do the preaching. A privilege it was, and I only hope my congregation got one half as much out of my

talk to them as I did out of my visit to them.

The Church of England has made a deep impression on its West Indian Colonists, and the people are loyal and grateful. They are proud of England and speak of their King as though they lived in England, many of them using the same accent as I am told is used in certain sections of the home country. They are proud of it, but it was a little hard for a country parson from the States to understand their inflexion and vocabulary.

Now, the Church in sending an "apostle" did not altogether send him alone, as you will discover, for there are five faithful priests who are doing their share in upholding the Bishop's hands. Father Nightengale and Father Mulcare, both from the West Indies, are doing a wonderful work and always ready to carry the message of the Master to their fellowmen. The same is to be said of Father Cooper, who for twenty-odd years has been trying to bear witness to the faith in Colon. The church at Colon was built in the forties, I believe, by some Philadelphia people, and was consecrated by Bishop Potter of Pennsylvania, one of the last official acts of that noble man. We must not forget Archdeacon Sykes, who lives in Colon, and ever busy with his work. A more devout soul never lived. There is also Dr. Werline, Dean of the Cathedral, and busy looking after the Gorgas Hospital.

While coming down on the boat I met a doctor and his family, and they told me they were to be located at Ancon. This was Monday, the Feast of the Circumcision, and on the following Sunday the Dean had the child in Sunday School and the parents in church, making them feel at home. I defy one to find more devout priests, economic work and statesmanlike leadership than is to be found in the Panama Zone, and if there is any place in God's universe where people are more interested, I have yet to discover it. It is no place for a man too absorbed in scheduled work to find time to see a soul in trouble or minister to some one. One does not have to make an engagement far ahead of the time to see a clergyman, not even the Bishop. The Bishop's house has no locks on it, and he and Mrs. Morris are two of the most hospitable people it has been my privilege to meet. It is real Christian hospitality. How can we at home cut off part of the meagre appropriation that is made to Panama? Yet, this is constantly being done. Just before I left, the Bishop received a letter asking him if he could not cut off $250 more on his appropriation. An outrage! One is constantly asked why the Church is not better supported, and the only answer is a lack of interest by her children.

We have not yet made mention of the large area and the number of souls in Columbia also under the Bishop's care. Archdeacon Sykes has all that he can do on the Atlantic side of the Zone, and when he has to take a trip once or twice a year into Columbia, his other work is, of course, neglected. One could readily see that the same condition existed in the case of the Bishop. I was told that thousands from the States, England and other places, who are adherents of the Church, are without a shepherd except when the Archdeacon or the Bishop can steal away for a trip to Columbia. This is a most important work and needs a well-rounded man of mature years and experience to take hold of it. Unless the Church is in a position to send a real leader to Columbia, the work had better be left as it is. But where is to be found the man big enough for the job? The United States Government has done a noble thing in erecting its Hospital for the Insane and providing for the inmates the best of attention and care. The Church is doing the work of a Christian organization, working hand in hand with the State and never a conflict.

From the dawn of history humanity has been beset with a plague that has baffled science, but scientists have not given up, and our Government has established the Leper Colony which is indeed a God-send to the country. What a pitiful sight it is to see these poor people, in their isolation, always hoping and praying that the day may come when they, too, may be proclaimed "clean" and allowed to return to the society from whence they came. What a joy to them always to have a visit from their beloved Bishop. A journey to this colony is one of more than ordinary interest. One is taken on a little gasoline launch, whch is used for everything, across to the opposite peninsula, and when the water is low a man takes you in his arms from the boat to the mainland—rather an interesting sight when a 200 and 220-pounder is taken up as a baby and planted on the sands of the shore, as was the case with the Bishop's companion. Just as soon as the boat is landed, cries of "My Bishop" can be heard from the poor unfortunates whose greatest happiness is a visit from their Father in God. A pull up the hill on one's own feet, while the little band is trying to play its notes of welcome to the visiting guests, and how heartily the man with the kettle drum beats away, with only a thumb and forefinger left to manage his instrument, but ever hoping, I suppose, that his terrible disease will be arrested and the two remaining fingers will be spared him. Again the inhabitants of the colony gather in the chapel for service and a talk from their Bishop. Some of the lepers are able to work in their gardens, and are paid a few pennies for their products. But how many there are who can do nothing but await the end! This colony is not even a "Silver" colony, as I understand the Zone was divided into two kinds, the "Gold" colony and the "Silver" colony.

A fly across the Canal in a plane to land in Cristobal and one finds Archdeacon Sykes, his work hampered by the lack of a church for his large family in Christ to worship in. A church there is one of the greatest needs of the Zone. His people are unable to construct a suitable building, and yet there are hundreds of people who land there and eager always to attend services of the church. I am sure there are many people who would gladly assist in contributing funds towards this purpose if only the needs of this church were put before them. As an outsider, I should say this was one of the most important needs in that locality. But the great thing now is to hold up the Bishop's hands and not curtail his apportionment. How is he to get along with the amount allotted him is more than I can see, and unless some one, or many, come to his rescue the Bishop will surely have to curtail his work. When these people cry for food, must we give them a stone?

Conference on the Ministry for School Boys

Rev. Remsen B. Ogilby, LL. D., Litt. D.,
President of Trinity College, Hartford, Conn.

The fourth Conference on the Ministry for School Boys will be held at St. Paul's School, Concord, New Hampshire, June 21-25, 1930.

(1) The **Object** of this conference is to consider the Christian Ministry as a life-work.

(2) The **Time** will be from June 21 to June 25, 1930.

(3) The **Place** will be St. Paul's School, Concord, New Hampshire.

(4) The Conference will be open to boys from the two classes prior to college, viz.: this year's Junior and Senior classes in the high schools and the Fifth and Sixth Forms in the boarding schools.

(5) No pledge or decision regarding life-work will be asked for or accepted.

(6) **Hospitality,** without charge, will be provided at St. Paul's School during the Conference.

(7) An illustrated prospectus about the School and the program of the conference will be sent upon request.

Please address all inquiries to: John R. Toop, Esq., St. Paul's School, Concord, N. H.

The contribution made by the authorities of St. Paul's School, Concord, to the active life of the Church is worthy of commendation. Dr. Drury seems to regard the plant of his school as a tool which he is quite ready to put into the hands of others during vacation times. Every year St. Paul's School is the centre for a conference of Church workers, and last January a group of college men spent several days as the guests of the school, to their spiritual profit.

Now comes the good news that Dr. Drury has offered the school for another conference for boys to consider the ministry. The time, June, is well chosen, for it fits in well with the plans of most boys before vacations actually get under weigh, and then, too, June is a glorious month at St. Paul's School, nestling amongst its ponds. Indeed, no place could be better chosen, with accommodations especially designed for the convenience and pleasurs of boys. The long experience of Dr. Drury and his associates in handling such conferences, gives additional assurance that the leaders will be well chosen. This means a happy combination of the time, the place, and the man.

This is all welcome news to parents, teachers, rectors and others who have a greater or less degree of responsibility for the guidance of boys. The choice of a vocation is a momentous matter. If boys are given adequate information on which to base the choices, and are assured of sufficient guidance to make decisions upon a high level, we need have little concern about the rising generation. Opportunities such as the coming conference at Concord do not often come to boys. Fortunate are those who are to have the opportunity this year.

Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways.
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good

—Whittier.

CONFIRMATION PAPERS

Canon F. E. Howitt

No. 5—THE BAPTISMAL COVENANT—THE FAITH.

1. Rehearse the Articles of thy Belief.
   I believe in God the Father Almighty, Maker of Heaven and earth:
   And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into Heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.
   I believe in the Holy Ghost; The Holy Catholic Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.
2. What dost thou chiefly learn in these Articles of thy Belief?
   First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.
3. You thus express your belief in the Holy Trinity; What do you understand by that doctrine?
   I understand that there are three persons in the "one living and true God".
4. How is this doctrine set forth in the Holy Scriptures?
   We there find each person spoken of as God, and yet it is plainly declared that there is but one God. Eph. 4:4. Heb. 1:8. Acts 5:3-4. Isa. 45:5. Mark 12:29-32. John 10:30-33.
5. Give Scripture proof of the doctrine of the Holy Trinity.
   Matt. 28:19. 2 Cor. 13:14. Eph. 2:18. 1 Peter 1:2.
6. Why do we call God "the Father"?
   Because:
   (1) He is the Father of our Lord Jesus Christ. John 20:17.
   (2) He is the Creator of all things. 1 Cor. 8:6.
   (3) He is the Parent of all mankind. Acts 17:29.
   (4) He is our Father by redemption in Christ. Rom. 8:15.
7. What is the meaning of the name "Jesus"?
   Saviour. Matt. 1:21.
8. What is the name which indicates our Lord's work or office?
   Christ, which means the Anointed One.
9. What classes of persons were anointed among the Jews?
   (1) Prophets, or teachers of the people. 1 Kings 19:16.
   (2) Priests, or those who offered prayers and sacrifices for the people. Lev. 8:12.
   (3) Kings, or those who had to govern the people. 1 Sam. 16:1, 13.
10. Show that all three offices are united in Christ.
    As a Prophet or Teacher.
    (1) He foretold His death, Resurrection (Mark 10:33, 34) and Ascension (John 16:16).
    (2) He teaches us by His Word, His Ministers, and His Holy Spirit.
    As our Priest.
    (1) He offered Himself without spot to God as a "full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world". (Heb. 9:14 and 28.)
    (2) He ever liveth to make intercession for those who come unto God by Him. (Heb. 7:25; 9:24. Rom. 8:34. 1 John 2:1, 2.)
    As our King.
    (1) He rules in our hearts. (Col. 3:15, 17 and 23, 24.)
    (2) He makes us "Kings and Priests to God and His Father". (1 Peter 2:5 and 9. Rev. 1:6.)
11. What is our duty toward Him in respect of these three offices?
    (1) To attend to His teaching as a Prophet.
    (2) To trust in His atoning Sacrifice as our Priest.
    (3) To obey Him in all things as our King.
12. What is the special work attributed to God the Son?
    The work of redemption.
13. What is it to redeem?
    To recover by the payment of a price. Leviticus 25:25.
14. What were the rights of the Old Testament Kinsman-Redeemer?
    He had the right to—
    (1) Redeem the person of his next of kin. Lev. 25:47, 49. (Ruth 2:20.)
    (2) Redeem the property of his next of kin. Lev. 25:25.
    (3) To be the avenger of his next of kin, and claim satisfaction for his blood. Gen. 9:5-6; 1 Kings 2:5-6, 32-33.
15. Show that Christ has fulfilled the Scriptural idea of a redeemer. (Luke 3:16-21; Ruth 4:7-8.)
    (1) He became of kin to us, for "He was conceived by the Holy Ghost, and born of the Virgin Mary". (Heb. 2:9, 18; Luke 1:35.)
    (2) He paid the value of the life which man had forfeited, by His perfect obedience. "He was crucified, dead and buried; He descended into hell". (Phil. 2:8; Gal. 3:13; Col. 1:14; Rev. 5:9.)
    (3) He recovered the lost possession, for He rose again from the dead with the divine life of all mankind in His hand, and He gives it freely to all who will receive it by faith. (Heb. 9:11, 12, 15. John 5:24. Job 19:25-27.)
16. When will He cause our bodies to share in this redemption, and so make it complete?
    When He comes to judge the quick (living) and the dead.
17. When will the Lord come?
    We cannot tell, it may be at any moment. (Matt. 24:36.)
18. What is our duty in relation to the Lord's coming?
    To watch and prepare for it, so that when He comes we may be ready to meet Him. (Luke 21:34-36. Matt. 25:1-13. 1 John 3:1-3.)
19. Who is carrying on the work of fitting us for glory?
    The Holy Ghost, who sanctifieth me, and all the elect people of God.
20. Where does the Holy Ghost work?
    Generally in the "Holy Catholic Church"—that is, in the hearts of all true believers of whom the Church of Christ is formed. See answers to questions 3 to 6 on Paper No. 3. (John 14:12-17.)
21. Why is the Church called Holy?
    Because:
    (1) Its Head is Holy. (Mark 1:24.)
    (2) Its members are called to lead holy lives. (1 Thess. 4:7.)
    (3) It is sanctified by the indwelling presence of the Holy Ghost. (Matt. 28:30.)
22. Why is it called "Catholic", or universal?
    Because it is universal:
    (1) In space, as extending over the whole world. (Mark 16:15.)
    (2) In character, as embracing all nations. (Luke 24:47. Rev. 5:9.)
    (3) In time, as continuing to the end, "till the Lord come". (Matt. 16:18.)
23. Name some of the blessed privileges which we enjoy through the Holy Ghost as members of the Church of Christ.
    (a) "The Communion of Saints." All who are baptized into Christ by His Spirit are called Saints. (1 Cor. 12:12, 13. 1 Cor. 1:2; Eph. 1:1.) These share in common with one another all spiritual blessings, such as oneness with God, and with one another (1 John 1:3 and 4:13), grace and peace. (Eph. 1:2 and 3. 1 Cor. 12:8, 9, 11, 26 and 27.)
    (b "The forgiveness of sins." (1 John 1:7.)
    (c) "The Resurrection of the body." (Rom. 8:11.)
    (d) "The Life Everlasting." (Rom. 8:10. 1 Cor. 2:9, 10. John 4:10-14.)
24. How alone can we receive the Holy Spirit and so be made partakers of these blessed privileges?
    By faith in the Lord Jesus Christ. (John 7:37 to 39. Gal. 3:13, 14, 26, 27, 28 and 29. Eph. 1:13, 14.)

BEFORE THE WORLD WAS

By J. Paterson Smyth

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD." Here we first touch the life of Christ. In the life of any great man of the earth we begin with his birthday, his first appearance in this world. That is his beginning. But in our Lord's life our thought must go back to the eternal world where He belongs, in which this world of ours is but a mere modern incident. The whole fabric of our faith rests on the fact that beyond this world which we know, beyond the stars and planets, beyond the realms of matter and space and time is the real world, the world of the Eternities—the world of God and of the holy angels, the world from which this and all worlds come. We cannot see that world. We cannot map out its continents and shores. No gleam of its golden cities has ever touched our eyes. But we believe that it is all around us from eternity, and He who came from thence has told us things about it.

He has told us not only that it is an infinitely holy world, but, what perhaps touches some of us more nearly, that it is an infinitely kindly, friendly world, that they on that side are keenly interested in us on this side. From the Bible point of view the galleries of the Unseen are crowded with spectators watching with deep interest our life on earth. "We are compassed about with a great cloud of witnesses." Jesus, to whom that eternal world is His native air, is always feeling this. He tells of the Father looking on us with love and pain. He tells of the joy in Heaven over one sinner that repents on earth, of the earth-children's guardian angels "always beholding the face of the Father which is in Heaven". He tells of Abraham in that Unseen life rejoicing to see His day here, so interested is that world in ours. In the story of the Transfiguration, Moses and Elijah, two of the great old-world saints, came out from that Unseen life to meet their Lord and speak to Him—of what? Of Pharaoh and the Red Sea—of Ahab and Naboth's vineyard—the things that interested them most on earth? Ah, no. They also had been caught up into the kindly interest of the great souls who are watching us from the galleries of Creation. "They spake of His decease which He should accomplish at Jerusalem." Does it not suggest the deep, absorbing interest which they and their great comrades within the Veil were taking in the drama of Redemption on earth?

This is all comparatively modern—only two thousand years ago. But St. Paul tells the Ephesians that this deep interest in us has been from the beginning, that the coming of the Christ was no mere after-thought. It was the eternal purpose of God's love, he says, from the foundation of the world that the eternal Christ should save humanity, that the poor earth-children should be gathered into the arms of the Father. God was always caring.

Keeping all this in mind we shall better understand what the Bible teaches, that "every incoming of God into human experience is prepared there in the Unseen before it expresses itself here in the Seen. It is known on that side for what it is, long before the moment comes for its manifestation on this side". There in that kindly world "in the beginning was the Word, and the Word was with God, and the Word was God". There in God's loving purpose in the far eternities the Incarnation was prepared "for us men and for our salvation".

So we have to go very far back for the story of our Lord's life, beyond the farthest point that imagination can reach, countless ages before the Genesis story when in the beginning God created the heavens and the earth, limitless time behind the Incarnation "when Jesus was born in Bethlehem of Judea in the days of Herod the king".

That is St. John's attitude in his story of Christ.

I love to think of that dear old Bishop of Ephesus, "the disciple whom Jesus loved", sitting down to write before he died his "Life of our Lord", his "Gospel of an old man's memories".

But behind the memories of the human Jesus, who had been so affectionate with him in those three years in Palestine, lies the deeper, solemn thought of the eternal Christ, "whose goings forth have been from of old, from everlasting". "In the beginning was the Word, and the Word was with God, and the Word was God." Then he thinks how that eternal Christ had been caring for this poor world in the ages before the Incarnation. Far away back in that dim past, when the world had no thought of Him, "He was in the world, and the world was made by Him, and the world knew Him not". "In Him was life, and that life was the light of men." "He was the true light that lighteth every man coming into the world."

It is all mystery. Human thought cannot dwell in that rarefied atmosphere. We can but whisper wonderingly to ourselves, "The Christ was always here. His presence in the Universe was the condition of its life. His presence in man brought the light of conscience. All the time from the beginning of this world One was standing in the midst of us whom we knew not". That is what St. Augustine meant in saying that Christianity has been with us since the Creation. That was the daring thought in the mind of Tertullian, that, through all the ages, Christ had been preparing Himself for Incarnation.

St. John thinks of Him as in the world before the Incarnation, revealing the infinite God through Nature and Intellect and Conscience. So he uses a term familiar in Greek and Jewish thought of the time, "the Word of God". "In the beginning was the Word." A strange term at first sight to signify the Christ. But it expressed the thought in the Apostle's mind, that it had the advantage of being familiar in a similar sense to Greek philosophy and Jewish thought of his day. Roughly we may give its meaning here as that which reveals or manifests God. Greek philosophy put some such meaning on the term. Men could not see or touch the infinite source of all things. They could only know Him in His manifestation in the world around them. And so by a fine poetic figure they called this manifestation of God His "Word".

See the idea. How does anyone manifest his thought and inner being? By his word which he speaks. By his word he expresses himself, puts himself in communication with you, makes his thoughts and feelings known, gives effect to his will. The word proceeding from his thought and will carries the imprint of his inner mind and character. By his word you get to know him.

Now, how is one to know the infinite, invisible, incomprehensible God? Only by His manifestation of Himself in the conscience of men, in the wonders of life, in storm and sunshine, in the midnight heavens, in the wonder of the dawn, in the beauty of the earth and the glory of the sea, in the golden cornfields feeding the world. These are the manifestations of God, His Word to men. Whatever power produced these was thought of even by pagan philosophers as the Word of the Supreme Being.

So far even pagan thought could go. But the Apostle's thought went far deeper. He knew of a fuller manifestation. For three years he had walked the fields of Palestine with One who, he now felt, was the fuller Manifestation, the fuller Word of God to the world. So he goes on, "The Word became flesh". The Word, who from the beginning had been manifesting God in the wonders of nature and the mysteries of life, at length in the fullness of time passed to the fuller manifestation. "The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten, full of grace and truth." That was the climax of the revelation of the Godhead, the revelation not merely of God's power and greatness, the revelation of God's heart, of God's tenderness, of God's infinite friendliness and loving-kindness. Thus we see the Apostle's thought when he calls Him in fullest sense the Word of God.

But the poor world had to wait a long time for that manifestation. We do not know why God delayed the Incarnation so long. But we know that He was caring for that desolate world before Christ came. And we know that He has all eternity to make up to them for their loss. God has a good deal of time to do things between this and the other side of eternity.

One's heart goes out to those poor pagan men in that lonely world before Christ. They had their aspirations after good as we have. They had anxiety and suspense. They had pain as keen as ours over their boys who died in battle. They were afflicted as we are in mind, body and estate. And they had no kindly God to turn to. They made pathetic guesses about Him. Their philosophers proved a Creator from His manifestations in Nature; but Nature could only tell that He is great and powerful. Civilized nations embodied their guesses in Jupiters and Junos. But, alas! they were not beings that troubled people could pray to. As for the poor savage, he was only frightened by the resistless powers of Nature. He heard the fierce storm-wind rushing along and the trees crashing in the forest, and the thunder and hail and fire mingled with the hail, and he cowered in his cave and made idols and fetishes and cried to them to appease the Great Being or Beings who were so powerful. These poor idols were his attempt at a manifestation of God.

As one reads ancient history the thought must often come that the poor, lonely old world was "groping after God if haply they might find Him". And their philosophies and mythologies and idols and fetishes were the measure of all that they could attain to. It is pathetic. No one to tell them what they wanted to know. Is He a personal God with a heart in Him? Is there anything in Him of justice or loving-kindness? Could He hear a poor mother crying over her dead child? Does He ever

think about us at all? Surely it is pathetic. If I did not believe that God was caring and that He would some day in some world make up to them for all they had lost, I should think it was cruel of Him to leave them thus.

Oh, those generations old,
Over whom no church bells tolled,
Sightless, lifting up blind eyes
To the silence of the skies,
For the innumerable dead
Is my soul disquieted.

Trust them with God, says the Divine revelation. Christ is caring for them. Christ will not forget them. They are amongst the crowds to whom He went straight from the Cross in the three days when He proclaimed the good news to the "spirits in prison".

Still they love, O Christ arisen,
Yearns to reach those souls in prison,
Through all depths of pain and loss
Sinks the plummet of Thy Cross.
Never yet abyss was found
Deeper than that Cross could sound.

So we leave those old-world men with Christ. Where better could we leave them?

Thus the long dark centuries rolled on. And still God gave no sign. But all the time in those old-world days the Divine purpose was working out, unhasting, unresting. In divers ways "Christ was preparing for Incarnation". We do not know enough to trace His path in history. We can only guess and look for occasional glimpses of it. We see the procession of the ancient empires, Assyrian and Babylonian, Persian and Greek and Roman. And we hear the old prophets tell that these were part of a great purpose, that Jehovah was working out some great design.

One day we come on a clearer glimpse. One day, two thousand years before the Incarnation, we see a young shepherd on the Syrian hills, stirred with high aspirations, called to separate from idolatrous home and kindred to go out not knowing whither he went. And Abram heard the inward call of the Eternal and set out on his divine mission. All unknowingly he went forth, an old-world John the Baptist, "to prepare the way of the Lord". Thus began the training of the Jewish race. They were secluded that they might be open to receive a new revelation. They were separated from the idolatry and polytheism of their ancestors that they might learn of the one God. They were disciplined and trained in the knowledge of Jehovah as no nation had ever been before. All down their history they heard prophet voices telling of God's righteous will. And down through the web of prophecy ran like a golden thread the mysterious promise of some future day when in them and their seed should all the nations be blessed. Again and again in prophetic visions of their future appeared and reappeared in a dimly seen figure, perhaps human, perhaps divine—the Son of David—the Son of Man—the Son of God—the Servant of Jehovah, the Wonderful, the Counsellor, the Prince of Peace, of whose government there should be no end—the Lamb to be led as a sheep to the slaughter on whom the Lord should lay the iniquity of us all.

All this set men expecting, looking forward. But God still kept silence. Nothing happened. The Jewish kings and prophets passed away, and the sorrowful days of the Exile came. The Jews were scattered all over the earth. And the world went on its way rejoicing and sorrowing, struggling and sinning. And still God gave no sign.

(Continued.)

THE COVENANT KEEPING GOD

By B. A. M. Schapiro

(Continued from Last Issue.)

*The writer of this article is the Managing Director of the Hebrew-Christian Publication Society, whose advertisement appears elsewhere in this paper. We wish every reader to communicate with the society. They will not only help the society in its work of distribution of their literature, but will confer a favor upon themselves, for Mr. Schapiro writes as one with authority. The office of the society is 644 West Two Hundred and Seventh Street, New York City.—Editor.

St. Paul was especially commissioned for work among the Gentiles, but his heart yearned over his own people. If the time of salvation for all of them had not come, he yet longed to persuade some. In the fourteenth verse of Romans 11 he says: "If by any means I may provoke to emulation them which are of my flesh and might save some of them", and then applies the familiar illustration of the growing tree. The branches, he points out, are to more be honored because the root is holy than any that may be grafted on because some of those naturally part of the growth have refused and, therefore, are broken off. He warns the Gentiles against the arrogance that had been the stumblingblock of the Jews, which had led them so often to sin and calamity—a warning as much needed now as when it was spoken. It is disappearing, its disappearance part of the stupendous miracle, but much of it remains, even among the most enlightened and advanced countries, even among doctors of divinity rejecting the proclamations and promises of divinity.

Having cast our lot for the last forty years with the Gentiles and having said, "Your God shall be my God, and your people my people", I cannot understand why it is difficult for Gentiles to persuade themselves that the Jews are the same nation whose wonderful history forms so large a portion of the records of inspiration. Christians have almost forgotten that this people, who seem to have been the outcasts of earth and Heaven for more than nineteen centuries and who have been treated as the filth of the world and the offscouring of all things, and who have been a by-word and a hissing among all nations, are the descendants of the venerable patriarch on whom God bestowed the highest honor ever bestowed on mortal man, associating His name with him, saying, "I am the God of Abraham, the God of Isaac, the God of Jacob. This is my name forever, and this is my memorial unto all generations".

Yet the wrath of man continues to work to the glory of God. Jew baiting is becoming unfashionable. Annals of all lands where the Jew has sought place and shelter are black with it. Even here in America discrimination against Jews—not because they had rejected Christ—was virulent until a few years back, Christians and unbelievers alike among Gentiles uniting in it. It is being banished, partly by betterment of the conduct and conditions of the Jews themselves, partly by more intimate contacts and again by increasing intelligence and toleration and understanding. Where persecution of any kind continues the impulse to seek refuge in Palestine becomes more urgent. Means for facilitating this movement grow.

Whether or not the drift toward Palestine shall prove the beginning of the promised restoration, it behooves Christians to wake from the lethargy of indifference that replaced the old active hostility and bestir themselves in behalf of God's chosen people, to make amends for past neglect and wrongs, and for wrongs which yet are committed against the inoffensive and helpless by many calling themselves Christians. Roumania, Hungary, Poland, in less degree Germany and France, give evidence of continuing hate, easily fanned by trivial incident to outbreaks of violence. In all countries Christians are prone to forget the first Christian Church was established by Israelites. They obeyed the command loyally and faithfully, planted the Gospel seed in Europe; and their nation has been rewarded with persecution and ignominy. The life of Christ as we have it was written by Jews. Christian theology goes for its source to the Source to the Jew Paul. The epistles were written by Jews.

It may be that disasters that have befallen are admonitions and chastisements by the Almighty for sins against His people. Mourn as we may over the conditions of unhappy Russia, shudder as we well may at the curse of Bolshevism, we cannot forget that outrages against Jews were constant, that many Jews were driven to become the bitterest and most vindictive and merciless of the pursuers of the former ruling classes on them by the ignorant and superstitious. We may be looking on at the unfolding of a mighty drama of compensations and retribution. Those who believe the Jehovah does not intervene in human affairs or does not exist will find occasion for serious thought in events of the last ten years.

Those who believe there is a God and that He yet directs the course of human events should be moved to very solemn thinking, especially as they find those appointed to be leaders of Christianity laboring to destroy faith in the long chain of prophecies, from Abraham to Paul, of deliverance and restoration of the Jews, closely interwoven, with those telling of the second coming of the Messiah. It is for them to think whether their duty to the Jew is done, even where he is given tolerance and civil liberty and rights. It is for them to remember, vividly and constantly, that these Jews, brought among them in such large numbers are "the people to whom pertaineth

the adoption and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers and of whom as concerning the flesh Christ came, who is over all; blessed forever".

Time, which loosens all family ties, which changes habits of life, and language, supersedes traditions, the songs of poets, the memorable deeds of heroes, has left intact the national characteristics of the Jews. In mental and moral traits, in speech, literature, customs, traditions, the Jew of today is the same as when Jerusalem was peer of Tyre and Babylon. The Jew of Montreal, of Chicago, of London, of Leningrad, of Constantinople, is the same as in the fenced cities of the time of Daniel. Living in every country, yet without a country, denizens everywhere, yet strangers and foreigners everywhere, intermixed in trade, but not in blood, accommodating themselves readily to every country, every evil, every gradation of manners, of civilization, of form of government, they have yet remained a separate people. The most powerful races have not assimilated them nor abated them. Their history is written in their blood. Oppressed, robbed, tortured, massacred, they have survived.

Such are the grounds, or some of the grounds, which the Old Testament Scriptures furnish for the belief that the Covenant-Keeping God will yet again "take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land".

And the New Testament Scriptures, so far from discountenancing such a belief, appear to the unbiased mind a strong confirmation of it. In Romans 11:25-36, St. Paul, like all the prophets who preceded him, expressly speaks of Israel in contrast with the Gentiles, and instructs the Church at Rome in the "mystery", i. e., the fact, which could be known by revelation—that "blindness in part is happened to Israel until the fullness of the Gentiles be come in". While the Apostle does not indeed tell us that they shall be restored to the land of Canaan, his words must mean that they shall be converted, and restored to the favor of God, as a distinct people, and shall not be as the late Los Angeles professor thinks, intermingling with, and absorbed in other nations. It stands to reason, therefore, that they must again have a country for themselves; and what country so suitable for them as that which the Lord promised to Abraham and to his seed forever?

And after ages of banishment they have begun to go home. They have dwelt alone and have not been numbered among the nations. It may be that this is the time according to which it shall be said, "What hath God wrought!"

The End.

Book Reviews

UR HEAVENLY FATHER. A Study of the Nature and Doctrine of God: By the Rev. Peter Green, M. A., Canon of Manchester, England. Cloth. Pp. 112. Published by Longmans, Green and Company, New York City. Price, $1.50.

A kindly searching inquiry in the realm of the Infinite. While devotional in spirit it is reasonably argumentative and always logically convincing. As one lays the book down after a refreshing confirmation of his faith in some glowing statement, he thinks, "I wish I could know Peter Green." For it seems as though the author was pouring out his own soul in behalf of the reader. His first chapter allures us by its caption, "Disinterested Delight in God." What a compendium of thought and passion lies in that statement! God is so constantly regarded as a distant and unrelated Deity, that to think of Him as at all desiring our affection is foreign to our mental concepts. And yet, it was this that our Lord Jesus prayed might come to pass in us, for whom He offered His petition, "That they may be one in us" (John 17:21). "Can God Be Known?" is a challenging appeal to evidence supplied for our acceptance. His treatment of "God and Man" is also winsome. We cannot escape the conviction that God is not only trying to get us into His life, but that He is trying to get into ours; that He is not only seeking to serve us through our faith, but eagerly longing to have our union with Him to complete His work for the redemption of mankind. Most assuredly our Lord Jesus declared to His disciples, "Without me ye can do nothing." But in the same chapter He admits His need of us by choosing and ordaining us that we may bring forth fruit (John 15:5, 16). This comes to us as we read Peter Green. May the Lord bless his ministry.

Kenneth Mackenzie.

THE RELIGIOUS BASIS OF WORLD PEACE. Addresses by Dr. Cadman; the Rt. Honorable Sir Willoughby Dickinson; Dr. Merrill; the Archbishop of Upsala; Professors Rade, Hull and Politis and five others. Cloth. Pp. 167. Published by the Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $2.50.

The Rev. H. W. Fox, D. S. O., M. A., is the editor of this volume. And we may assume his competence to collate with wisdom the best contributions to this ever-pressing problem. And that the Morehouse Publishing Company should issue it is another pleasing feature.

Dr. Merrill in the first chapter sounds the keynote of any possible solution. It lies in the recognition and acceptance of the spiritual as eminently stronger than the material. In time, this must be the basis of world-peace. The inveterate habit of the centuries to rush into war for the adjustment of complications will long utter its cry for recognition. But if peace is to come, it must travel to us along this suggested avenue.

And while we skill ourselves in mutual amity, as those who recognize the source of true spirituality, God Himself, there must be the sober acknowledgment of the stark and menacing elements of atheism, which repudiated **en toto** our entire framework of reconciliation. With such a force, growing increasingly dominant, we shall be far from reaching the goal, for the entire world. However, our part is to stand for the mind of the Prince of Peace, though we fall in the effort.

One must think with amazement of the fact that economically the nations are threatened with bankruptcy if war is to continue to be the ground of settlement of international complications. Why should over seventy per cent of our revenues in this land be applied to the meeting the cost of past and possible wars? What an economic waste? How much might this do for our people in reduced taxes and increased comfort? These writers show this all to us in convincing terms. When will our legislators grow wise to the folly of wasted men and means which leaves us no better, but the worse when the ordeal is over?

Of course, the burden of the message of this book is the religious consideration of the barbarity. Can God be pleased to have His children murder each other for a mere matter of trade, territory or national pride? Christian consciousness has no hesitant answer.

Kenneth Mackenzie.

THESE GRACIOUS YEARS; Being the Year-End Messages and Addresses of Dr. George W. Truett. Boards. Pp. 82. Published by Richard R. Smith, Inc., New York City. Price, $1.25.

Dr. Truett, pastor of the First Baptist Church of Dallas, Texas, was wont to offer to his flock such a message of heart affection and shepherding as would inspire the people with exalted ideals and parochial unity. These are from the depths of his own experience of God's dealing and fellowship. Such expressions of care and love are balanced by devout adherence to the truth of the Gospel and deep-seated loyalty to our Lord God. Admonitions and kindly counsel admixed with soulful appeals to fuller life and culture kindle in the reader's heart a sincere longing for this attainment. A truly good book for a gift.

Kenneth Mackenzie.

AT HEAVEN'S GATE.

Early and late
At Heaven's gate
I humbly wait.

The things I need;
Wisdom to lead
Those who will heed;

Love's sympathy
That I may be
A friend to thee;

Power to be strong
Against the wrong
With triumph-song;

These gifts, and more
From Heaven's store
I do implore.

And day by day
I bear away
What e'er I may;

And seek to share
These blessings rare
With all who care.

—Frederick W. Neve.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

NEEDED—MISSION SCHOOLS FOR COLORED.

Mr. Editor:

The season of Lent speaks out my heart's desire for others, at home and abroad, What can one do, to send the message or to give it to those we day by day have at our door?

Many years ago, when very young, a student from the Bishop Payne Divinity School, came to have service at our little mission (Trinity) of Lunenburg, Va. His text was, "Am I my brother's keeper?" The first text I ever remembered, yet they have stayed as a guiding angel ever since, and I would to God I could arouse the whole Church as never before, to remember that they are their Brothers' Keeper in these rural missions and churches. And how can you do the best for these tillers of the soil, if the Church with her day mission schools for primary grades are taken away? Keep alive the remnant left in Southern Virginia. We are a part of that mighty host that must feed our city brothers.

Keeping a live Church day school for the young, well-equipped, keeps the boys and girls interested in the home, Church School, and we are keeping our brother.

While many are willing to work and give themselves to save the children, we have no means to spread the tidings of sunshine to those isolated on farms. Will the Church feel the keeping of our brother so dear, that these rural schools in the byways of God's big country for His little ones will not be closed? Not only do I point to these three in Southern Virginia, but we need more schools in other rural communities.

The teacher in these mission schools, as they are called, visits each pupil, whether sick or well; she learns their need, she arranges meetings of amusement, she helps them come together in contests, makes the school a real community center. Through the children we are linked with the parents for the common good of the children and older ones.

In one of Archdeacon's reports to the Colored Convocation, he said in part: "That Norfolk City had one, if not the best public school system in the State for Colored, yet the Catholics were growing by leaps and bounds through their mission school," and in every place they plant the Church they plant a school to care for the children.

If we must in after years look for the future Church ministers, teachers and members, we must awaken to the sense of our duty to train while young. When we had a host of schools we had more young men for the sacred ministry, more consecrated women, crying "here am I, send me." In this great season of self-examination, may we for a little while remember that Christ Himself came from that country side and the simple folk in their everyday life as fishermen, etc., followed.

There is no greater proof that our Lord wants to introduce these rural people to a rural church and school. We shall always have these husbandmen of God, who must live, and bring up their children as has been done in the past. Yet must come the cry, who is responsible, who must come, who must do the work? "Am I my brother's keeper?"

Mrs. Cordelia E. Smith,
Chairman of Colored Woman's Auxiliary of Southern Virginia.

"FIGHT THE GOOD FIGHT."

Mr. Editor:

I am truly delighted to write you my appreciation of the article in last week's paper on, Let Us Stand True.

I am proud of a Church paper that has the courage and ability to denounce with such terms those in defense of morals and right living.

There is no uncertain sound in what you say and you strike right out from the shoulder. I am proud of Motherhood as the "hand maid of the Lord," and right glad I am not to be the Mother of John Broadus Watson of Johns Hopkins, Baltimore, Maryland.

Keep it up. "Fight the good fight" with all your might.

"Reader."

WONDERFUL WORK.

Mr. Editor:

I am so glad to see your recent reference to the Hebrew-Christian Publication Society, for I think Mr. B. A. M. Schapiro is doing a wonderful work with the splendid co-operation he is receiving from those who have associated themselves with him. Reading publications of this Society has proven of great benefit to me privately and in my work as a Lay Reader. A man with the courage of his convictions, like Mr. Schapiro assuredly has, is worthy of all possible support. His "The Covenant Keeping God," your issue March 29, is very good.

Trusting to see more of his articles in "The Southern Churchman," confident that they can greatly help along the cause of Christ.

Sterling Brannen.
Fredericton, New Brunswick, Canada.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Miss I. E. Skinner, of Raleigh, N. C.:

> "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8.

Who will send one from the far-away places as well as very near us?

Church Intelligence

An Urgent Appeal.

Charleston, S. C.

To the Friends of the Colored Work:

In sending out our sixteenth annual appeal for funds, we beg leave to acknowledge with deepest appreciation our indebtedness to those of our friends who have been helping us for many years in our urgent missionary work among the colored people in the Diocese of South Carolina. It is due to their hearty encouragement and generous aid that we have been able to maintain and extend the work.

We are especially grateful to Bishop Thomas and other friends in the Diocese for their kind consideration during the year. They are always ready to do whatever they can for the advancement of the work.

Our people in the country districts are in close quarters. For several years they have had failures with their crops and also some losses by storms. The boll weevil is still playing havoc with the cotton crops. These reverses have prevented the members of our congregations in our rural communities from giving us the financial assistance which they desire to give for the support of the work.

To continue and extend our program of educational, industrial and religious work during the year 1930, we are forced to look to our friends within and without the Diocese for financial help. While our people, as a whole, are faithful and are making sacrifices in supporting the work, they are not able to carry the load alone.

Our schools and missions, for the most part, are among the country people in the very heart of the Black Belt in South Carolina, where community work and educational and religious training are a crying need.

In our schools, we are rendering a great service. We are taking the lead in doing what the public school system is not able to do at the present, and the county authorities heartily approve our work. These schools are imperative. We are endeavoring to give a training of the head, of the hand and of the heart, which will make good citizens.

Furthermore, our mission schools are greatly needed to furnish leaders among our people in the country districts and also to furnish students for Voorhees School, Denmark, S. C., and for other

schools for the training of leaders. The growth of the Church in the South will depend upon the reaching of the masses in the "back woods" and giving them both a secular and religious training.

To carry on our program of development, we are in urgent need of money for salaries for missionaries, nurses and industrial teachers, and to erect church and school buildings. Funds are also needed to complete payment on rectory for Sumter.

The list of some of our most urgent need follows:

$ 10,000 For salaries for industrial teachers, missionaries and maintaining the work.
4,000 Toward salaries for experienced trained nurses to work in the rural districts. Two are at work.
2,000 Toward a Young People's Summer Camp.
1,000 For scholarships for deserving and needy students.
3,000 Toward equipment for mission schools.
50,000 For new buildings and extending the work in the country districts.

Please send whatever you may give to this urgent and most deserving mission work to E. L. Baskervill, Archdeacon, 54 Bogard Street, Charleston, S. C., or to Bishop Albert S. Thomas, 48 King Street, Charleston, S. C.

Thanking you in advance for whatever you may send, and with deepest gratitude for past favors, I am,

Very gratefully yours,
E. L. BASKERVILL.
Archdeacon.

Endorsement by Bishop: It is a pleasure to me to give my full endorsement to the work of Archdeacon Baskervill. The negro population of this State is a challenge to the Church. The opportunity for religious, educational and social betterment is unlimited. Especially, in the rural districts, is the need and opportunity great. A good work is being done, but more and better work should be done. As one who is praying and planning for the upkeep and extension of this work, I consider myself fortunate in having the able assistance of the Archdeacon. He believes thoroughly in the spiritual, moral and industrial development of his race and deserves the help of all like-minded people. He strives especially to develop self-help among them and to better their social conditions.

I, therefore, commend him and his work to the friends of the Church's work among the negroes everywhere.

Faithfully yours,
A. S. THOMAS, Bishop.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

King's College Conference: It seems generally held that the Conference held in King's College, London, to consider the possibility of a concordat in the Church of England with regard to the doctrine of the Real Presence, to which reference was made last week, partook of the nature of a damp squib. The press were excluded from the discussion and a statement afterwards made that a small committee had been appointed to consolidate the progress made and to call the Conference together again, is probably the last act in the episode. Its failure to impress anybody or to issue anything which might attract anyone affords encouragement to those who abide by the Protestant character of the Church of England. The Church Times, in commenting on the declaration of the doctrine of the Eucharist, put out the day before by a group of Evangelicals, says its appearance was well-timed and showed the distance separating the views held by the signatories and the conception of the Sacrament held by Anglo-Catholics. This is obviously the fact, and all the talk about a concordat between such divergent views probably has at the back of it only the hope that by such means the lamb may be persuaded to lie down peacefully inside the lion.

The Bishop of Gloucester (Dr. Headlam) seems successfully to keep himself outside all parties and groups (which, alas, generally means the individual constituting himself a party), and by so doing renders himself the despair of all in turn and as often serves one or other. Recently in a lecture in London on the Doctrine of the Sacrament in Relation to Christian Reunion he said on the question of validity "that the spiritual value of the Sacrament did not depend upon the theory that we held about it. In the Church of England some people were receptionists, some believed in the doctine of the Real Presence, some had a belief which it was difficult to distinguish from Transubstantiation. "Do we really believe," he continued, "that the grace these people receive in the Sacraments is different in accordance with their different opinions? None of those things is really conceivable. I do not, therefore, think that it is possible for me to say that the Sacraments of Nonconformists are invalid in any real sense of the term. We can quite well say they are uncanonical; we can quite well say they are irregular; we can quite well say they are invalid, if invalid means the same thing as irregular, that is, not performed in accordance with what we believe to be the right way. All these things are quite possible and, for us, true; but I do not think that we can say that they are not Sacraments for those who sincerely believe in them, because it would be entirely inconsistent with everything we know of God's methods of dealing with mankind. We can, I think, rightly refuse to participate in these Sacraments so long as we are disunited, because there would be an unreality in professing a brotherhood we do not really feel, but we cannot say that they are invalid. Nor, if the separation between us were done away with, would we be right in saying that these Sacraments were null and void, or that we should not share in them". We could not demand for the validity of a Sacrament, the Bishop added, anything which was not clearly and distinctly to be deduced from the New Testament.—The Times.

He then went on to deplore definitions suggesting it was impossible to find a definition of the presence of Christ in the Sacrament which could be regarded as common to all. For the devout Christian it was sufficient to take the words of the Lord as reported to them in the Gospel. His words were, "This do in remembrance of Me". He did not bid them hold a "particular belief or definition." This sounds well and might be readily accepted did we not know that the very grounds of a man's salvation are made to depend upon acceptance of a theory concerning the Sacrament of Holy Communion. We could agree much more easily with those who differ from us if they did not make the Sacraments essential to salvation, and moreover attach to them an interpretation which has to be accepted with them. It is far more than a definition which separates us.

The Church in India: The resolutions passed at the General Council of the Church of India, Burma and Ceylon have just reached us, and we are able to guage better what the position is in India in regard to the proposed scheme of reunion for South India. Reports say that all present were deeply conscious of the leading of the Holy Spirit. There was practical unanimity in the resolutions adopted, and no one seems to challenge the statement that they genuinely consitute the mind of that Church. On certain points reference was made to the Lambeth Conference for advice and guidance, and it is understood that the Bishops of the India Church will go even further in seeking help while they are in London that they may have the most expert advice possible on technical and other points which naturally arise. The wide appeal of the General Council to the Churches "to unite with them in earnest prayer that all whose counsel will be sought, whether in the Lambeth Conference or in the Councils of the Churches in England and America, may be guided by the Holy Spirit, and that the negotiating Churches in India may be so filled with the Spirit of love, of trust and of loyalty to truth that they may be found worthy to restore in this part of the Church at least the broken unity of the Body of Christ", will surely be widely responded to wherever it comes.

Prebendary H. W. Hinde,
Vicar of Islington.

The Sap is Rising.

Signs of spring are evident.

Quite a number of Dioceses and districts have waked up. Ten of them have remitted to us their full proportion of the budget quota due to April 1st. This is six more than last year, and only one less than in 1928.

Thirty Dioceses are still asleep, and it is not because of the long cold winters of the north, for the sleepers are to be found in every province. The National Treasurer wonders where the money is that has been paid in during the last three months in these Dioceses from which nothing, practically nothing, has come.

Due chiefly to the splendid response on the part of a few Dioceses to the appeal for supplementary gifts to balance the budget without cutting missionary apropriations, the receipts to date are $50,053 greater than in 1929, but are still behind 1928.

We are borrowing at the bank to make good our April 1st pay-roll.

Cordially yours,
Lewis B. Franklin,
Treasurer.

Mr. Choate Addresses Seminary Students.

H. Lawrence Choate, National President of the Brotherhood of St. Andrew, recently addressed the students at Cambridge Theological Seminary and at Berkeley Divinity School. At both places there was evident interest in the work of the Brotherhood.

These visits were part of an inclusive tour of visitation of the various seminaries by representatives of the Brotherhood.

Religious Freedom Day, April 13.

April 13, 1930, marks the anniversary of the birth of Thomas Jefferson. He wrote the historic Statute of Virginia for Religious Freedom. He fathered the amendments which affixed the Bill of Rights to the Constitution of the United States; and in the very first amendment he wrote the guarantee of Religious Liberty.

April 13, 1930, also marks the religious Holy days of Palm Sunday and Passover. This unusual coincidence of the two religious holy days falling on the same day as the birthday of the author of Religious Freedom may not occur again for many, many years.

The National Committee for the celebration of Religious Freedom Day, therefore, considers it an appropriate

and rare occasion when Americans may recall the noble ideals established by the Fathers of our Republic and when we may all rededicate ourselves to the support of those ideals.

Each citizen, school, church, society city and state is, therefore, urged to make arrangements for a non-partisan and non-sectarian celebration as near to April 13, 1930, as possible so that the day may be observed throughout the length and breadth of our country as the Birthday of Thomas Jefferson and as an Educational and Patriotic Religious Freedom Day.

President Hoover is the Honorary Chairman of the Committee. The active chairmen are Felix M. Warburg and Claude G. Bowers.

Others officers and members of the committee are as follows:

Vice-Chairmen: Dr. George J. Ryan, President of the Board of Education of the City of New York; Stuart G. Gibboney, President of the Thomas Jefferson Memorial Foundation; Joseph Miller, Jr., Chairman of the National Educational Committee.

Treasurer: Charles D. Makepeace, Vice-President, Equitable Trust Co.

Secretary: Theodore Fred Kuper, National Director of the Thomas Jefferson Memorial Foundation.

Committee: Edward F. Albee, Dr. Edwin A. Alderman, Mrs. Minnigerode Andrews, Lady Astor, George J. Atwell, Alfred M. Barrett, George Gordon Battle, William P. Beazell, James M. Beck, Dr. Nicholas Murray Butler, Harry Flood Byrd, Mrs. Champ Clark, Bainbridge Colby, Calvin Coolidge, T. Jefferson Coolidge, Dr. Royal S. Copeland, Charles R. Crane, John W. Davis, Victor J. Dowling, John P. East, Dr. John H. Finley, James W. Gerard, Mrs. Charles Dana Gibson, Moses H. Grossman, Dr. James Whitney Hall, Patrick Cardinal Hayes, Will H. Hays, Theodore Hetzler, Charles D. Hilles, Edward Hines, Mrs. J. Allison Hodges, Mrs. Rose Gouverneur Hoes, Mrs. E. D. Hotchkiss, Henry Alan Johnston, Col. Jefferson R. Kean, Rev. Dr. Nathan Krass, Herbert H. Lehman, Breckinridge Long, Martin T. Manton, William G. McAdoo, Gates W. McGarrah, Mrs. Alton B. Parker, John Garland Pollard, Theodore Roosevelt, James R. Sheffield Franklin Simon, Rt. Rev. Ernest M. Stires, D. D., Arthur S. Tompkins, E. Lee Trinkle, Fred W. Twyman, James J. Walker, William H. White, Jr., Mrs. John Skelton Williams.

In Virginia, Jefferson's native city, Charlottesville, is preparing for the national celebration which will be held there both Saturday, April 12, and Sunday, April 13. Founder's Day exercises will be held on Saturday at the University of Virginia, established by Jefferson.

On Sunday the exercises will be held on the top of the little mountain overlooking Charlottesville, where Monticello, Jefferson's historic home, is now preserved as a national patriotic shrine. The chief speakers will be United States Senator Simeon D. Fess, of Ohio, and United States Senator C. C. Dill, of Washington.

Immediately following these exercises there will be a procession down the hillside to the family burial ground, where flowers will be placed on Jefferson's grave.

Leading members of the Protestant, Catholic and Jewish clergy will stand side by side in front of this monument as they pay tribute to Jefferson. Bishop Collins Denny, of the Methodist Episcopal Church, and Rabbi Edward N. Calisch, of Richmond, have both accepted invitations to speak. Cardinal Hayes has been invited to speak or to arrange for some other outstanding member of the Catholic clergy to join in the tribute. Following these addresses taps will be sounded and a salute will be fired by the Monticello Guards, one of the oldest military units in the country.

Delegations of citizens are expected from various parts of the country. A large delegation is planning to make an automobile prilgrimage from the city of Washington. Those who cannot attend the exercises are invited to send their floral offerings to Stuart G. Gibbony, president of the Thomas Jefferson Memorial Foundation, addressed to him at Monticello, Charlottesville, and he will arrange for the placing of the tributes on the grave.

Governor John Garland Pollard has appointed a state committee, consisting of Dr. Garnet Ryland, University of Richmond; Mrs. N. Addison Baker, the Rt. Rev. C. Denny, Rabbi Edward N. Calisch, the Rt. Rev. A. J. Brennan; Dr. Beverley D. Tucker, Hon. Hunter Mill, the The Rev. Frank T. McFaden and the Rev. W. A. Ryan.

The Virginia Committee requests the ministers of the various denominations to call attention to the day in their services wherever possible.

Southern Mountain Workers' Conference.

The lack on the part, not only of the Church at large, but of the vast majority of Church workers in the Southern mountains themselves of any adequate picture of the total situation in the highlands today, received major consideration at the annual Institute of Church Workers in the Southern Mountains, held in St. John's Parish House, Knoxville, Tennessee, March 24-25. Attacked from two angles, the situation received consideration on the one hand from the Rev. Franklin J. Clark in his report on the projected general economic and social study of the Southern Appalachian Highlands, and on the other in the plea of the Rev. J. Rufus Morgan, executive secretary of the Diocese of Upper South Carolina, for a closer organization of the widespread and diverse activities of the Church in the mountains.

The projected study of the mountain area described by Mr. Clark contemplates a cooperative survey, including and participated in by all interested agencies—governmental, federal and state; institutional, religious and secular. Preliminary conferences held in New York, Washington, and Knoxville, during the past winter have revealed the eagerness of all concerned for such a study, while the governmental agencies have indicated their willingness to provide some of the necessary funds. It is proposed to conduct this project in certain typical regions comprising about fifteen per cent of the entire high land district.

The possible interest of the Church in such a survey is clearly apparent especially when it is recalled that at a meeting last year the Southern bishops requested a survey of Church activities in the mountains. Mr. Morgan's plea for closer organization led the conference to go on record as urging our National Council "to give careful and serious consideration to:

1. The resolution adopted by the meeting of Southern bishops in 1929 requesting a survey of the Southern mountain field and work; and,

2. The resolution adopted in 1928 by the executive council of the Province of Sewanee, asking that a secretary for mountain work be appointed." It was further proposed that to make these innovations really effective, there should be created an organization which, benefiting by the help and experience of the Church, should formulate a policy and standards for Southern mountain work and supervise such work.

The industrial work in the mountains was described by Miss Lucy Morgan, of the Appalachian School, Penland, North Carolina (see April Spirit of Missions), and the Rev. George Mayo of the Blue Ridge Industrial School, Virginia. In the closing minutes of the Institute, the workers heard Mrs. John C. Campbell, of the John C. Campbell Folk School, Brasstown, North Carolina, describe that experiment in adult education, which represents a method of community activity that may well be introduced in certain mountain regions, where the Church is at work.

Nineteen workers from the mountains from six Southern dioceses participated in the Institute, which was under the chairmanship of the Rev. C. M. Davis, LL. D., Domestic Secretary of the Department of Missions. All the workers remained in Knoxville after the close of our Institute for the General Conference of Southern Mountain Workers, March 25-27. This conference, which was largely attended, gave consideration to such questions as: The mountaineer in industry, public health, adult education, and the projected survey of the mountains.

Throughout both our own institute and the general conference, our delegates enjoyed the hospitality of members of St. John's Parish and were guests of the parish at breakfast and lunch each day.

William E. Leidt.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Memorials.

In the presence of a congregation more than filling the Church of St. James, Shelbyville, an altar of unusual beauty and interest, was recently dedicated, by the Bishop of the diocese. Constructed of mahogany used in the family of the donor for more than a hundred years, it is an exact copy of the altar in St. Peter's Church, Wolverton, England. Simple in outline and general design, it corresponds fittingly with the Gothic features of St. James' and bears the simple inscription, "In memory of Margaret Marshall Smith," daughter of Judge and Mrs. Charles Marshall. A beautiful Service Book bound in red Morocco was dedicated at the same time, the gift of Mrs. Ludlow Petty, of Louisville, in memory of Elizabeth Petty Hannay.

Dr. D. E. Johnstone Passes On.

With their townspeople, in general, the members of St. Paul's Church, Hickmon, mourn deeply the loss of their rector, the Rev. David Ewart Johnstone, LL. D., D. C. L., who passed to his rest with startling suddenness, March 20. A first cousin of Thomas Carlyle, Dr. Johnstone was a man of rare scholarly attainments. A graduate in medicine, an authority in Greek and Hebrew study, he seemed but enriched for his work, first as a medical missionary in various fields, and in later years, a beloved pastor.

Grace Church, Paducah, is rejoicing in general renovations and many added improvements, beautifying the house of prayer within and without. Handsome oaken doors with beaten brass and copper fittings have been hung, and art glass in diamond panes make fair its windows. A gift yet more costly will gladden many hearts at Easter—a set

(Continued on page 24.)

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sunday (Palm) next before Easter.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter Day.
27. First Sunday after Easter.
28. Monday. S. Mark.
30. Wednesday.

COLLECT FOR SUNDAY NEXT BEFORE EASTER.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind shall follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

COLLECTS FOR GOOD FRIDAY.

Almighty God, we beseech Thee graciously to behold this Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross; Who now liveth and reigneth with Thee, and the Holy Ghost ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through Our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

COLLECT FOR EASTER EVEN.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us Thy Son, Jesus Christ Our Lord. Amen.

LORD, DIDST THOU KNOW?

Lord, didst Thou know that I was following Thee?
I, weak and small,
Yet Thy true lover, mean though I must be,
Sinning and sorrowing—didst Thou see?
O Lord, Thou sawest all.

Like as the hart the water brooks, I Thee
Desire; my hand
I stretch to Thee; O kind Lord, pity me;
Lord, I have wept, wept bitterly,
I, driest of all lands.

Lord, I am standing far, far off from Thee,
Yet is my heart
Hanging with Thee upon the accursed Tree;
The nails, the thorns, pierce Thee and me.
My God, I claim my part.
—Christina Rossetti.

Passing Enthusiasms.

Multitudes are quick to catch a contagion. A captivating slogan, with some enthusiast to give it expression and force, will awaken a response and sway the assembled mass as by magic. Multitudes neither think nor reflect. They merely pick up enthusiasm, just as sails catch the changing winds, and then move with the fleetness and force of the hypnotic momentum that has been created. They are swayed by emotion, not by a fixed or stable purpose that is born of an abiding faith. Not having such a faith to sustain it, the emotion easily dies down, and there is a brief calm until some other enthusiasm creates a new breeze. When this breeze come from a direction contrary to the one that has just died down, the mass, like a sailing vessel, is driven to move in exactly the opposite direction. They who shout Caesar in one breath will condemn him in another. All that is needed is some Anthony to stir up a contradictory emotion. The voice of the fickle multitude can never be taken to be the voice of God.

When Jesus, in marked contrast with the pomp and pageantry of kings, seated Himself on a humble beast of burden and rode into the proud city over whom He shed tears, a royal reception was accorded Him. By some strange and unexplainable influence, the multitude made that ride a triumphal entry into the very Jerusalem which later swayed the multitudes to shout for the new and heavenly King's blood. It was the Feast of Tabernacles which had drawn long caravans of people to the Holy City, and songs like those in the 118th Psalm were on their lips and awoke in them the belief that this miracle-working Jesus must be the long-expected Messiah—the King of Israel of whom Moses and the Prophets spoke—the One who should establish a kingdom like that of the great David. Hosannas were sung, and the pathway of the Messiah was strewn not only with palm branches, but with the vestments which the multitudes wore. The excitement rose high, and the people with one voice hailed Jesus as their King. Like the other multitude which assayed to take Jesus by force and make Him their King, they believed the opportune time had now arrived. We know how quickly that enthusiasm died down when the masses became aware that no such kingdom as they had dreamed of would be established by their recently proclaimed Messiah. With the leaders in the Church disowning Him, with a false conception of Christ's Kingdom, which is "not of this world", it is not at all strange that another enthusiasm, whose slogan is "Crucify Him! Crucify Him!" should take the place of the one which made the air resound with their Hosannas. Only those who dwell in the inner circle of Christ's love and have learned to know Him as He is can be counted on to have an abiding enthusiasm such as His disciples and Paul had.

Because of the fitful character of most popular enthusiasms, the word has acquired an unsavory reputation. It has in many conservative quarters of the Church been regarded as akin to fanaticism—at least as tending in that direction. It too often feeds on pure emotionalism, without any solid basis of fact or faith or principle to rest upon. It moves under impulse rather than from conviction. It is unwilling to learn from history and past experience the lessons of wisdom which, with the inspiration of the living Gospel, can alone furnish a motive, a driving power, that will burn with a constant flame. An all-too-emotional religion in the century that is past has done much to weaken the Church's confessional power and make it seem anything but the pillar and ground of the Truth. It has created many movements and endless machinery, but provided no sustaining power to keep them functioning. It has robbed the ordinary and stable methods of preaching the Gospel and disciplining the nations by a reliance upon extraordinary, spectacular and mechanical methods which seek to take the kingdom of heaven by a worldly or ingenious kind of violence only to lose their force for lack of real spiritual power. Today we have the reaction in the form of a sentimental, ethicalized, or intellectual religion.

The evangelism of the Apostles was sustained by the driving power of a mighty faith. It was a faith so clear and definite and all persavive as to take men's hearts and minds captive for all time. It kindled in the breasts of those early Christians a holy fire which no power on earth could quench. Faith in Christ, faith in the redemption He had wrought, became so dear to them that nothing could separate them from the love of Christ. It became to them a consuming passion that enabled them to face persecution and death without flinching. Theirs was an abiding enthusiasm fed with an abiding faith and hope and love. Would that the Church might be inspired with that type of enthusiasm today. It would drive not only preachers but all followers of Christ to become all things to all men that they might by all means save some, and thus hasten the answer to the Church's prayer, "Thy kingdom come". —The Lutheran.

Christ and the Greeks.

Certain Greeks were in Jerusalem during this Passover week and having heard Jesus they found Philip, a disciple with a Greek name, and requested of him, "Sir, we would see Jesus". Philip seems to have realized that this apparently ordinary request was fraught with more than ordinary significance, and so he reported it to Andrew, another disciple with a Greek name, and these two disciples reported the request to Jesus.

So far this incident suggests nothing unusual. People were frequently seeking interviews with Jesus, and these Greeks were only two or three people more. What significance attaches to this request, why report so trivial an incident? But trivial incidents may be the germs of tremendous consequences, as the first acorn contained all the oaks in the world. The moment this request was reported to Jesus it produced upon him a profound effect. Hardly any other incident in his whole ministry moved him so deeply as this. Instantly he exclaimed, "The hour is come that the Son of man should be glorified!" What bearing has this strange exclamation on the request of the

Greeks, what is the psychology of this mysterious answer?

These Greeks were suggestive. To the common eye they would have been only a few strange-looking foreigners, but to the prophetic imagination of Jesus they were radiant with significance and opened a wonderful vision of glorious possibilities. These Greeks were Gentiles, pagans from the great world outside of the chosen people. They represented the pagan world at its best, its most brilliant and cultured race.

What were these Greeks but the forerunners of a great multitude that would come to Christ out of the world from the east and from the west and from the north and from the south, the first fruits of a vast harvest that was to be gathered out of every land and clime? A single drop of rain that comes splashing down on the hot dusty earth may seem altogether trivial in itself, but it derives immense significance from the fact that it is the first drop of a copious shower that will saturate the thirsty ground and gladden every living thing. The first tiny green blade that pushes up through the clods of the wheat field rejoices the heart of the farmer because he sees it is the pioneer of a million other blades that will shoot up through the pores of that field and presently cover it with golden grain. One thing is not one when it is the forerunner of many things.

Jesus rejoiced in these inquiring Greeks because he saw that they were the budding prophecy that pledged him the heathen for his inheritance and the uttermost parts of the earth for his possession. With prophetic vision he saw himself in possession of this inheritance and out of his exultant consciousness he exclaimed, "The hour is come that the Son of man should be glorified". We need such faith that in small seeds we may see the promise of great harvests.

Suddenly this joyous consciousness of Jesus was changed and swept into a shadow. The painful thought came to him that except a grain of wheat fall into the ground and die it abideth alone; but if it die, it beareth much fruit. Again we may wonder at the turn in His thought. What was the connection? He saw the cost of the great victory that He had just envisioned with a sense of triumph. How was He to gain the world? He knew that He was already rejected by the Jews. Might He not now go with these inquiring Greeks out into the Gentile world and try his fortunes there? Might not the intellectual Greeks, so reasonable and so religious, give Him a readier reception than had His own people? Might not His journey through pagan lands be a march of triumph that would bring the nations into His kingdom? And might He not thus escape the dreadful way of the cross?

Did any such perilous thought beat against His mind and heart at this hour? Did Satan again offer him all the kingdoms of the world if He would forsake the slow agony of the cross and follow this apparently shorter and easier faith? The devil in his temptation in the wilderness only left him "for a season", and has he here returned? When he goes away he is always ready to come back.

Certain it is that Jesus cast any such alluring vision down on this occasion, as He did in the wilderness. He clearly foresaw that not by thus saving His life could He save the world, but only by losing it could He win His kingdom. The grain of wheat with all its wealth of nourishment and golden beauty must be buried in a grave and perish that it may shoot up in a green stalk and blossom and multiply itself a hundredfold. Nature is full of such sacrifices. Life always costs life. The strong must suffer for the weak, and the good for the bad.

This principle reaches its highest expression in our human world. This is the meaning of motherhood. The parent must sacrifice for the child, and one generation for the next. Our liberties are the costly victories of many battlefields. All our inherited blessings are the transmuted blood of countless ancestors who suffered and died for us. If no more grains of wheat fell into the ground and perished there would be no more sheaves of wheat; and if there were no more lives laid down for others in this world there would be no more harvests of human welfare.

This principle reaches incomparably its highest expression in the cross of Christ. Had Jesus forsaken the cross and gone with these Greek in the hope of winning the world without sacrifice, we would never have heard His name. The grain of wheat might have been saved, but it would have remained alone and never would have sent a harvest down to us. But because Jesus fell from His cross into the grave, His Life is now springing up in our life and is everywhere enriching the world.—Presbyterian Banner.

The Man Who Dared.

A certain man, having heard a sermon on "Lenten Perspective" last Sunday morning, was sufficiently awakened to spend the greater part of the afternoon in jotting down his searchings of heart. He didn't do so with any idea of publicity, but happened to mention to his rector what the sermon had meant to him. The rector, thinking it might mean much to others, prevailed upon him to loan him the written impressions, for use in today's Bulletin. The little but great word CAN appears often, and so it has been used as a key word.

I CAN—

Be less impatient and irritable in my home.

Show more interest in my children's interests.

Spend more time with my family.

Sound the note of gratitude, to the Great Giver, when assembled for meals.

Say my prayers more carefully and oftener.

Read my Bible more and newspapers and magazines less.

Do less compromising with principle in business transactions.

Improve considerably as a good listener.

Make reductions on my cigar and cargarette bill.

Cut down on the enormous amount of time given to card playing, and rule it out entirely on the Lord's Day.

Stop exalting my opinions and go after a few convictions.

Go to the services of the church in a more receptive mood.

Put worship, as a regular thing, on a much higher plane.

Treat the extra services of Lent more seriously.

Accept the Scriptural standard of giving in the place of present guess work.

Turn in my church weekly envelope regularly instead of being irregular.

Consider much more thoughtfully the church's special appeals for money, and thus change my past indifference.

Begin to invite my friends to the church as cordially as I would to any social function.

Set a finer example, so that any boy, particularly those in the church, could confidently follow me.

Adapt myself to the fact that my soul is superior to my body, and, therefore, the former shall at least be handled as intelligently as the latter.

Lessen my excuses and play much harder life's game.

Talk less emphatically what others should do and stress more the doing of things myself.

So live, that after my death there will be something worth while to remember and to talk about.—The Parish Bulletin, St. Stephen's, Wilkinsburg, Pa.

Good Friday.

The confession of the penitent robber is the confession of every soul. We receive the due reward of our deeds: but this Man hath done nothing amiss. Here lies the difference between the sufferings of Christ and the sufferings of His martyrs. They are strong "in Him" to bear that which is not alien from a fallen nature. He gathers into one supreme sacrifice the bitterness of death, the last penalty of sin, knowing all it means, and bearing it as He knows. We, indeed, can see but little, but we can see this—that He alone—the sinless Son of God, Who knew perfectly the will and mind of His Father, could bring to Him the offering of perfect obedience and perfect sorrow.—A. C. Benson.

"Grudge Not One Against Another, Brethren."

"How searching is that demand upon the soul! My forgiveness of my brother is to be complete. No sullenness is to remain, no sulky temper which so easily gives birth to thunder and lightning. There is to be no painful aloofness, no assumption of a superiority which rains contempt upon the offender. When I forgive, I am not to carry any powder forward on the journey. I am to empty out all my explosives, all my ammunition of anger and revenge. I am not to 'bear any grudge'.

"I cannot meet this demand. It is altogether beyond me. I might utter words of forgiveness, but I cannot reveal a clear, bright, blue sky without a touch of storm brewing anywhere. But the Lord of grace can do it for me. He can change my weather. He can create a new climate. He can 'renew a right spirit within me'; and in that holy atmosphere nothing shall live which seeks to poison and destroy. Grudges shall die 'like cloud spots in the dawn'. Revenge, that awful creation of the unclean, feverish soul, shall give place to good will, the strong genial presence which makes its home in the new heart."—Christian Hope.

"YE SHALL KNOW HEREAFTER."

The tree
That fell last year
Knows now just why it fell;
Why came that hell
Of axe and saw, and leaping, clear blue flame
To the world's uses it was set
In pit, or ship, or polished cabinet,
Or other needs of man.
The spirit of the tree
Knows now the plan
Of that, its agony.

So we,
Fall'n in the mire,
Shall some day surely know
Why life held blow
On blow, and sacrificial fire, and knife,
Seeing one stand the firmer for our rout.
Or some brave laughing ship of youth sail out
The braver for our pain.
So—knowing, seeing—we
Shall smile again
At this, our Calvary.

—Constance Holm, in The Christian Leader.

For the Young People

SHEEP AND LAMBS.

All in the April evening,
April airs were abroad;
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road;
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak, human cry.
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet;
Rest for the little bodies,
Rest for the little feet.

But for the Lamb of God
Up on the hilltop green
Only a cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God.

—Katharine Tynan.

Tomas, the Water Boy—A Story for Palm Sunday.

Once upon a time in a little stone house near the gate of the city of Jerusalem lived a mother and five small children. The oldest of these was called Tomas, and since his father's death, he had had to work very hard to help his mother provide enough food for the younger children. Although he was only eleven years old, he served all day as a donkey driver, and had charge of three donkeys which carried big jars of water from the spring at the foot of the hill up to some of the great houses in the city. It was dusty work and hot, and he used to get very tired, but every night he brought to his mother a few small coins with which she could buy flour and meat and vegetables and milk, so he was happy in his busy way.

One day, as he was driving his slow donkey up into the city, loaded with their heavy jars of water, he heard shouting and singing on the road behind him. He stopped for a moment to look back, and saw great crowds of excited people coming along toward the city. He let his little donkeys rest a moment before he turned off into the side street to reach the rich man's house where he was to deliver the water, and, climbing up on the back of one of his animals, stood there with his hand against the wall, so that he could see better what was happening.

What were the people shouting?

"Hosanna to the Son of David!"

"Blessed is He that cometh in the name of the Lord."

And as they sang, they laid their outer cloaks in the road, that some one riding on a young ass might pass over them. The children, too, were waving palm branches and singing with the older ones.

And then as they drew near, Tomas recognized the man on the ass as the wonderful teacher who stopped at the spring for a drink one day, when he had been filling his jars. He remembered His kind words to the people who crowded around Him, and there was a cripple who used to beg there, and this wonderful man had taken him by the hand and raised him to his feet and told him that now he could walk. Tomas had heard other things about this man. His mother had told him how she listened to Him one day, and although she was so sad and discouraged, He had made her feel happy again and made her want to help her children to become strong, kind, friendly men and women, like this one whom the people called Master.

By this time, the procession was very near, but Tomas remembered his work, and although he wanted to leave his donkeys and follow this joyous crowd of laughing children and singing men and women, he knew that he must deliver his water promptly or he would not receive his pay, and then his brothers and sisters might be hungry tomorrow. So he whistled to his donkeys and turned down the narrow lane. But he looked back for a moment and just then, the Master, passing the street end, saw him, and smiled. Tomas stopped just long enough to wave his arm and give one shout, "Hosanna"—the Master waved down the alley to him and was out of sight. But somehow, Tomas had a wonderful feeling in his heart. He stayed by his job for the sake of his mother and his family, he was very sure that he had done right, and he had the sweet memory of the Master's kindly smile.

That night when he came to his home and gave the usual coins to his mother, he told her all about what had happened. He told her how he had wanted so badly to leave his donkeys and go with the other children and sing praises to that wonderful man. But his mother said:

"Tomas, I think that you pleased Him most of all by being faithful to your work, for my sake, and the sake of our home. And I think that the dear Master would be proud of such a boy, just as I am."—Presbyterian of the South.

"Feeding Her Birds."

There is a beautiful picture by the artist Millet that has always appealed to me. Three little children are sitting on the doorstep of an Old World house, their wooden shoes planted in a firm row on the ground. A mother sits on a stool in front of them, and with a long wooden spoon is feeding them gruel from a bowl in her hands. One little mouth is puckered in just the triangle of a wee bird's mouth, as it looks up to receive the breakfast its mother has brought.

Her "little birds" look so happy! They know that each in turn will receive a share of the rich, warm food. And they know that the next time they are hungry . . . and the next . . . and the next . . . mother will be prepared to care for them.

And mother? . . . mother is happy, too. She knows by their eagerness that the food is good. She knows, too, that later . . . perhaps as chubby little hands lend their aid in the housework . . . perhaps as pattering little feet pause by her chair and a soft voice asks, "Mother, want a drink?" and with eyes shining brightly offers a glass . . . or perhaps when the light is turned out at night and the covers are tucked in and two impulsive arms throw themselves out and around her neck for "just one more goodnight hug" . . . mother knows that then her little brood will have said, better than mere words could say, all the thankful things that the heart would like to express.

Some tiny feather creatures hopped about in the snow, searching here . . . there . . . everywhere for food for their breakfast. Jane stood at the window and watched. John stood by and looked puzzled. At last he said, more as a thought expressed aloud than a statement for other ears, "Why, I don't believe they are finding a thing".

No one could watch the working of their minds nor know just how nor why, but the window was opened and four tiny hands were thrust forth, letting fall a rain of crumbs. With flutter of wings and staccato chirps the hungry little birds swooped down and ate their bountiful breakfast.

Some mornings later as Jane opened her eyes and John threw back his covers, their ears caught a burst of melody as it came from the wee, feathered creature who perched on the topmost limb of a tree. They rushed to the window to watch him. No hungry little bird now in vain search of food . . . but a happy bird who had feasted well at the world's breakfast table, and was pouring out its gratitude in a rapture of song. The long, cold days were over and the ever-returning springtime had come back, bringing with it warm hearts everywhere and a melody in all the earth.

"For, lo, the winter is past . . . the time of the singing of birds has come. . . ."—Mrs. A. B. Brown, in Christian Index.

HOW CAN WE KNOW?

The pilot's skill how can we know
Till tempests blow?
How is that soldier's valour seen
Which ne'er hath been
In fight? They scarce true soldiers are
That have no wound to show a scar.

Those soldiers which the general
Calls out of all
His army to attempt some great
And brave exploit,
Are those sure whom he means to grace
With honour, and some higher place.

Except we fight, there is no crown
And no renown;
Unless we sweat in the vineyard,
There's no reward:
Unless we climb Mount Calvary,
Mount Olivet we shall not see.

Alexander Rosse.

Precious Stones.

Once upon a time there were three little girls who lived near a large forest, which bordered the edge of a meadow. One September morning, while dew yet sparkled like gems on the grass, they went to the forest to gather flowers. Celia, the eldest, carried a basket to put them in.

"I feel like something is going to happen," she said as they crossed the meadow.

"What?" inquired Joanna.

"I don't know," Celia replied.

"I hope it's something nice," said Dolly, the youngest, skipping on ahead.

It was a beautiful, sunshiny morning, and as they approached the forest they heard the ecstatic songs of birds here and there amidst the green.

"Oh, there's some goldenrod!" exclaimed Dolly, pointing.

"Yes," said Joanna.

They all ran to where it stood, heavy with the weight of its golden bloom.

"Don't get but a few," Celia directed. "It fills up the basket too fast."

When they had selected some of the prettiest they went on into the forest. Soon they found some blue asters.

"Aren't they pretty!" cried Dolly.

So for a while they gathered blue asters.

"Oh, look!" exclaimed Joanna presently. "Did you ever see such a daisy?"

She lifted it in triumph. It was an unusually large one and very bright and fresh. Dropping it in the basket with the other flowers, she set out in search of something else. Bye and bye the others heard her call, and when they found her at a spot deeper in the forest she was standing beneath a giant tree, looking about her.

"Come here!" she cried. 'Just look at all these pretty rocks!"

Sure enough, when they came closer they observed hundreds of gray rocks, of various shapes and sizes, strewn about under the tree.

"Yes," said Celia, picking up one to see. "Aren't they clean and nice?"

"I tell you!" Dolly exclaimed. "Let's pretend this tree is our house, and put these rocks all around it and that will be the fence, and we can make walks and everything."

"Yes!" cried Joanna, clapping hands with delight.

"Well," agreed Celia, sizing up the possibilities. "And we can fix flower beds and a spring-house and gates and paths."

"And a barn and horses and cows," added Joanna.

"And chickens," added Dolly.

They all laughed and set to work.

"What are those for?" Celia asked presently.

"I'm starting the fence," Dolly informed.

"Oh, that's too close," objected Celia. "Let's have a great big yard. The fence ought to be 'way out here."

"All right," Dolly acquiesced, and gathering up her rocks went to where Celia said.

"Take two big ones for the gate," Joanna directed.

"I am," Dolly replied.

"Let's all make the fence, and then work inside," suggested Celia.

"That's what I'm doing," Joanna returned, carefully laying the rocks end to end.

"Oh, this must be an acorn tree!" Dolly exclaimed. "Look!"

She held up a big, green acorn.

"Of course," Celia retorted. "I knew that all the time."

"So did I," added Joanna.

Dolly tossed the acorn away.

"I wasn't looking for acorns," she declared.

"I wasn't, either," Celia replied.

"I wasn't, either," echoed Joanna.

Dolly made no answer, but busied herself again with the fence. Bye and bye they got it finished and stood off to observe it.

"Isn't it nice?" Joanna exclaimed admiringly.

"Yes," said Celia. "Now, let's make the walks."

"I'm going to make a flower bed," Dolly informed.

"Where?" questioned Celia.

"Right here."

"Well," Celia agreed rather doubtfullp. "I reckon that'll be all right."

"Oh, I know! I'm going to fix the barn," said Joanna.

"You are leaving all the hard work for me," Celia objected.

"We're not, either, are we, Dolly?" Joanna returned. "It's a heap harder to make a barn than a walk."

To this Celia made no reply, but worked on in silence.

At length everything was complete, even to the mossy turf about the house, and the horses and cows and chickens. Celia observed it all proudly.

"Now, let's pretend it's my house," she said, "and you and Dolly go off and come to call."

Dolly glanced at Joanna, but Joanna was willing and nodded.

"Come on, Dolly," she called, and off they went.

After a little they returned, arm in arm.

"Is Mrs. Bumpety Bump in?" Joanna inquired.

Dolly giggled. Celia drew herself up haughtily and answered:

"This is Mrs. Bumpety Bump."

Just then an acorn fell through the leaves above them and popped her on the head.

"Ouch!" she exclaimed, looking this way and that.

Joanna and Dolly laughed outright. Celia rubbed her head and frowned.

"I don't see anything to laugh at," she avowed.

"Well, well," spoke a soft voice nearby. "Acorns will fall, won't they?"

They whirled about and were amazed to see standing close by a little dwarf in light green suit with tasseled cap and long, white beard.

"Acorns fall, and so does pride, Mrs. Bumpety Bump."

His bright eyes twinkled as he spoke. The girls still stared in silent wonder.

"I see you like my rocks," he went on. "I call them unkums, which means pleasure. They are very plentiful. You can find them all about. But come a little farther into the woods and I'll show you some really pretty ones."

His voice was gentle and kind, and they were not afraid to follow as he strode on before them. But suddenly he stopped.

"Don't leave your basket," he reminded, pointing to where it lay.

"Oh!" exclaimed Celia, and picked it up.

As she did so he caught sight of the wild flowers, which were now beginning to wilt. A frown wrinkled his brow. He stood observing them thoughtfully, and made no move, while before his unspoken rebuke the girls stood perplexed. Slowly he shook his head.

"I'm sorry," he mused. "They were so pretty. They would have died soon enough, anyway. But if you must pick them, oh, never neglect them. Let them be beautiful as long as they will.

The girls looked remorsefully at the drooping flowers.

"Go, now, and put them in water," he directed. "Some of them may revive."

They started away reluctantly.

"Stay a moment!" he called when they had gone a few steps. "My precious stones—I didn't tell you about them. Oh, they are beautiful! Green and purple and ruby red. I call them sistenes, linkets and everbes, which mean kindness, thoughtfulness and love. Come again tomorrow and I'll show them to you."—J. C. Jamison, in Southwestern Episcopalian.

The Boy Who Opened His Eyes.

I want to tell you about a boy who opened his eyes.

You are smiling, just as he did. His father was putting him to bed, and he said, "Now, John, I want you to open your eyes tomorrow."

The boy chuckled, and said, "Why, I always open my eyes in the morning, when I wake up."

The father answered, "Yes, you do open your eyes after a fashion. But tomorrow I want you to open your eyes and see how helpful you can be to mother. You see she is very tired now, and these holidays mean a lot of extra work. If you open your eyes to see how helpful you can be, it will be a big lift for her."

And so the boy kept his eyes open after his father went out, and stared around the room, thinking about what his father had said . . . The first thing he knew he was opening his eyes the next morning, while his mother knocked at the door and said, "It is time to get up".

Almost the first thing that John noticed as he started to get dressed was a book on the bureau, open to a story which he had not finished the night before. He thought, "Well, I'll finish that story while I put on my clothes". And then he opened his eyes when he remembered his mother had often told him nothing would help her more than for him to get dressed promptly.

John was tying his shoe lace when he heard his mother call his father to breakfast. He smiled as he thought how surprised she would be to have him eat breakfast with his father. As he started to the door, he almost stumbled on his pajamas and slippers. And then he opened his eyes, and stopped long enough to hang up the pajamas and put his slippers away in the closet.

His mother was surprised to have him eat breakfast with his father. But, before long, John opened his eyes and saw a little frown flit across his mother's face and heard a sigh as she looked at his cereal dish. He realized he had been dawdling. And so he turned to and ate the rest of his breakfast with gusto.

When John and his mother had called goodby to his father, they came back into the living room. John started to read the paper. Then he opened his eyes and saw his mother clearing the breakfast dishes from the table. He put his paper down to help mother finish the job.

John had finished breakfast so much earlier than usual that even after helping his mother with the dishes he had time to read before starting to school. In the middle of an exciting chapter, he opened his eyes and saw that in five minutes he ought to leave. He grinned to think how surprised his mother would be to find him all ready for school when she called. Two or three minutes later, he almost snickered as he answered his mother's call about school time by saying quite casually, "Why, mother, I'm all ready now".

His mother sounded suspicious as she came into the room to ask, "Why, John, have you washed your face and hands?"

"Sure." answered John, and kissed her goodbye.

I have not time to tell of the other things that happened that day when John opened his eyes. When bedtime came, and his mother tucked him in for the night, she said, "John, you made me open my eyes today. I did not realize I had such a helpful boy!"—Congregationalist Magazine.

"If It Were God's Will."

Stonewall Jackson is rightfully admired for his beautiful Christian character. Once a friend said to him, "General, suppose that those unprofitable eyes of yours, that give you so much trouble, should become suddenly blind, do you believe that your serenity would remain unclouded?" Jackson paused a moment to weigh his words and then replied, saying: "I am sure of it. Even such a misfortune could not make me doubt the love of God." His friend further to test him plied him with another question, "But suppose that you were bed-ridden and racked with pain for life, do you think that you could call yourself happy then? Knowing Jackson's sense of indepence the questioner continued, "Suppose that you had to receive a grudging charity from those on whom you had no claim, what then?" A reverential look came to Jackson's face, accompanied by an exalted expression, as he replied: "If it were God's will I think I could lie there a hundred years."—Richmond Christian Advocate.

THE LINCOLN MYTHS ARE PASSING---BUT SLOWLY

Landon C. Bell

I.

THE de-bunking of the Lincoln Myths, which have been for decades the accepted history of partisan factions, is making progress. Gradually the truth is emerging from the tons of twaddle which have obscured and suppressed it. Here and there writers at the North, even, are venturing to record unpleasant truths; not the truth in all its hideousness, but a part of it, and we may hope that eventually all the facts may be gathered and made into a masterpiece of truth, which will at the same time inevitably be a monument to immortal infamy.

The process that is going on is illustrated by the case of the late Senator Albert J. Beveridge. He wrote:

"I was brought up in an atmosphere of intense partisanship and hostility to the South.

"I was carried to meetings where orators indulged in most shameless misrepresentation of men and measures twenty years before.

"I believed these things, even believed them when I was in the Senate, and I continued to believe them until I began to go back to the original sources for this biography of Lincoln.

"With the realization now of how shamelessly I and all my generation were deceived, I feel a sense of personal outrage."

But even with that knowledge and that confession, Beveridge did not tell some things, which he confided to some in the course of correspondence, as having discovered in his researches, and which a courageous historian should have told.

Generally speaking it is still the vogue for writers to soft pedal on anything derogatory to Abraham Lincoln. Some of these may do so because as partisan propagandists they desire to support a cause; some may be actually so ignorant and misguided as to believe what they write; and some there may be who write primarily with an eye to the popularity of their productions.

From whatever motives such a course is pursued, the result is that those who pursue it help to perpetuate the myths, and become allies, and aiders of the Lincoln diehards—that group who seem determined to perpetuate as long as possible the fables and the fictions, the legends and the myths, which factional malice and partisan propaganda have since the War Between the States taught as history. It is, of course, "history" only in the sense of the Napoleonic phrase: "a fable agreed upon."

One of the most regrettable instances of an indefensible treatment—or lack of treatment—of the Lincoln theme, is to be found in Claude G. Bowers' recent book.

As an expose of the low and destructive motives behind the persecution of the South and behind the efforts to destroy its civilization during the years of "Reconstruction," **The Tragic Era: the Revolution after Lincoln,** is a devastating portrayal. In his preface Mr. Bowers, speaking in the historical present tense, of the era chronicled, says: "Never have American public men in responsible positions, directing the destiny of the Nation, been so brutal, hypocritical, and corrupt." The story he tells amply justifies this assertion of the preface.

Ames, Ashley, Babcock, Bingham, Blaine, Beast Butler, Cameron, Chandler, Conklin, Garfield, Hayes, Julian, Logan, Morton, Schurz, Sheridan, Sherman, Stanton, Sumner, Wade, Grant, and many others, passing in review, appear in sorry plight.

Truly the narrative makes "many statues in public squares and parks seem a bit grotesque," as the author, in the preface declared it would. The volume deals with the period from 1865 to 1877, from Lincoln's death to the presidency of Hayes and afterwards—the most tragic in our history. It is an entertaining story Mr. Bowers tells; it holds the interest of the reader, with a firmer grip, from beginning to end, than do his earlier volumes.

The book might well have been a great work; indeed, it is a great book, but, unfortunately, with a great defect from an historical standpoint.

II.

Opening with Lincoln's death, the author has chosen to attempt to treat what he terms the "Tragic Era" as a thing wholly apart from, and in fact unrelated to the preceding years—a period which we may term the Lincoln Era—the era of the war upon the South.

Not only does Mr. Bowers not point out that the "Tragic Era" was the logical and inevitable result of the Lincoln Era and the Lincoln policies, but he in effect, and by inference and direction, at least attempts to absolve Lincoln from all blame respecting the sordid business he describes. In order to do that he would have us believe that the Monster of Reconstruction, like Minerva, sprang full grown from the heads of the Republican group, who survived Lincoln, immediately after his death; and that no such monster would have been born or allowed to prey upon the people of the South had Lincoln lived. Mr. Bowers, by assumption and presumption, not only disavows any responsibility upon Lincoln, for what took place, but poses him, from the grave as in absolute opposition to what the villains, whose history he sketches with becoming blackness, perpetrated upon the South.

The picture which Bowers paints has for its background an alleged "conciliatory and wise policy" which he would have us believe Lincoln would have carried out had he lived. Not by statement of a claim, with evidence to support it, but by assuming what cannot be proved, he places Lincoln in the background, and sets up in the foreground a group of Radicals who under the malign leadership of Thaddeus Stevens and Charles Sumner, dominated Congress and put through a program "obviously unconstitutional and even more obviously evil and inhumane"—a program which Mr. Bowers seemingly invites his readers to believe would have been abhorrent to, and which would have been prevented by Abraham Lincoln.

The great defect in Mr. Bowers' otherwise admirable book is that he treats Lincoln and his policies in a wholly indefensible way. Having elected to write about the era following Lincoln's death, he makes unjustified and certainly unsubstantiated claims respecting Lincoln. It is all the worse that these claims are made by indirection and assumption. The work opens with one of these, and is peppered full of them. The manner of treatment is all the more reprehensible for that they do not break out in direct assertion so as to provide a definite issue. Rather the effect, if not the purpose, is to mislead the unwary reader, by repeated suggestion and assumption, instead of instructing him by positive assertion backed by evidence and argument.

It is no answer to this criticism to say that Mr. Bowers was not writing a history of Lincoln, his times or his policies. That is quite true, but if Lincoln were to be, as he is, constantly referred to throughout the narrative, and if the keynote of the preface were to be as it is "the conciliatory and wise policy of Lincoln," surely the discussion should have been broad enough and detailed enough to present an adequate and accurate idea of what is referred to.

In order to begin his narrative in a dramatic way, with a dramatic incident, and to sound the keynote of the dramatic and the tragic which under the skillful literary artistry of this master stylist is maintained with surprising continuity through the whole volume, the author entitles his first chapter, "The King is Dead; Long live the King"; and opens it with a quotation from the Julian diary; and he makes an indefensible use of the diary, as it seems to us. It is not meant to suggest that all the use he makes of the diary is improper. By no means. The Julian diary is new material of a high degree of importance. So far as we know Mr. Bowers is the first person to bring any of it to the light of day, in print. The author was entitled to make, and has made the most of it. Let it be clearly understood that he is not to be criticised for using it; on the contrary he is to be congratulated for discovering and bringing this material to public notice. But a part of it he has used in a way to convey and support an erroneous impression. The first use of the diary in the very beginning of the volume illustrates the character of use to which exception is taken.

There were schisms, and groups of one kind or another among the Republicans at the time Mr. Bowers' story opens. All of the Republicans did not, of course, think exactly alike about all things, and some were jealous of the influence, opportunity and powers of others. These factional differences, it seems, in large measure resulted from the prevalence of greed and envy because those in more favored places had the better opportunities to get a larger share of the swag, whether that were material loot or party honors. If after the war, instead of badgering the South, and if the whole public attention had not been centered in and absorbed by that, and if instead investigations had been made, doubtless scandals involving army contracts, and crooked financial manipulations of enormous proportions might have been uncovered. It is not uncommon even yet to hear it said in private of scores of families through-

out the North that: 'They got rich during the war'; their fortune, it is related, started with a certain named ancestor who made his money out of government contracts, etc. There were for these and other reasons many bitternesses; some who had not fared as well as their neighbors wanted a new deal. But to portray these or any other of the inter-Republican party differences as of such import and character as to prove that there was a great, real, irreconcilable difference between Lincoln on the one side and the group which engineered the reconstruction measures after his death on the other over that matter is to paint an essentially false picture. It is in this connection that Mr. Bowers has given an undue importance and an unwarranted interpretation to extracts from the Julian diary.

Indeed, so far as the quotations from the Julian diary respecting Lincoln's death is concerned, it may or may not have referred to Reconstruction. The diary itself might make that point clear; Mr. Bowers does not.

By pursuing the course he did respecting these matters, Mr. Bowers made his book essentially worthless as a contribution to the logic and the philosophy of history. It will remain a contribution of importance as a collection of facts, and as an index to pertinent material for future historians.

III.

The major purpose of the Republican party as respects the South, after the war, was to construct a plan and put into effect a policy which would assure the ascendency of that party in that section indefinitely. Mr. Bowers makes that abundantly clear in this volume, from the mouths of the principal actors in the drama. It is true that as a part of the scheme the Northerners, filled with malice and vindictiveness, gloried in the opportunity to humiliate the Southern people, to steal their property, exhaust their substance and to allow the Carpet-bag vultures to revel in the low debaucheries for which these thousands of minor editions of Beast Butler were so well fitted by training and by taste. But the fact is that along with all that villainy, the chief purpose was to destroy the civilization of the South, to crush and submerge the white race, to turn the affairs over to the imported carpet-baggers, a few "scalawag" native whites and to the negroes just out of slavery. One item of that program, which Mr. Bowers clearly points out, was to enfranchise the negroes throughout the South, while continuing to deny them the vote in Illinois, in Indiana, in Ohio, and throughout the North generally.

The heart of the plan was negro domination. That was Stevens' plan; it was Stanton's plan; it was Ben Wade's plan; it was Morton's plan; it was Chandler's plan; it was the plan of the whole sordid group whose history Mr. Bowers tells.

It was also Lincoln's plan; that Mr. Bowers does not tell; he not only does not tell it, but by implication denies it.

Lincoln on March 13, 1864, in a letter to Michael Hahn, who had been elected "the first free state governor of Louisiana," made the suggestion for Hahn's "private consideration," that some negroes be enfranchised, declaring "They would probably help in some trying time to come, to keep the jewel of liberty within the family of freedom."

Seward said Lincoln had a cunning that amounted to genius. This may have been a cunning and ingenious way of expressing himself, but its purpose to assume party advantage would be sufficiently obvious to a politician.

Old Thad Stevens, with a more honestly open method (however reprehensible he might have been otherwise) than Lincoln, and without the Lincoln "cunning that amounted to genius," declared that a satisfactory arrangement at the South would be had "only when the Constitution had been so amended 'as to secure perpetual ascendency to the Union—meaning the Republican party," and the purpose openly declared was to "enfranchise the negroes . . . and thus continue Republican ascendency." Stevens boldly declared in discussing "Reconstruction" legislation which he advocated, that its purpose was to control the presidential election of 1868. Thus Bowers quotes him: "I do not hesitate to say at once that section is there to save or destroy the Union (Republican) Party."

But Stevens was not more interested in the continued ascendancy of the Republican party than Lincoln was; and indeed Stevens was less greedy for public office than was Lincoln. There was considerable complaint of Lincoln during the war because he seemed more concerned about getting himself elected president a second time than in anything else. Some were of the opinion he was so completely absorbed in plans and schemes to get re-nominated and re-elected that he neglected the war.

IV.

Mr. Bowers justly indicts the motly horde of the Reconstruction regime, because, he charges, they made an era in which "The Constitution was treated as a doormat on which politicians and army officers wiped their feet after wading in the muck."

"Never," he adds, "has the Supreme Court been treated with such ineffable contempt, and never has that tribunal so often cringed before the clamor of the mob."

But Mr. Bowers neglects to say, or even to intimate, that those upon whom he justly pours his scornful denunciation for treating the Constitution as a doormat had distinguished precedent for so doing; and fails to note that the instrument had become worn, if not threadbare, from the contemptuous tramplings of Lincoln and his cabinet for four long and cruel years. Mr. Bowers, if he had been as much interested in cause and effect, as he seems to be in dramatic effect, might well have found an opportunity in a paragraph or two, at least, to call attention to the fact that Lincoln, a minority president, as he was, could not have been elected even as a minority president, if he had not received the support of those who held the Constitution to be a league with death and a covenant with hell, and who holding it to be a thing despised, burned copies of it in the streets of Boston. Thus Mr. Bowers might have accounted for a part at least of their contempt for the constitution, in the example Lincoln set; he might have done the villains of the Reconstruction Era the justice to cite the example which they followed. Even the devil, we are told, should have his dues. So why deny the benefit of the simple truth to the unspeakable Reconstruction herd?

Historians and statisticians have counted many thousands of the civilian population of the North who were imprisoned, in violation of the constitution and the laws, and in defiance of the constituted judicial authority, by direction and under a policy of usurped power by President Lincoln and his administration. The many and repeated violations of the constitution were so patent they cannot be denied. The most that partisan defenders attempt is to excuse them on the ground that he was "saving the Union." But the Jesuitical doctrine that this involves is not widely accepted by the intelligent.

Mr. Bowers quotes Thad Stevens to the effect that there were in his county alone fifteen hundred negroes who came there as escaped slaves. The **History of the Underground Railroad** in Chester and neighboring counties of Pennsylvania shows that hundreds of citizens were systematically engaged in the violation of the constitution and the laws; and the same thing was taking place all over the North. Tens of thousands of negroes were stolen and spirited away. The question of the right or the wrong of slavery does not enter into this question; that is another matter. But Mr. Bowers addresses his denunciation to those of the Reconstruction Era, who made of the constitution a doormat upon which to wipe their feet. The point is that the Constitution was being used as a door-mat throughout the North when Lincoln was elected; and he did nothing about it—except to make a freer use of the door-mat.

Such an attitude towards the observance of law and legal restraints was one of long standing with Lincoln. He began his political career with that attitude and it lasted through his life. In his first political campaign, that for the legislature, in 1832, he declared that "in cases of extreme necessity, there could always be means found to cheat the law." That idea he ever held to, and doubtless modified it to this form: In cases of extreme desire, there could always be means found to cheat the law.

This Lincolnian doctrine became in fact, whether it were actually declared or not, the basic idea upon which was rested the whole structure of administration for achieving the enormities of the Reconstruction regime.

Andrew Johnson was a coarse man and far from an ideal, but he was incapable of giving utterance to such a thought, or harboring such an ideal! And yet Mr. Bowers would have us believe that Johnson was but a sponsor for Lincolnism! He was no such thing. He thought that Lincoln's method of buying votes in congress with the officers was immoral.*

The idea of cheating the law and circumventing the courts grew with Lincoln's years and increased with his strength. Thus in 1858, in his campagn against Douglas, referring to the decision in the Dred Scott case, he railed against the Supreme Court of the United States, and declared his lack of respect for its decisions; and incidentally gave a valuable insight into his intellectual limitations.

He declared a decision of the Supreme Court of the United States but "a political rule," which it was his desire and purpose to overthrow. A position of dreadful import to take. It would not be difficult for a logician to trace all the horrors of the war and of Reconstruction to that doctrine—to Lincoln's assertion of it. His position here was nothing but a statement, in a little more dignified language of his old doctrine, of 1832, of "cheating the law."

*Dana's, Recollections of the War, Pp. 175-178.

What if the Supreme Court were made the final, supreme arbiter, to construe the Constitution; and what if it had done so? Did the Constitution intend that after such decisions and construction people should obey the law as thus declared? It made no difference with Lincoln whether they were so or not. He would find a means "to cheat the law," and would do it by holding the decision to be but "a political rule," and with a political mob he would change that rule. That was his position two years before he was elected President of the United States! And that was his position when he became President!

Douglas answered him with invincible logic, overpowering ability, with consuming loyalty to the Constitution, born of a patriotism Lincoln probably could not feel. Thus declared Douglas: "I take the decisions of the Supreme Court as the law of the land, and I intend to obey them as such." "He," Lincoln, "tells you that he does not like the Dred Scott decision. Suppose he does not, how is he going to help himself? . . . Will he appeal to a mob? Does he intend to appeal to violence, to lynch law? Will he stir up strife and rebellion in the land, and overthrow the court by violence? . . . . He who attempts to stir up odium and rebellion in the country against the constituted authorities, is stimulating the passions of men to resort to violence and to mobs instead of to the law."

There is little wonder that Beveridge who began his study of Lincoln's career with every prepossession in his favor came out of that study with Douglas as his hero.

But Lincoln continued in his course, and this fact likely accounted for the re-affirmation of its original position, by the Republican Party in 1860, after it had been declared unconstitutional by the Supreme Court; thus placing that party and its nominee that year, Lincoln, in an attitude of open and organized defiance of the Supreme Court's decision. And he did exactly what Douglas charged he was trying to do. He stirred up rebellion, overthrew the Constitution and revolutionized our institutions. He made a Northern Nation instead of preserving the Federal Union.

Dr. Charles Edward Stowe, son of Harriet Beecher Stowe, declared it:

"Perfectly evident that there was a great rebellion, but . . the rebels were the Northerners, and . . those who defended the Constitution as it was, were the Southerners . . ." and continuing he said, "They (the Southerners) certainly had on their side the Constitution and the laws of the land."

We are not discussing the right or the wrong of the Constitution; that is another matter. Let's not confuse the issue. If it was wrong, it provides, itself, for a way of change and has been often changed. But the point is that Mr. Bowers was denouncing the violations of the Constitution, the making of a door-mat of it; and allows the chief malefactor in that regard to go unwhipped.

If there be any who are scandalized at the statement that Lincoln played the part of a usurper and a despot, let them remember that he was denounced as such by the Democratic party of the North and by many great Republican leaders of his own day, during the war, like Judge Curtis of the Supreme Court of the United States.

Fremont, Wendell Phillips, Fred Douglas and Horace Greeley, all well known Republicans and Abolitionists, issued a call for a Republican Convention to meet at Cleveland, Ohio, May 31, 1864, the avowed object of which was to prevent Lincoln's re-election. In doing so they declared their purpose to arouse the people "and bring them to realize that while we are saturating Southern soil with the best blood of the country in the name of liberty, we have really parted with it at home."

Mr. Bowers knows all this; and he knows that the state of things above described produced the war. The Constitution was, when the war came, more than ever made a door-mat; decisions were treated as mere political rules; and the "cheating of the laws" and the Constitution began on a scale never before attempted.

Why does Mr. Bowers seem at such pains to create the impression that this sort of thing began with the Reconstruction Era—"within eight hours of Lincoln's death?"

V.

The picture Mr. Bowers paints of Andrew Johnson is powerful and compelling. Had he not blackened his first year by allowing the murder of Mrs. Surratt and Major Henry Wirz by Court martials sitting after all hostilities had ceased, and the shackling of President Davis, he would have appeared as one of the heroes of history. But, as it is, resisting the program of reconstruction he stood like a lion by the Constitution, and had the courageous nerve of a super-man; he stood impeachment for his conviction of right—And Reconstruction was what it was in spite of that!

No sane reasoner, no logical mind can survey Lincoln's career, and honestly conclude that he would have stood against the purposes and plans of the politicians of the Republican Party, who made Mr. Bowers' "Tragic Era," with the firmness, courage, and relative success of Johnson. Woodburn, the biographer of Stevens, says that "Lincoln had shown that he was not fixed beyond change in favor of any particular scheme of reconstruction" and that "no doubt he would have cooperated with Congress in carrying out such a plan as Congress had proposed, if a change of circumstances had appeared to make his cooperation desirable."

Stanton was one of the most malignant of the "South haters." Even Ben Wade did not excel him in that Christian quality. Lincoln was subservient to Stanton. Competent authorities agree that Stanton was so much his master that with impunity he presumed to be brutally humiliating and contemptuous toward him, and dominated and directed his actions and his policy when he desired so to do.

President Johnson finally put this man out of his cabinet. It is unthinkable that Lincoln would ever have done such a thing.

Mr. Bowers is informed upon all this phase of the business. How then does he conclude that the conspirators would not have had their way. if Lincoln had lived?

VI.

Mr. Bowers not only does not treat the Reconstruction Era as the logical and inevitable result of the Lincoln Era, and the policies of the Lincoln administrations, but he inferentially asserts or assumes, or at least invites his readers to assume, that all would have been well if Lincoln had remained upon the scene.

It is puzzling and disappointing to contemplate Mr. Bowers' performance in this regard. Surely he has a more accurate and adequate knowledge of the history of the Lincoln War Era than this treatment would imply. It can scarcely be that Mr. Bowers' historical horizons have been so narrowly confined to the specific periods of which he has written, that he knows so little as he would have us believe of the era of the War Between the States. Mr. Bowers as an historian has had a rather recondite way of writing. He has an aptitude for writing about the last thing first, and the first thing last, from a chronological standpoint. He wrote of the Jackson Period first, and then went back and wrote of Jefferson and Hamilton; now he has written of the after the war period, and it has been rumored he is soon to "do" the period of the War Between the States.

A better chronological sequence might have given us works which would have more regarded the philosophy of history, even if we had been treated to a little less of the dramatic.

But, be this as it may, it is puzzling to explain, and Mr. Bowers has not taken the time to explain, the character of his incidental treatment of Lincoln in his present volume. However and why it resulted, it is altogether to be regretted, for, great as is the service he has done the cause of truth in history respecting much that took place from 1865 to 1877, he has done the history of an even more important subject a great disservice.

If Mr. Bowers had enlarged the scope of his studies a little and had told us about the sowing of the wind, instead of telling us only of the reaping of the whirlwind, he would have made a more philosophical contribution to history. As it is, some one, some time, will have to do for the Lincoln Era, the Era of Lincoln's War, what Mr. Bowers has attempted to do for the era immediately following that war; and it will be the harder to do now, convincingly, since Mr. Bowers has not only not accepted the opportunity to give a corrected version of that business, but has, in effect, approved the false version which is current.

A blunder so stupendous is in the nature of an historical calamity.

The thing that fundamentally vitiates Mr. Bowers' work is the disclosure that he has either swallowed, bait, hook and sinker, the fairy tales of the Myths of Lincoln, or he has not had the courage to declare the facts. He has assumed where assumption is unforgiveable; he has tacitly accepted contentions wholly untenable under analysis, and in fact by assuming, without discussing, their validity, has given them a new lease on life.

VII.

The attempt to pose Lincoln as a friend of the South is not only an attempt to falsify history, but tends to retard efforts to heal old wounds, and make of the North and the South one common country, in sympathy, interest and mutual respect. The North professes, at least some at the North do, to desire a forgetting of former differences, and the bringing about an era of amity and good will. But the way the Northern writers, and most of the teachers and printing presses want to accomplish that is for the Southerners abjectly to accept the version of things given

to the world for seventy years by prejudiced propagandists and biased, partisan writers.

Intelligent, informed Southerners will not do that.

An insistence by Southerners upon a correct version of things historically, is not met by a discussion of the facts; but by denunciation for "attempting to fight the war over again," or indeed of being an "old unrepentant rebel." The sectionalists at the North do not object to fighting the war all over again, so long as the versions of the fighting repeat the stereotyped falsehoods which have become their "history"—their "fictions agreed upon." And these have been and are repeated **ad infinitum** and **ad nauseam.**

Maybe, it will some time occur to some at the North that a better approach to the era of good fellowship and understanding will be to frankly admit facts and face the truth, even if it does make so "many statues in public squares and parks seem a bit grotesque," and regardless of what statues may appear grotesque.

The South is as genuinely interested in bringing about a complete reapprochement as any section or people can be. It has everything to gain and nothing to lose, by such a consummation, if it can be accomplished upon a basis of truth. That it would be better off materially and economically, can scarcely admit of doubt—for in such an era it would, we may assume, be less the victim of a vindictiveness which has persisted to this day, under the impulses of which the South has continued to be economically at least but "conquered provinces."

But to bring about that much-to-be-wished for status, upon the terms demanded by the North—the acceptance of, and a failure to protest against an utterly false version of history—would make of the South historically a sorry spectacle. It would become a craven. It may be true there are some, at the South, who in effect says: 'What do we care for history, what we want is the money. The Republican Party is in control of things, the North is in the saddle, there never will be another President from the South, the course for us to pursue is the one that will enable us to get the most dollars. If by confessing our fathers were rebels and traitors, the South wrong, the North right, we can coax the North to feed us a little more generously with the crumbs from its table, why not do so? A few dollars in our pockets now is worth more to us than all the history in the world."

This is the language of some Southerners attributable to the demoralization produced by defeat, but there are many who do not speak that language, and thank God, those who do are relatively but a few.

The South is a land of tradition; there are those who believe in blood, who have a pride in their progenitors, and who in the words of Daniel Webster believe that "a moral and philosophical respect for our ancestors . . . elevates the character and improves the heart," and that "a consciousness of alliance with excellence which has departed" should "bear the stronger obligation on a liberal and enlightened mind" than any sense other than "religious duty and moral feeling."

Hence it is that there are those who spurn the suggestion of the inauguration of a "new era," which it is claimed would be a better era materially, if a condition of its coming into being is that the South shall accept historically a status of degradation, and its lips be sealed against speaking the truth.

Attempts to pervert and falsify history, such as the effort to pose Lincoln as a friend of the South, will always be resisted by the informed and the spirited of that section. And these attempts will never succeed, unless, indeed, as the result of some cataclysmic happening which cannot by any stretch of the imagination be expected, and as a result of which history in fact becomes indeed nothing but a "fable agreed upon."

A student of history rich in years and in the accumulated store of information gained in the course of a long life, recently said: "In my reading and research in history, I have failed to find where President Lincoln in his long and varied life ever uttered a single word or wrote a single line of kindness and sympathy for the people of the South."

That statement of the case may stand, until and unless some one can successfully challenge General Goodwyn's statement.

While not professing to have read all that Lincoln wrote and spoke, well known facts argue that the statement is correct; for did not Lincoln subscribe to a fund for John Brown? Did he not reject the Crittenden Resolutions which would have prevented war? Did he not permit his armies to carry waste and havoc through the South after the fashion of the Goths and Vandals? And was not his emancipation proclamation such an outrageous thing that there was, as the historian McMaster points out, widespread opposition throughout the North to his nomination for a second term? Six days after its issuance he wrote to Hannibal Hamlin expressing his disappointment at its reception in the North and used this language: "It is known to some that while I hope something from the proclamation my expectations are not as sanguine as are those of some friends. The time for its effect Southward has not come but Northward its effect should be instantaneous." It appears that he was looking to some effect in the South. What "effect" could this have been save a saturnalia of murder, arson, rape and atrocities unspeakable? It should be remembered that ten days only before issuing his proclamation he declared to a committee of clergymen who visited him from Chicago that "the possible consequences of insurrection and massacre in the Southern States" would not deter him from the use of the Emancipation policy, if military success made it necessary to resort to it. Talk about such a man as a friend of the South, when to win the war he would have consented to the entire demolition of the people of the South!

Lincoln clung to the villain Butler with a persistency which showed a real preference for him. When his utter incompetence as a general, and his nakedness of all qualities of decency were so apparent as not to be denied, Lincoln nevertheless found a succession of high military posts for him.

By common consent, North and South, Benjamin F. Butler—"Spoons" Butler or "Beast" Butler—is regarded as one of the most unspeakable scoundrels, who soil the pages of this country's history. He was one of the most malignant haters of the South and the Southern people. His conduct everywhere was such as to bring down upon him the censure and reprobation of all right-thinking people. His career of infamy reached such heights at New Orleans that the French Government, taking cognizance of the situation, brought such pressure to bear that Lincoln withdrew Butler from command at that place; but invited him to march up the valley of the Mississippi, through the heart of the South, to arouse the negroes to insurrection and to organize them into units for service in the Northern Army.

It was this unspeakable man—Beast Butler—that Lincoln selected as his choice to run with him for the vice-presidency, when Lincoln ran for that office a second time. That Butler did not run does not lessen the just judgment against Lincoln for wanting him to run. That Lincoln desired him to make the race is a commentary upon his judgment and his tastes, and indicates very clearly Lincoln's preference for low, vile men, in high public office, and as intimate political and official associates.

It is, of course, perfectly apparent that no friend of the South would have held so tenaciously to the scoundrel Butler, as Lincoln did, and have desired to see him become vice-president of the United States. Dr. John Fiske said of Butler that "he could not have understood in the smallest degree the feelings of gentlemen."

VIII.

Charles Francis Adams, in characterizing the methods and writings of certain historians said: "There was almost no form of sophistry to which the founders of New England did not have recourse then—for they sinned against the light, though they deceived themselves while sinning; and there is almost no form of sophistry to which the historians of Massachusetts have not had recourse since—deceiving themselves in the attempt to deceive others."

In more recent years Julian Street denounced the historians who wrote the histories he studied as a boy, declared the version of things he learned was not true, but he never found that out until years later, and then he found out the truth from entirely different sources. As to the history used in his boyhood he says that: ". . . it was written by a lopsided historian, and that his 'lop' like that of many another of his kind, led him to enlarge upon American naval and military victories, to minimize American defeats, to give an impression that the all-important early Colonies were those of New England, and that the all important one of them was Massachusetts. From this bias I judge that the historian was a Boston man. It takes a Bostonian to think in that way. They do it still."

The character of offenses which Adams and Street charge against New England historians respecting religious freedom, and the early history of the Colonies, may justly be charged against the Northern writers generally respecting the era of the War Between the States. These writers as a class have employed more sophistry than that denounced by Adams, and they have shown more "lop" and bias than the historians of which Julian Street complained.

The time is about at hand for a truthful history of this country covering the Lincoln Era—embracing the period from the time when Lincoln became a country-wide figure until, and after, he passed to his final reward. The time is at hand for a re-evaluation of Lincoln, his motives, purposes and policies. The country is ready, or should be ready to cast into the discard, the tons of twaddle and rubbish which have been pouring from the printing presses for

over seventy years, manufacturing propaganda, inventing fictions, creating myths, purveying falsehoods, and providing the pap upon which to suckle and rear voters for the party which, though it held the Constitution to be of little value, yet claims the credit for saving the Union—whatever the Union aside from the Constitution may have been! Let the truth be told about the war. There is no danger of the South seceding again. The South is prepared to submit to any amount of injustice rather than go to war again.

It is a commentary upon conditions and upon the persistence of prejudice and bigotry, based upon ignorance, that the tattlings of the Tarbells and the babblings of the Bartons have such vogue.

Mr. Bowers has consigned to oblivion, so far as the truth of history is concerned, the vaporings of the carpet-bag press, during the "Tragic Era." He has thus disposed of some tons of twaddle. The pity is he has not done more. He had a great opportunity, of which he did not avail himself easily have become an outstanding figure as an historian of the era to which we refer. He not only failed to grasp his opportunity, but he has made it impossible for him ever to retrieve his error. It must fall to the office of another pen to explore the dark places, and expose the villainy of the "Lincoln Era," and the cant, and fictions and lies and more lies of the Era of the Lincoln Myths—the era from the war to the present time.

The late Albert J. Beveridge became aware of the necessity for retaking stock of the situation, and for making evaluations anew. Unfortunately Beveridge was self-deceived, in things historical as well as things political. Respecting the latter he imagined himself a sort of Twentieth Century "Progressive," while he was in fact, an Eighteenth Century and early Nineteenth Century Hamiltonian Federalist. Historically Beveridge was not able to rise to the full requirements of the occasion and of the task to which he addressed himself. But he made progress and it should be said to his credit that, to a degree, he recognized his limtiations in this regard. One of his friends declared that "Beveridge once told me that in thinking back on the things he heard and believed in his boyhood, in a household steeped with prejudice and in a community so poisoned, he shuddered and was ashamed." And recounting the fact that his father and all his brothers were in the Northern Army and that he "was brought up on the most intense pro-Northern war teachings", he doubted his ability to write fairly because unable adequately to "resist the pull of lifetime prejudice."

That he was disillusioned to no small degree is evidenced by the fact that after he had been at work for a year or more upon his Lincoln researches, he told a close friend, "that if asked to make a speech on Lincoln he would refuse because the more he got into the records the more doubtful he became in his estimate."

Mr. Bowers has not progressed beyond, if he has indeed caught up with, his friend Beveridge in this regard.

The title Mr. Bowers chose for his work has a double, and in part, unintended application. **The Tragic Era** is more than that, it is a tragic book.—(Reprinted from Tyler's Quarterly and Genealogical Magazine.)

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WANTED, BY LADY, AT PRESENT working in Church School, position to care for home and children of person wishing to travel during July and August. References. Address "F", care of Southern Churchman.

HELP WANTED.

WANTED, RELIABLE SETTLED WOMan to assist in care young baby and do light housework in family of three, suburbs Washington. Must be willing. Some knowledge plain cooking and sewing required, also experience with babies. Address E. M., care Southern Churchman.

Deaths

CHARLES MACGILL DREWRY.

CHARLES MACGILL DREWRY, of "Mineola", Chesterfield County, Virginia, died suddenly, after a brief illness on, Friday morning, November 29, 1929, at the Petersburg Hospital, in the 59th year of his age.

Mr. Drewry was born in Richmond, Va., February 8, 1871, and had resided at "Mineola", the home of his parents, the greater part of his life.

He was a son of the late Dr. Samuel Davies Drewry and Mrs. Alice Macgill Drewry, of "Mineola", and a grandson of the late Henry Tandy Drewry, of Fall's Plantation. He was also a grandson on his maternal side of Dr. Charles Macgill, of Richmond, formerly of Hagerstown, Maryland.

He is survived by a brother, Cooper R. Drewry, of Baltimore, Maryland, and by five sisters, Miss Mary Macgill Drewry, of "Mineola", Mrs. F. O. Bertrand and Mrs. B. Frank Deford, of Richmond. Mrs. Oswald Ogden, of New Orleans, La., and Mrs. John E. Deford, of Baltimore, and an aunt, Mrs. Clifford C. Bridges, of Ashland, Va.

Funeral services were held from St. Paul's Episcopal Church, Richmond, on Sunday afternoon, December 1st, at 3 o'clock, the Rev. Beverley D. Tucker, Jr., officiating. Burial in the family lot in Hollywood.

CHURCH INTELLIGENCE.
(Continued from page 15.)

of Deagan organ chimes—the gift of Mr. Mason Maury Hewitt, in memory of his wife and mother.

The Diocesan Committee on the Church's Program has been faithfully at work since January, and reports encouragingly of the outlook ensuing Kentucky's long held place on the roll of honor. The two projects in Advance work as proposed by the National Council, have both been accepted. On April 7 the Rev. E. H. Reinheimmer, Executive Secretary of Southern Ohio, will visit Louisville for a conference with the Committee, and the Clericus, on matters relating to the Program, in general.

L. L. R.

Personal Notes

The Rev. Watkins Leigh Ribble on April 1 assumed charge of the Mountain Missions in Stanardsville District, Greene County, Virginia.

The Rev. Harold G. C. Martin, formerly rector of Grace Church, Elkins, W. Va., has accepted a call to become rector of the Church of the Ascension, Westminster, Maryland.

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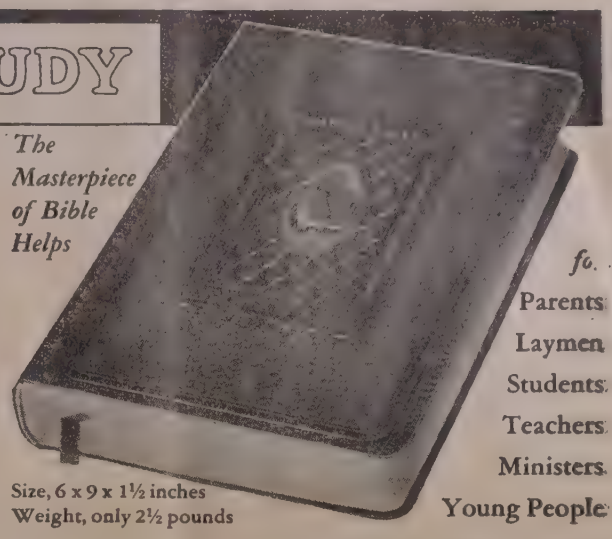
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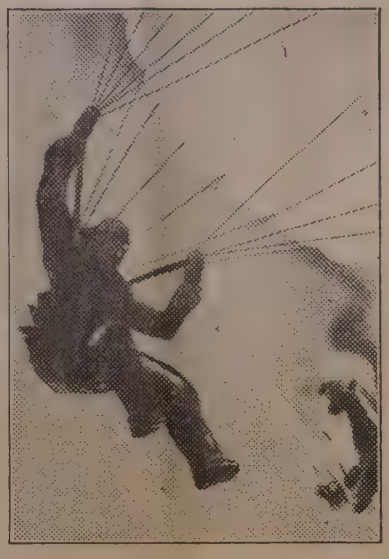
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Southern Churchman

Vol. 95. RICHMOND, VA., APRIL 19, 1930. No. 16.

Rev E P Minor
226 Brandon Ave
June29

Our Easter Evangel

No gladder message ever was heard by the ear of mankind than that wonderful evangel of the first Easter day: "The Lord is risen indeed!" The floods may lift up their voice of despair; the floods may lift up their waves of unrest. But the risen Lord is mightier than the noise of many waters; yea, than the mighty waves of the sea of death. Christ is risen! He IS risen! There can be no doubt of that. Think of the phalanx of unanswerable witnesses! The transformed disciples; the convinced Apostle Paul; the million Christian graves, every one of which was witness to the faith of the Primitive Church in the resurrection; the myriad baptized, each one of whom was a living testimony to the risen Christ; the Lord's Table; the Lord's Day; the Lord's House; the Christian Church; the Holy Scriptures; all of these with one consentient voice declare: Christ is risen, Christ is risen from the dead. Christ by His rising from the grave inaugurated the new era of this world's history. His resurrection was the rebirth of the Christian Church, the transmutation of the heart of the world.

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So Christ rose again from the dead. The risen Christ is the center of the living Church. It has risen from disbelief and doubt and despair. He has risen. Risen! because death could not hold Him. Risen! Therefore we shall rise. Risen! Therefore every Christian life and every joyful Christian heart rings across the face of this dark world the glorious message: "Christ is risen from the dead!"

Let the echoes roll from soul to soul and from Continent to Continent. The Lord is risen! The Lord is risen indeed! Let fear vanish. Let hope rally. Let faith revive. Let love, joy, peace burst out triumphant, for the Lord, the risen Lord, shall be thine everlasting Light, and the days of thy mourning shall be ended. Hallelujah! The Lord God omnipotent reigneth!

—Dyson Hague.

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Our Christ-King died, God's only Son:
"Forgive them, for they do not know
The evil thing that they have done."

Redeemer of man far and near,
In Joseph's tomb our Saviour lay;
And Mary's startled voice we hear:
"The stone, the stone is rolled away!"

Again that stone is rolled away
And Christ hath risen from his tomb;
Rejoice! Rejoice! 'Tis Easter Day
When chimes ring out and lilies bloom.

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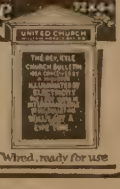


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Thoughts For the Thoughtful

"Thou canst not expect too much of the One who is love."

Easter finally means the recovery of our whole personality from the ravages of sin and death.

We cannot change the soil of our life's garden, but we can root out the weeds.—Rev. Wm. Porkess, D. D.

Nails could not have held the Son of God to the Cross, had Love not held Him there.—St. Theresa.

The Resurrection has altered the flow, the course, of history, has changed the ideals of whole peoples, has put a song in the hearts of men, has abolished death's sting by taking away the grisly, hopeless note, has robbed the grave of its victory by showing us that death hath no power to cancel consciousness. —Selected.

"Lord, those who rest
Within Thy Breast,
Do see Thy Will
As loveliest.
No way save Thine
Doth seem divine
To those who drink
Thy Cup's pure Wine.
Make me to drink that Cup's pure Wine."

And we look at Jesus with eyes of love like Mary's, and think of the change He wrought, we cannot sit silent. What a change He has made! Think of a world in which all roads lead to the grave—and think of the world you know: the temple of all-conquering Life. My Master! The joyous messages of Easter is this, that in the twilight of this life we have an inheritance with the Saints in light.

Christ is risen! Christ the Living,
All His mourners' tears to stay;
Christ is risen! Christ, forgiving,
Wipes the stain of sin away.

Christ is risen! Christ is risen!
Sin's long triumph now is o'er;
Christ is risen! Death's dark prison
Holds His faithful never more.
Christ is risen! risen, Brother!
Brother, Christ is risen indeed!
—Salutation of the Greek Church on Easter Day.

Have you ever thought what a change has come over the thinking of men with respect to conceptions of life and death, since the Gospel of Christ and His Resurrection has been proclaimed throughout the world? This life has been given a significance and meaning which we look for in vain in other religions. Death has ceased to be a goal and has become a gateway to a richer, fuller, sinless life.

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EDITORIALS

Vol. 95. RICHMOND, VA., APRIL 19, 1930. No. 16.

Easter in Westminster Abbey

There is only one Westminster Abbey on the earth. In no other spot could such unique emotions be evoked. The sublimity of its spaces, the vistas of its gothic avenues in stone, the ever-changing beauty of the richly colored windows, the arching columns towering with grace and strength, the reposeful beauty of the nave and transepts combine to rivet and to overawe. I have often said that it is worth crossing the ocean simply to hear the Amen sung in Westminster Abbey. Who can ever forget it? As the service begins, and the organ peals with enchanting melody, and the voices of the choristers rise and fall, it seems as if the echoes of that grand Amen are caught by the carved architraves and lovingly enfolded by the triforiums, and gently wafted on through the clerestory, until they seem to vanish in the distant spaces of the gothic roof with the suggestion of an exquisite farewell. The soul seems to rise instinctively in ecstasy and reverential adoration. Everything around seems to uplift one in the worship of the One True and Only God and Jesus Christ, whom He hath sent. The sight of the pillars rising to incredible height, the glory of the pointed gothic in the windows with their dark stained colors, the richly carved stalls, all seem to lift up the imagination, through the skillful handiwork of man, to the glory and greatness of God.



He is Risen.

The Easter service, though rich and beautiful, is very simple, as the services always are in Westminster Abbey. The lessons from the pure Word of God are read with great distinctness. The prayers are simple and intelligently uttered, and all so reverentially and appropriately ordered as to enable the worshipper to worship the Father in spirit and in truth. They sing that glorious, kingly second Psalm, and that magnificent outburst of triumphant faith, the One Hundred and Eighteenth Psalm:

"The Lord is my strength and my song, and is become my salvation,
I shall not die but live, and declare the works of the Lord.
This is the day which the Lord hath made. We will rejoice and be glad in it."

Then the Book of books is opened, the grand words ring through the great spaces of the Abbey from the first chapter of the Revelation: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

When the service is over, as is ever the custom, the visitors, ofttimes gathered from every corner of the earth, from Australia and Canada, and the United States, and India, and the distant fringes of the Empire, walk along the majestic aisles, stately in their height and glorious in their arched beauty, and view the monuments and tablets in that great national temple of reconciliation and silence, whose beauty is intertwined with the glories of our Empire's history.

The hearts of the poetic glow as they look upon the monumental tablets of Chaucer, and Johnson, and Milton, and Gray, and Spencer, and Tennyson. The hearts of Americans thrill as they see a monument erected by the generous spirit of the English nation, so Catholic in its recognition of merit and worth, to Longfellow, that popular poet. The hearts of the musical grow glad as they see that stately monument to Handel, and gaze upon the memorial to Jenny Lind. The Presbyterian feels his spirit moved with pride as he sees England's tribute to that great hero-soul, one of the noblest of modern missionaries, David Livingstone. And Anglicans, as well as Methodists, are proud to see chiselled on a marble tablet on the southern wall the saintly faces of John and Charles Wesley, with the triumphant motto, "The best of all, God is with us." And all who love the Empire are rejoiced to see not only monuments to Lord Lawrence, and Pitt, and Chatham, and Fox, and Wilberforce, but in a conspicuous position a monument to that noblest of Christian Englishmen, the seventh Earl of Shaftesbury, endeared to his countrymen by a long life spent in the cause of the helpless and suffering, with his motto, Love, Serve.

And then the visitor passes along that incomparable chancel, and views the Coronation Stone, and the Chapel of Henry VII., and the faded memorials of the splendor of England's knighthood and chivalry, the tombs of almost forgotten kings and queens and princes, and nobles of high degree, until a kind of "sic transit gloria mundi" sadness

steals over one, and the shadows of mortality fall upon the soul.

But it is Easter Day! The Past is gone forever; but the Present is still our own. God buries His workmen but carries on the work. Life is real, and life is earnest, and here and now and everywhere as ever is the great opportunity of life for heroism and duty. And, above all, as the inspiration of all achievement, the spur of all ambition, and the secret of all victorious patience, is the Easter fact: Christ lives, Christ reigns, Christ conquers, Christ controls, Christ comes again in triumph.

"Sursum corda!" Lift up your hearts is the voice of Easter.

"We lift them up unto the Lord," is the answering cry of faith.

Dyson Hague.

The Presiding Bishop Greets the Church

To the Bishops and Other Pastors and Congregations of the Church.

My Dear Brethren: The choice of a Presiding Bishop is the call of the Church to a Diocese in the person of its leader, to render a service worldwide in its scope. In a truer and more general sense it is the Church's call to every Diocese for a service as far-reaching in extent. It is the appeal for common devotion to a single cause. I can regard in no other way the position to which the House of Bishops has elected me. It is an office through which individual spiritual energies find their united expression.

Sacrifice is painful only if endured in solitude. When shared, the cost of service is forgotten in the joy of fellowship. No effort can be lost which finds itself fulfilled in singleness of purpose and of self-consecration.

"Forward!"

I feel convinced of the power gained from unity as the Church takes up the burden laid down by my predecessors in the office of Presiding Bishop. The labours of Bishop Murray, sustained as by the leader of a long and patient march; the heroic act of Bishop Anderson, like a gallant charge in face of certain death; these were sacrifices made both by the two who gave themselves and by those to whom they were most closely bound. It will be our part to take away the sting of their loss by rallying to the standard which they bore. If at any point we failed to hold up their hands in life we shall not fail them now. They have their glorious reward beyond our sight. It will be our part and our high privilege to secure the fulfillment of their hopes on earth. In the continuation and completion of their work, "shall be brought to pass the saying that is written, Death is swallowed up in victory."

The word that I would give to the Church in my first charge is the last that came from each of our two leaders who preceded me—"FORWARD!" The plan which engaged both Bishop Murray and Bishop Anderson to the end was characteristic of them both, the reinforcement of our missions through the Advance Work Program. They knew, as the whole Church has known, the dangers of partial success. No one with the commission of Christ in his ears will rest content upon the security of a position held, nor of a temporary obligation met. We shall not be found

"Balking an end half won
For an instant's dole of praise."

There is no satisfaction to be felt in attaining to a goal by bringing it within one's reach. The only direction which a Christian knows is forward. The progress of our operations in the mission field depends upon the new equipment given to our representatives along the front. They have been hearing too long the echoes of complacent congratulation upon payment of expenses to keep them where they are. The plan which our late Presiding Bishops have bequeathed to us will be the test of a courageous spirit and of loyal faith.

A Single Purpose.

With more distant and more daring objectives before us we shall gather the spiritual forces of the Church into closer unity. A distraught and bewildered world is turning to the Church for leadership. Uncertain belief and doubtful experiment are waiting for the voice of clear conviction. It is ours to give if the word of Christ is found to dwell within us. The best solution which the Church can offer to the problems of disunion will be unity in our own household. From the chief councils of the Church as they gather at Lambeth and at Convocations or Conventions, down to the smallest parochial unit, the practice of singleness in thought and purpose will be our supreme care. I am convinced that the problems which await us whether in missionary policies or in our relation with other Christian bodies will find their answer in the example which the Church can give of a membership absolutely correlated in the conscious unity of one body.

The Center of Unity.

We will remember above all things that the aim of our progress; the center of our unity and the head of the body is Christ our Lord. To proclaim Him and to acknowledge His sovereignty is the supreme purpose of our organization and our work. The Church in America has as its only reason for existence the enthronement of Christ in our civic and social as well as our ecclesiastical relationships. I wish beyond all else that the position to which I have been called may be held in solemn trust for those who represent on earth the high priesthood of our Lord Himself.

This message goes to the Church in the season of Passiontide and Easter. It will have its full intention and effect if it brings to our people everywhere the echo of the glad tidings of a crucified and risen and living Christ. His presence and His power will lift our minds to new levels of attainment, our hearts to new heights of faith. In His service there can be no failure; in membership within His body no disunion. To close with the words of James DeKoven, "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do. Let us find our unity not in any intolerant assertion of our own views, but in the mighty work for Christ, and for the dying souls of men, which shall bind us to the Cross of a Loving Saviour, and in Him to one another."

Faithfully yours,

James DeWolf Perry.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 37.—Will you please tell me what is meant by the Baptism of the Holy Spirit?—A. M. U.

Answer.—The baptism IN or WITH the Holy Spirit has to do with the formation of the spiritual body of Christ; by it the believer is put into Christ at conversion (1 Cor. 12:13). The baptism in the Holy Spirit need not be sought because it invariably and immediately follows the act of saving faith. What the believer does need is to seek for all that this baptism makes possible, that is, he must seek to know what his inheritance in Christ is (Eph. 1: 11-18).

Question No. 38.—Is there not some indication in Scripture that "all" will be saved?—K. E. R.

Answer.—There is not a single text of Scripture that unequivocally teaches that all men shall in fact be saved; there are many who declare in the plainest terms that the judgment doom of the lost is final. (For further light on this read "Human Destiny" by Sir Robert Anderson.)

Any theory of the final restoration of man absolutely nullifies Christ's redemptive work.

Any form of Universalism is in direct subversion of the doctrine of the New Birth.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. Leona Castlen, of San Francisco, California:

"Thou wilt shew me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore" (Psalm 16:11).

Who will send one from the far-away places as well as very near us?

Christ's Call to Boys

W. Brooke Stabler

Secretary-Elect for College Work.

PHILLIPS BROOKS stabbed awake the youth of our Church when he said: "The great danger facing all of us—let me say it again for one feels it tremendously—is not that we shall make an absolute failure of life, nor that we shall fall into outright viciousness, nor that we shall be terribly unhappy, nor that we shall feel that life has no meaning at all—not these things. The danger is that we may fail to perceive life's greatest meaning, fall short of its highest good, miss its deepest and most abiding happiness, be unable to render the most needed service, be unconscious of life ablaze with the light of the Presence of God—and be content to have it so—that is the danger. That some day we may wake up and find that always we have been busy with the husks and trappings of life—and have really missed life itself."

To militate against this danger is the purpose of the Conference on the Ministry for School Boys to be held at St. Paul's School, Concord, N. H., June 21-25. Each year our Church is losing by default many a future leader, simply because we heed not this danger signal, because, as Prof. Hocking writes, our young men "have never been exposed to what is noble, generous, and faith-provoking." But now Dr. Drury, with his breadth of vision and depth of consecration, has again made it possible for us to rectify our past mistakes.

This Conference will in no way seek to "railroad" boys into the ministry or to force a premature decision. Rather will it endeavor to expose them to the highest and noblest Christian influences, to lift the scales from their eyes that they may see the ministry in all its glory and not as a work calling for emaciated men who are invisible six days during the week and incomprehensible on the seventh! It is to bring them face to face with outstandingly consecrated clergymen, both young and old, through whom they may learn, perhaps for the first time, that God has a will for their lives.

And boys during their last two years of high school or preparatory school are not too young to begin to heed Christ's call. In writing his acceptance to become one of the leaders, the Rev. Elmore McKee, the University pastor at Yale, says: "I am very strongly convinced that many boys can make virtual decisions on their life work during their school days. That is what I did myself. Also they need preparation for heroic defiance of college indifferentism. It is this that is making me keen about the conference you are planning."

If the Church is to go forward with its ranks swelled on its grand, progressive crusade (and there is a widespread feeling at present that it is merely holding the line), both clergy and laity must assume their common responsibility to build their future leadership. There are not enough of the best men in the ministry; and an ounce of labor expended to expose our most likely young men to Christ's call is worth more than a ton of pew-regret that in desperation a second-rate man must be called to occupy our pulpit.

With this in mind, therefore, we do not hesitate to ask all who know of boys peculiarly fitted for this mission in life to cooperate in sending these boys to Concord. The South is not too far away, for, through the generosity of Dr. Drury, free entertainment will be provided for all who attend the Conference. And there the boys whom you will send will meet with leaders such as Dr. Drury, Canon Raven from England, John Rathbone Oliver, Arthur Lee Kinsolving, Noble Powell, Dr. T. K. Nelson, Leslie Glenn, Elmore McKee, and many others.

For further information, please write Mr. John Toop, St. Paul's School, Concord, N. H.

It is a unique opportunity, of not-to-be-exaggerated importance in the future of our Church. May all combine forces to eliminate the impending danger threatening Christ's Call to Boys.

News From the Front

Bishop Binsted Writes Of His Work In Japan

THE first comprehensive statement has come from Bishop Binsted, who has completed his first year as bishop of the missionary district of Tohoku, Japan. He, incidentally, is the youngest of the Episcopal Church's bishops, having been born in 1890. He writes:

"I arrived in Japan on March 4 (1929), and immediately took up my duties as bishop, visiting most of the stations before the summer and making a second visitation in the fall. The general condition of the work is good and we look forward with courage and hope to its future development. I have had the enthusiastic support and cooperation of the entire Japanese staff, and the foreign missionaries have been most helpful during this first year.

"The six northeastern provinces of the main island of Japan were organized as a separate missionary district in 1930 and placed under the care of Bishop McKim who, as bishop of North Tokyo, has been responsible for the work in this part of Japan from its inception some thirty-six years ago. The progress of the work thus far has been due to the wise, sympathetic and splendid leadership of Bishop McKim, who always had a deep affection for the work in this part of his field and to the untiring zeal of the foreign and native workers. . . . .

"We have work in nineteen stations, two of which were opened during the past year. There are a number of large towns in which we should begin work, but we are unable to take advantage of the new opportunities for lack of men and money.

"During the year I confirmed ninety-five, which is almost twice the number confirmed in any previous year. The congregations show a steady growth and the Sunday schools are always in a flourishing condition. In some places we have to turn children away for lack of room. . . .

"There are young men's societies in most of the stations, and during the coming year we hope to be able to use these societies as centers for renewed evangelistic effort.

"The congregations, in response to my suggestion, are making greater efforts toward self-support. At present we have only one self-supporting congregation in the district, but we hope to have several more before many years. This will follow as a natural outcome of greater evangelistic effort.

"We received a gift of five thousand yen ($2,500) with which to start a pension fund for the workers, and a very generous member of the Sendai congregation, looking forward to the time when the Tohoku will become a native diocese, made a gift with which to establish an endowment fund for the work when it shall be taken over by the Japanese. This fund is still very small, but we hope to add to it.

"Through money turned over to me by Bishop McKim, we were able to purchase property at Noshiro, which will give us a good site for the church, kindergarten and rectory which are sorely needed and which we hope to be able to erect before long.

"On December 15, I had the privilege of consecrating St. Paul's Church, Morioka, a beautiful reinforced concrete building in Gothic style. The message from the Mayor of Morioka is, I think, significant of the attitude of the government officials toward the work of Christian missions."

The mayor said, in part: "The city is to be congratulated on the erection of this building. It will be a blessing to the community and will greatly assist the development of the spiritual life in this part of the country. Faith is essential to our daily life—as we need food for our bodies, so we need faith to receive inspiration for our spiritual activities. Only those who have faith are worthy to be called men. Now, this building, a place for spiritual training, stands loftily here manifesting the great authority of the faith. The whole nation is now trying to counteract the frivolous tendencies of modern life, and I am rejoiced to know how great will be the influence of this church upon public morals and upon the spiritual life of the community."

The bishop tells also of the provision by the local authorities at Shinjo of a chapel room for the Church's services in the leper hospital. For several years work has been carried on among these lepers, much handicapped by lack of a suitable room, the only available place being used in common with Buddhists and Shintoists and irregularly by other Christians. On the Bishop's visitation in the fall he found a commodious room, well furnished and heated, built without expense to the mission, a compliment to the

devoted work of many native and foreign missionaries who have served there.

The training-school at Sendai for kindergartners and Bible women, had a good year under Deaconess Ranson.

"In December," says the Bishop, "we were able to open a small hostel, in rented quarters, for university students in Sendai. Every room was immediately filled and we have had to turn down applications from a number of students. I believe that the hostel will become a center for a strong Christian work among the hundreds of students resident in Sendai."

Resurrection

There is wonderful order and fitness in the fixing and recurring of the festival of Easter in the midst of spring. In the history of the Church it was pre-ordained. The exodus of the chosen people from the land of Egypt, and the sacrifice of the Paschal Lamb, was fixed three thousand years ago by divine wisdom. That occasion and fact are kept in mind and established by the regular celebration of the Jewish Passover. That sacrifice was typical and prophetic of the offering of the Lamb of God. The resurrection from the dead, following the crucifixion, was accordingly appointed to take place in the midst of spring. And spring is the season of nature's resurrection. The day of the week on which it occurred was marked by the heathen world as Sunday—in their ignorance wisely distinguishing the day on which light was created, on which God said, "Let there be light, and there was light."

If the heavens declare the glory of God and the firmament showeth His handiwork; if all His works praise Him in their course, and the returning seasons tell of His constant and never-failing mercy; surely, in the midst of all, the season of spring, the season of reviving life, of renewed health, of rising hope and promise, of light and joy, when all nature seems to be lit with the smile of the present God; in the midst of this season of brightness, there comes well the day and hour for the queen of feasts —the grand consummation. Far beyond and far above every thought that could enter the heart of man is the great truth proclaimed by the triumphant rejoicings of Easter day:

"The Lord is risen. The Lord is risen, indeed." Life and immortality are brought to light by the gospel!

Humanity is content with that for a season; is full of the light of that announcement. All sorrows of the past are forgotten; all bereavements lose their pangs; all separations are lightened, all tears are wiped away. Death is swallowed up in victory. We almost recognize the smiles of the dear ones, just within the veil. And they barely hid "septi nebula," seem eager to break forth and reveal themselves and embrace us. Who asks for the reason to prove the immortality of the soul, the reality of the lives that have passed from our presence, when all nature testifies, proclaims and realizes the resurrection from the dead? When the earth, in which we have laid to rest for awhile the treasures of our heart, is all swelling and breaking out with life, and everything is full of the glorious idea of new and beautiful restored life, shall immortal souls alone sleep forever? Is nature practicing a deception, and with such honest frankness trifling with our souls?

The fool may have said in his heart there is no God, though he never believed it. But what phase or shape of humanity can, in the midst of spring on Easter Day, doubt the resurrection of the dead? And what fact in history is so full of joy, so acceptable as that miracle of all miracles, that miracle which possessed the souls of the apostles to the forgetting of everything else: On the third day He arose from the dead? Who asks for reason or philosophy in the face of overwhelming and all-pervading testimony? The deepest conviction—the immediate jewel of the human soul—is its immortality. That is its being, its life; indeed, the lamp that forever burns in the sanctuary of the soul. Man, in the full dignity and sight of his being; says to the universe: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see and mine eyes shall behold, and not another." And in the solemnest hour of his existence he defies the powers of earth and hell.

To quench his immortality,
Or shake his trust in God.

—John L. Williams.

Confirmation Papers

Canon F. E. Howitt

No. 6—The Baptismal Covenant—Obedience.

1. What is the third promise made in your Baptism?
   "That I should keep God's holy will and commandments, and walk in the same all the days of my life."
2. What do you mean by keeping God's holy will?
   Doing what He wishes or desires me to do.
3. How may we know what the will of God is?
   He has revealed it to us by Christ. Christ both taught and did God's will, in order to show us how to do it. John 6:38-40. 1 Thess. 4:1-7. John 14:26; 15:26.
4. What then is our duty in respect to the will of God?
   "To follow the example of our Saviour Christ and to be made like unto Him; that, as He died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."
   See Baptismal Service.
5. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?
   Ten.
6. Which be they?
   The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
   I. Thou shalt have none other gods but me.
   II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generations of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.
   III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.
   IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.
   V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
   VI. Thou shalt do no murder.
   VII. Thou shalt not commit adultery.
   VIII. Thou shalt not steal.
   IX. Thou shalt not bear false witness against thy neighbor.
   X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.
7. When were the Ten Commandments given to the Israelites?
   Not while they were in Egypt, but after God had redeemed them therefrom, and just as they were about to start on their march to the Promised Land. They were given to those who were:
   (a) God's children. "I am the Lord thy God." Exod. 20:2. John 20:17.
   (b) Redeemed with the blood of the paschal lamb. "I . . . brought thee out of the land of Egypt." Exod. 12:12, 13; 15:13. 1 Peter 1:18-19. 1 Cor. 5:7.
   (c) Set free to serve God. "I . . brought thee out of the house of bondage." (Margin "servants".) Exod. 20:2. Rom. 8:1-4.
8. Why were they given?
   (b) But to reveal the holiness and righteousness "For if there had been a law given which could have given life, verily, righteousness should have been by the law." Gal. 3:21.

(b) But to reveal the holiness and righteousness of God, and thus to show us our condition as sinners in His sight. Rom. 3:6-20; 7:7-13. Gal. 3:10.

(c) And to lead us to Christ as our perfect Saviour, who not only kept the law for us, but paid the penalty due by our transgression of it. Gal. 3:24; 3:10; 4:4, 5. Rom. 3:21-26; 4:5; 8:3, 4. Heb. 10:1-5; 10-14.

9. What dost thou chiefly learn by these commandments?
I learn two things: my duty towards God, and my duty towards my Neighbor.

10. What is thy duty towards God?
My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honor His holy Name and his Word, and to serve Him truly all the days of my life.

11. What is thy duty towards thy Neighbor?
My duty towards my Neighbor, is to love him as myself, and to do to all men, as I would they should do unto me; To love, honor and succor my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed; To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity; Not to covet nor desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

12. How are we to keep the Commandments?
Not in the letter only, but also in spirit. S. Matt. 5:21, 22; 27, 28.

13. Who is our neighbor?
Every one with whom we have to do. S. Luke 10: 25-38.

14. How does Christ sum up the principle of the last six commandments?
See Matt. 8:12.

15. Quote St. Paul's words also.
Rom. 8:8-10.

16. What new commandment did our Lord give His disciples?
See John 13:34, 35; 15:12. Eph. 4:32; 5:1, 2.

17. Give St. John's summary statement of a Christian's duty.
1 John 3:21-24. (God delights to enable us to do His will.)

18. By whose power alone may we hope to keep God's holy will and commandments?
By the enabling power of the Holy Spirit, who indwells all true believers, and who, if we will surrender ourselves to Him, and follow where He leads, will work in us "both to will and to do of His good pleasure." John 7:38, 39. 1 Cor. 5:19. 20. Rom. 8:2-4; 11, 14. Phil. 2:12, 13. Isa. 26:12.

19. In what respects may the perfection of the Moral Law, as contained in the Ten Commandments, be seen?
(1) In the **number** of its enactments, **ten** being the number of perfect testing and perfect responsibility.
(2) In its **division** into two tables containing five commandments each. N. B.—Parents are the representatives of God, and therefore the fifth commandment properly belongs to the first table.
(3) In the **order** and completeness of its enactments. We are first taught religion, then morality. First, we are to honor God in His (1) Being, (2) Worship, (3) Name, (4) Day, and (5) Representatives. Second, we are not to injure our neighbor: (1) In **deed** as regards (a) his life, (b) his kindred, (c) his property.
(2) In **word.** "Thou shalt not bear false witness."
(3) In **thought.** "Thou shalt not covet."

20. Prove the permanence of the Moral Law.
Its perfection proves its permanence. It was written by the finger of God (Exod. 31: 18) on tables of stone, and laid up in the Ark of the Covenant in the Most Holy Place. Deut. 10:1-4. Rev. 11: 19. It was not abrogated by the Gospel. Matt. 5: 17-10. 1 Cor. 9:21.

21. What is the place assigned to the Moral Law in the services of the Church?
It is found in the Baptismal Services, where it comes in after the promises to repent, believe, and be baptized. The question is asked, "Wilt thou **then** obediently keep God's holy will and commandments."
It is also found in the service of Holy Communion.

22. What does this prove?
That it is not until we have by faith found life in Christ, and are in communion with God through Him, that we are in a position either to do God's will or to keep His commandments. Only the true Christian can possibly do this. Rom. 8:3-14. 1 John 3:23, 24.

23. What, then, is the position of the Moral Law?
No longer a binding duty and burdensome yoke, but a blessed privilege. (John 15:14; 1 John 5:3.) No longer prompted by fear, but by love. (Rom. 13:8-10.) No longer attempted in the energy of the flesh, but in the power of the spirit. (Rom. 8:4.)

For The Southern Churchman.

Break of Day

Elizabeth M. Bruen.

The stars have paled in early morning light,
The dawn has followed in the path of night—
An angel of the Lord in garments white
Stands by an empty tomb!
Alleluia! Alleluia!

The first glad Easter day has come to birth
Through travail, and the gloomy grave of earth;
To Christ, the value of a soul was worth
The bitter price He paid!
Alleluia! Alleluia!

No more He prays in dark Gethsemane,
Nor hangs upon the cross of Calvary;
His sufferings o'er, a risen Christ is He,
The grave is conquered now!
Alleluia! Alleluia!

The faithful women, at the break of day,
Have come with spices sweet to where He lay;
They hear, with awe, the shining angel say,
"He is not here, but risen!"
Alleluia! Alleluia!

And they, who late with bitter grief were torn,
Go forth—and meet Him in the sunlit morn,
Earth's alleluias then anent were born
When Jesus said, "All hail!"
Alleluia! Alleluia!

He shows Himself again at Galilee,
Where He had taught, and trod the troubled sea,
And multitudes from divers ills set free—
He sees disciples there!
Alleluia! Alleluia!

Divine, yet human still, with pierced feet
He stands and asks, "My children, have ye meat?"
He lifts from coals the fish that they may eat,
He breaketh bread with them!
Alleluia! Alleluia!

O doubting one, must you too feel His side
Before you know the joy of Eastertide,
And in the resurrection hope abide
That we, like Him, shall rise?
Alleluia! Alleluia!

Let Easter day with joyous carols ring,
In hymns majestic may we join and sing
Our alleluias to the risen King—
"Alive for evermore!"
Alleluia! Alleluia!

The Easter Message

The Easter message is more than immortality. It is the promise of more abundant, more joyous, freer life. All nations and peoples have believed in immortality. It almost comprised the religion of ancient Egypt. Her great book was the "Book of the Dead." Her immemorial tombs and monuments are covered with the symbols of the next life. The ancient Greeks were so sure of immortality that they localized the abode of the dead. Greek poetry is full of it, and the Mysteries took recognition of it. Virgil sang of the abode of the dead in his great poem, and the literatures of the East all make mention of it.

The ancient philosophers as well as the poets, were sure of the persistence of the soul through other worlds. The great classic on immortality of all the older worlds is still Plato's "Phaedo." Socrates and Plato were as sure of continuation of the soul's life after death as they were of its existence after a night of sleep. Cicero and most

of the Roman philosophers who thought deeply on the subject were convinced of other worlds than ours of the human soul. And even modern science is emphasizing immortality as the necessary consummation of the evolutionary process and the great purpose of God. The arguments of John Fiske, Sir Oliver Lodge, Newman Smyth and George A. Gordon, to the effect that nature is concerned in producing immortal beings, have attracted the attention of both Europe and America. While it is too early to lay too much stress on the results of the psychological research societies, yet their experiments point toward immortality with more and more certitude.

Yes, there has never been much doubt of immortality in men's minds. But when we become sure of immortality, there may be no particle of gain therein for the religious life. The mere fact that we shall survive death may have more of dread in it than of comfort, more of penalty than reward, more of sadness than prospect of joy. As a matter of fact, this is just the effect it had upon the ancient Greeks. The abode of the dead was a place of gloom. Death was dreaded because it meant translation from the world where strong men and beautiful women roamed amid flowers under blue skies and in bright sunshine, to a world where pale ghosts wandered restlessly about under pale skies longing for the world of flowers, sunlight and gladsome feasting.

But the message of the gospels is not immortality. It is resurrection, fulfillment, increase of life. It is a process of liberation, a breaking of chains and bonds, an impartation, a gift of something new, rich, wonderful, strange, the adding of a glory, the crowning of a life. The gospels say nothing of immortality in itself. **What they and the Epistles everywhere say is that the believer shall pass out of the darkness into light, out of the smallness into greatness, out of sin into righteousness. It is an occasion for shouts and trumpets, a time of escape, of great reward, of coronation. It is all prophecy and promise. The things that await us outweigh present tribulations that they should count as nothing. It is to be with Christ in the resurrection life of new and wonderful worlds.**

"Because I live, ye shall live also."

Book Reviews

MAN IN THE MAKING: By Charles M. A. Stine, Ph. D., Sc. D., and Milton H. Stine, Ph. D. Cloth. Pp. 145. Published by the Lutheran Literary Board, Burlington, Iowa. Price, $1.50.

These scholarly men bravely enter the controverted field of evolution. They present weighty argument in the initial chapter, "Does Evolution Give a Satisfactory Account of Man?" Certainly, honest-minded thinkers admit that it does not. It is powerless to supply a rational **raison d'etre** for man's occupancy of the earth. It may involve him in the embryonic processes of the animal world; but it is compelled to halt at the threshold of man's creative capacity, his ability to frame language and express it in terms of intelligible signs, his inventive genius, his sense of the harmonious and the beautiful, his spiritual nature responsive to God and the hunger for the Lord of help and companionship.

This book follows the increasingly recognized pathway laid by Biblical students who accept the Word of God without question, such as George H. Pember, Dr. Bartoli, Dr. Scofield, Dr. Keyser, Clarence H. Benson and others. That belief is founded upon the stated fact that in Genesis 1:1 a world is found created; that in Genesis 1:2, that created world is discovered to have become a ruin and an emptiness; that the record of the rest of the chapter is the regeneration of a devastated wreck. All the guessing of the millions and millions of years indicated by some recent "find" may lie in the initial statement of the Scriptures, "In the beginning, God created the heaven and the earth." For limitless time may have been involved in that original transaction. However, we may pause to hear the protest of George McCready Price, that the Flood undoubtedly brought into action a tragic and terrific cataclysm. We may assume that the earth changed its axis at that time; the crust broke and overturned, destroying the "testimony of the rocks" and submerging areas of the land, bringing to position sections of previously hidden territory. Hence, we take grave exception to the translation of a popular expositor who makes the record read, "In the beginning God created the heaven and the earth and this is how it was done." We are not told how it was done. The true reading of the text is that it was done and that a desolation occurred, the how of which is not revealed in distinct outline, but ominously inferred in other Scriptures. Herein we may heartily commend the authors of this book for their fidelity to truth.

There is also a searching discussion of the problem of human suffering, the place of prayer in the life of man and the other forces contributing to the formation of character and man's destiny; the life to come is treated, and in conformity with the teaching of the apostles and the early Church. Here, then, is a handy manual for the busy man who wishes to absorb much in small compass of time.

Kenneth Mackenzie.

THE LESSON ROUND TABLE: Edited by Richard D. Dodge. Cloth. Pp. 359. Published by the Cokesbury Press, Nashville, Tenn. Price, $1.25.

This commentary on the uniform lessons for 1930 strikes a high note of excellence. Among its contributors are James L. Vance; Frederick Lynch; Francis J. McConnell and Joseph Fort Newton.

Profiting by the many experiments made in the past as this system has gradually woven itself into the life of Sunday-school teaching for the last half century, it offers the very core of excellence in method and suggestion. The analysis of the passages chosen for study, the illustrations, the homiletical presentations and the applicative conclusions are all most satisfying to the conscientious teacher who would do his best for the class committed to his charge; the superintendent as well who will wish to review and intensify the teachings of the session.

Kenneth Mackenzie.

EXPLORING RELIGION WITH EIGHT YEAR OLDS: By Helen Firman Sweet and Sophia Lyon Fahs. Cloth. Pu. 383. Published by Henry Holt and Company, New York City. Price, $2.50.

When we quote the price as $2.50 we really mean that it is worth ten times as much to those who have the shaping of young lives. The winsome manner with which the growing minds are made to think out the problems of orderliness, courtesy, obedience, truthfulness, respect for others and the many items as well which embrace the budding of the religious concepts and florid imaginings of the little folks, is a challenge to us all. The elder of us who have passed through the trying ordeals of getting our offsprings into line with our cherished ideals might well wish to begin again with this book in hand.

We may not agree in every detail with the theology herein (one does not go to Columbia University for orthodoxy); but the method and spirit of the book are its commendable features. We advise every young mother and educator to get this book and revel in its perspective and possibilities.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer

REMINISCENCES OF BISHOP HALL.

Mr. Editor:

Having known and admired Bishop Hall for more than fifty years, and in close association with him in the last ten years, I beg space for some reminiscences concerning him and an appreciation of what he was to myself and to the Church at large. My first acquaintance with the future Bishop dates back to the early seventies, and at a meeting of the Church Congress in the city of Albany. The subject under consideration was the person and work of the Holy Spirit. Several speakers had discussed the question and had left it in a good deal of a haze, when a rather tall and slender youth, with an intellectual and profoundly spiritual face rose to speak. He wore the cassock of a monastic order, the first to be established in the English Church since the sixteenth century, a unique object lesson to American Churchmen who, only a few years before had heard the members of our General Convention seriously discuss a proposition to forbid the use of a cassock even in church, which extended lower than some inches above the ankle.

The slender youth was a priest of the recently formed Society of St. John the Evangelist, devoted to missionary work and teaching, and the preaching of missions and retreats, with its home in the village of Cowley St. John, close to Oxford. In a very short explanation in clearcut words and lucid statement, of the doctrine of the Holy

Ghost and His many bearings on human life, the subject was made plain and there was light where before there was only mist and uncertainty.

I had been already interested in the new society, because my Bishop, Dr. Horatio Potter of New York, had courageously welcomed the founder, the Rev. Richard Meux Benson, to his diocese, on his first visit to America in 1870, seeking candidates here for whom he hoped to establish a branch of the order in America. It was only five years before this, namely in 1865, that Father Benson and a few English priests had laid the foundations of the society at a conference held in an upper room of the schoolhouse of St. Mary the Virgin in Cown, St. Soho (now Charing Cross Road), London, a church built in the seventeenth century, by an exiled Greek archbishop, with the help of the Bishop of London, for Greek residents in the neighborhood. Mr. Chambers was then the vicar, who a few years later was succeeded by my elder brother, Robert Gwynne, an ex-scholar of Trinity College, Dublin.

Bishop Potter had asked Father Benson to address his own candidates for orders and some others, before our graduation at the General Seminary in New York in 1871, when we were all greatly impressed by his combined wholesome sense of humor and devout spirit of self-consecration. I do not recall all of his wise counsel, but I remember his warning against a narrow theology illustrated by a story which may or may not be wholly accurate in detail, about an English bishop's examination of a candidate for holy orders from Ireland who proved somewhat deficient in his answers. When asked to explain his failure the young man said that in Ireland it was only required that the applicant should reply satisfactorily to two leading questions. The bishop would say, "Mr. Jones, what, sir, is your belief?" and the candidate would reply, "I believe, your lordship, in justification by faith." And the second question was, "And what, sir, do you deny?" and he would answer, "My lord, I deny the supremacy of the Pope and transubstantiation," when the examination would be complete. Warning on the other hand against what is now falsely called "liberality" and "scientific modernism," he described it by a phrase which still lingers in my memory, as "unscrewing things generally."

At this visit Father Benson succeeded in winning two men as novices, Freeborn Coggeshall and Edward Benedict Three years later, when I visited Cowley to see my two friends, he kindly invited me to remain for supper. It was a very frugal but wholesome meal without luxuries, where all sat on hard, backless benches, and under the rule of silence, while one of the novices read. Shortly, however, out of regard for the visitor, the Superior directed the reader to discontinue so that there might be some pleasant conversation.

It was then under such influences and discipline that the boy of eighteen, direct from Winchester, and an Evangelican Churchman, came to devote himself, body, soul and spirit to the work to which he felt God had called him. As some one else has already said, he was there sitting at the feet of such men as the saintly Dr. King, afterwards Bishop of Lincoln; the only English Bishop in three hundred years to be tried for an alleged ecclesiastical offence, in a purely ecclesiastical court, presided over by the Archbishop of Canterbury, Dr. Edward White Benson. Two others were Dr. Liddon and Father Benson himself, all men of high scholarship and devoted lives. It was no wonder their character was reflected and deeply impressed upon both mind and heart of their pupils.

It was not, however, until the future bishop was sent by his superior to join the society in America that I came to know him, and became more deeply impressed by the fine balance of a passion of heart and soul with that other passion in Matthew Arnold, which R. H. Hutton of the London Spectator once described as "a passion of intellect." In this respect Liddon was especially his master and his model. In everything that he said or wrote, accuracy of statement, scrupulous avoidance of the least exaggeration, and careful choice of words, were his constant aim. It was this feature in his character that made him so useful a member of the committee on canons in the General Convention. It was this also that caused me, ten years ago, to ask him to be my counselor and helper in trying to restore our canon on marriage, after fifty years of hasty and ignorant abandonment in 1868 of our Scriptural and hitherto unbroken inheritance, in order to conform it to the teaching of our Lord as witnessed by St. Paul and three Evangelists; to that of the whole united Church of the first three centuries, and to the doctrine and discipline of this American Church itself, in common with the whole Anglican Communion up to that fatal year. It was because also the Bishop was far above all narrowness of vision or personal or partisan prejudice.

Nevertheless, with all his gentleness and courtesy, Bishop Hall never lost his sense of stern severity toward any attempt to explain away the "sayings" or "commandments" of Him who is "The Truth" incarnate so as to be visible to men; the "Logos" or "Word of God, from the beginning with God," but now "made flesh," so as to be audible to men, speaking to men through human lips, and in their own tongue. In one of the Bishop's latest letters to the author of a certain review, he wrote: "I entirely and heartily agree with it. Your scathing criticism is absolutely justified. I would not modify a word in it."

While his passion of intellect never allowed him to sacrifice truth for peace, his passion of heart for his Divine and Human Lord forbade him to harbor any unkindness towards those who differed from him. He did a great work as the superior of the first Anglican monastic order founded since Reformation days, and as the bishop of a small diocese, for the whole American Church. For all this we may well thank God and take courage, while rejoicing with him that he is now after a long life of toil, in his well earned rest, "with Christ, which is far better."

Walker Gwynne.

Summit, N. J., Passion Sunday, 1930.

If

If Christ be not risen,
Life is vain.
If Christ be not risen.
Sins remain.

If Christ be not risen,
Our dead—lost!
Naught explaining Calvary's
Frightful cost.

But now is Christ risen
From the dead.
And becomes the first fruits
As He said.

Easter morning bids us
Look above;
See enthroned in heaven
Risen Love.

—L. O. C.

"If in this life only we have hope."—1 Cor. 15:19.

Church Intelligence

New Bishops.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Henry Wise Hobson, Bishop-Coadjutor-Elect of the Diocese of Southern Ohio, on Thursday, May 1, 1930, in Christ Church, Cincinnati, Ohio.

The Rt. Rev. Boyd Vincent, D. D., will be the consecrator, assisted by the Rt. Rev. William Andrew Leonard, D. D., Bishop of Ohio, and the Rt. Rev. Theodore Irving Reese, D. D., Bishop of Southern Ohio.

The Rt. Rev. Thomas Frederick Davies, D. D., Bishop of Western Massachusetts, and the Rt. Rev. Julius Walter Atwood, D. D., will present the bishop-elect.

The Rt. Rev. John Thomson Dalls, D. D., Bishop of New Hampshire, will preach the sermon.

Attending Presbyters will include the Rev. John Neher Lewis, St. John's Church, Waterbury, Conn., and the Rev. James Thayer Addison, Episcopal Theological School, Cambridge, Mass.

The Presiding Bishop has also taken Order for the Ordination and Consecration of the Very Rev. William Scarlett, LL. D., Bishop Coadjutor-Elect of the Diocese of Missouri, on Tuesday, May 6, 1930, in Christ Church Cathedral, St. Louis, Mo.

Bishop Vincent will again be consecrator, assisted by the Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, and the Rt. Rev. William Theodotus Capers, D. D., Bishop of West Texas.

The Rt. Rev. Warren Lincoln Rogers, D. D., Bishop-Coadjutor of Ohio, and the Rt. Rev. Herman Page, D. D., Bishop of Michigan, will present Dean Scarlett.

The Rt. Rev. Julius Walter Atwood, D. D., will preach the sermon.

Attending Presbyters will include the Rev. Sidney E. Sweet, St. Paul's Church, Columbus, Ohio, and the Rev. Carroll M. Davis, D. D., New York City, N. Y.

Masters of Ceremonies will include the Rev. Karl M. Block, D. D., St.

Michael and St. George's Church, St. Louis, Mo., and the Rev. Claude E. Remick, Canon, Christ Church Cathedral, St. Louis, Mo.

The Craighills of Nanchang.

In a cable from Wuhu, received March 29, Bishop Huntington says that the situation in Nanchang "gives great cause for concern. Communists." The Rev. and Mrs. Lloyd R. Craighill and their family had arrived in Wuhu from Nanchang, all well. The Bishop says he will telegraph later news.

The Craighills are the only foreign missionaries of the Episcopal Church in Nanchang. Chinese clergy there include the Rev. Messrs. Kimber Den, Quentin Huang and Daniel Liu, all of whom have been in this country. Deaconess Pitcher is officially stationed at Nanchang, but is at present in Hawaii.

The Craighills, in the February Anking Newsletter, wrote of their joy in having a particularly peaceful and happy Christmas. "Moreover,' Mr. Craighill says, "a few weeks before Christmas with rebellion raising its ugly head on every side, it looked as if we might even have to evacuate our happy home once more, and go forth, we knew not whither; so no wonder we felt thankful for the peace and happiness that were ours at Christmas time."

In the same Newsletter, Bishop Huntington writes that banditry has been worse than ever before around Sousung. This is a hundred and fifty miles north of Nanchang, and no mention is made of communists in that connection.

Kanchow, the place which has figured much in the newspapers in recent days, in connection with some Roman Catholic missionaries, is over 200 miles south of Nanchang.

Bishops.

Between the death of Bishop Murray in October and the election of Bishop Perry as Presiding Bishop on March 26, twenty dioceses had some change in their bishops, through election, consecration, resignation or death.

Chicago—Bishop Anderson's death and Bishop Griswold's election to succeed him.

Fond du Lac—Bishop Sturtevant's consecration, as Coadjutor.

Honolulu—Bishop Littell's consecration.

Iowa — Bishop Morrison's death, Bishop Longley, Coadjutor, succeeding him.

Los Angeles—Dr. Gooden's election as Suffragan.

Louisiana—Bishop Sessums' death.

Marquette—Bishop Ablewhite's election and consecration, Bishop Harris having resigned.

Maryland—Bishop Helfenstein, Coadjutor, succeeding Bishop Murray.

Massachusetts — Bishop Slattery's death. Bishop Babcock was just recovering from severe injuries received in a motor accident.

Missouri—Dean Scarlett's election as Coadjutor.

New York—Bishop Shipman's death.

Pennsylvania—Bishop Taitt's consecration as Coadjutor.

Rhode Island—Bishop Perry's election as Presiding Bishop.

Southern Brazil—Bishop Kinsolving's death. (After his resignation a year ago, Bishop Thomas was elected to succeed him.)

South Dakota—Bishop Burleson, as Bishop Anderson's and Bishop Leonard's assessor, has been out of the Diocese much of the time.

Southern Ohio—Dr. Hobson's election as Coadjutor.

Southern Virginia—Bishop Beverley Tucker's death, his Coadjutor, Bishop Thomson, succeeding him.

Vermont—Bishop Hall's death, his Coadjutor, Bishop Booth, succeeding him.

Western New York—Bishop Davis' consecration as Coadjutor.

Wyoming—Bishop Schmuck's consecration.

PRAYER.

The meeting of the National Council (and its Departments) will be held in New York from April 29 to May 1, 1930. It will be the first at which I shall have the privilege of presiding.

May I ask my brothers of the clergy and the laity to pray for me and the National Council that we may be rightly guided in the task committed to us by the Church.

James DeWolf Perry,
Presiding Bishop and President of the National Council.

Church of England News.

(S. C. London Correspondent.)

Business Men Ordained Ministers: Considerable attention has been drawn to the ordination by the Bishop of Stepney, as commissary for the Bishop of London, of nine business men who had been specially prepared under a scheme inaugurated by the rector of Spitalfields (Rev. C. Colin Kerr). When the shortage of ordination candidates was beginning to be acutely felt, Mr. Kerr conceived the idea that some men who had entered business, perhaps through the force of circumstances, perhaps under the different circumstances of prewar days, might now be willing to devote their lives to the sacred ministry. With the approval of the Bishop of London, he instituted classes for such men, aiming, however, at those who had had a public school education and had reached the ordinary matriculation standard. A very large number applied to be allowed to attend the classes, and he had to turn back two-thirds of them. Those who entered on the course were warned that the work would be very hard and that they must pass the general ordination examination. Either through lack of perseverance or, in more cases, through inability to do the work required while still carrying on their business, the number became much reduced. Nine, however, came through, and these were ordained last Sunday. Their ages ranged from twenty-seven to forty-five. Six of them were married, and in the ordination sermon preached by Prebendary Hinde special reference was made to them and what it involved for them. The experiment cannot be said to have succeeded until it is seen how men who have had authority in business are able to adjust themselves to altered circumstances, but so far it is regarded as a personal success for Mr. Kerr, who met with much criticism at first.

There are about 4,500 less clergy in England now than before the war, and in spite of all that has been done to help men into the ministry, the deficiency continues to increase. It has been reckoned that 470 ordinands a year are required to keep up the present number (because of resignations, illness or death, and 650 are required annually to keep pace with the growth of population. But the yearly ordinations for the past three years come far short of those figures—1926, 363; 1927, 393; 1928, 385. In 1925 Evangelicals called into existence the Evangelical Churchmen's Ordination Council, to coordinate existing funds, create a sense of vocation, and call forth increased support. In a letter accompanying the year's report, just issued, it is stated as follows:

"We are more impressed than ever by the urgency of the need at the present time. Large industrial parishes cannot obtain the necessary staff for efficient parish service. In one of the poorer districts in South London, for example, with a population of 120,000, there are only three assistant clergy, and conditions in some of the northern dioceses are equally deplorable. Nothing but a determined effort on the part of all interested, in prayer that God will call out young men of the right stamp, and by gifts which will enable those men to get the help for their training which they need, will meet the demand."

Lausanne Conference on Faith and Order: In the summer of 1928 the Church Assembly requested the Archbishops to appoint a committee to consider the findings of the Lausanne Conference on Faith and Order, to make them known and to prepare memoranda for submission to the Lambeth Conference. Their report has just been issued and will undoubtedly attract much attention. With the report there are issued a number of memoranda on various cognate subjects, mostly from a particular point of view but all of value because the writers are entitled to be heard as able exponents of the views they set forth. In an introduction to the report appreciative remembrance is made of the work of Robert Hallowell Gardiner and Charles Henry Brent, "who from 1910 to the end of their lives devoted themselves unsparingly to this cause". Further comment on the report must be reserved. On certain points the committee will be hard put to defend their views, but of course they cannot be expected to maintain all the views put out in the memoranda which accompany the report.

Prebendary H. W. Hinde,
Vicar of Islington.

Rev. Randolph F. Blackford to Lead Vanderbilt Group.

At the request of the Division for Rural Work, the Rev. Randolph F. Blackford, rector of St. James' Church, Leesburg, Fla., will act as group leader for the "Episcopal group" at the Vanderbilt University Rural Church School to be held at Vanderbilt University School of Religion, April 21 to May 2, inclusive.

Archdeacon V. G. Lowery, who, owing to pressure of work in his Diocese, has tendered his resignation of the Church group at Vanderbilt, has been leader of the Church group at the Vanderbilt School ever since the beginning of the school; in fact, he had much to do with setting up the Program of the School, suggesting courses of study, methods of handling and faculty personnel. Mr. Lowery brought to the school also a broad love and vision of other Christian bodies, their devotion and splendid work. No one was more acceptable in the school councils than he. Dean O. E. Brown, head of the Rural Church School, said very frankly, when he heard of Archdeacon Lowery's resignation: "We shall miss Dean Lowery's vision and leadership. He did very much for the Vanderbilt Church School."

Archdeacon Lowery's resignation was accepted by the Division of Rural Work with keen appreciation not only of, but for, a consecration and devotion rare in character and value.

The Church group at Vanderbilt is one of the important groups at the Vanderbilt School. Not so large in number as those representing other Christian bodies, and clergy of our Church form a cohesive, progressive and enthusiastic unit in what is one of the best schools for clergy in the country today. The adequate leadership of our group entails knowledge of country life, experience in school work, constructive leadership and comaraderie of spirit. The Rev. Mr. Blackford possesses these characteristics in generous measure and will prove a most acceptable leader. In accepting his appointment Mr. Blackford said: "Although there must be men better fitted to take the leadership of our group, I will gladly do my best and trust God will bless not only our own men, but Vanderbilt University Rural Church School as well."

Bishop Cheshire Celebrates Eightieth Birthday.

Bishop Joseph Blount Cheshire, of North Carolina, celebrated his eightieth birthday on March 27, 1930.

The Raleigh, N. C., News and Observer said:

"His white beard was the only thing about Bishop Cheshire that looked eighty years old, as he put in a full day of celebration. First he spoke at St. Augustine's College, where the Bishop Cheshire Building was dedicated. From there he hurried home to a family birthday dinner and then spent the afternoon at a reception given him at St. Mary's School."

The venerable prelate used this occasion to express himself in defense of the youth of today. He declared: "The world is a much better place than it was when I was a young man . . . Young people today have more personal religion than they did then.

"I believe I know the young men of today better than I do the young women, but I see a lot of them and they're all right. They're indifferent about some things, but they've got more personal religion than we used to have."

The Bishop's talk at the dedication of the building named for him concerned racial relations. For over forty years he has been actively interested in the growth of St. Augustine's and in the betterment of relations between the white and negro. Though he grew to young manhood in times of slavery, Bishop Cheshire is today considered a liberal on matters pertaining to negro betterment.

There is no danger of racial conflict in the South, he said in his talk. There is a growing friendliness between the two races. As proof of this he pointed out the growth of St. Augustine's, made possible by the gifts of white friends and the negroes' readiness to grasp their opportunities.

The Rt. Rev. Edwin A. Penick, Bishop-Coadjutor of the Diocese, presided at the meeting. He, Dr. A. B. Hunter, long president of the school, Rev. E. H. Goold, now president, and Dean Boyer, who has been with the school for thirty-four years, spoke during the exercises and congratulated the school on the Bishop's work and the Bishop on the honor being done him.

Unlike some leaders, said Bishop Penick, Bishop Cheshire is not a child of his times ,but is a creator and moulder of his times.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Services at Epiphany.

The Bishop of Washington was the preacher at the noonday Lenten services at the Church of the Epiphany during Holy Week and also on Palm Sunday morning, when he administered confirmation to a large class of candidates. r. Phillips, the rector, conducted the three hours' service on Good Friday. Because of the large number of people who cannot be accommodated on Palm Sunday and Easter in the Church of the Epiphany, amplifiers are used and an overflow congregation is taken care of in the parish hall.

Good Friday Service Broadcast.

The Bishop of Washington will conduct the three hours' service on Good Friday in Bethlehem Chapel, Washington Cathedral, and the service will be broadcast by WMAL for the benefit of the many people who, on account of sickness or other reasons, will not be able to attend such a service on Good Friday.

Holiday House, the vacation home of the Girls' Friendly Society, has been opened for the seventh season and is under the supervision of Miss Clara Mourse and Miss Frances Crom. Holliday House is situated on the Potomac River near Mount Vernon, and is a charming place for girls to spend a short vacation convenient to Washington.

Annual Meeting of National Cathedral Association.

The Bishop of Washington and the Dean and Chapter of Washington Cathedral have issued invitations to the annual meeting of the National Cathedral Association to be held at Mt. St. Alban on Thursday, May 1. The program will be as follows:

Business meeting in Whitby Hall, 2:30 P. M., with opening address by the Bishop of Washington.

Reports of committees.

Brief informal addresses by the Hon. George Wharton Pepper, the Dean of Washington, the Warden of the College of Preachers, and Mrs. G. C. F. Bratenahl, chairman of the Garden Committee of All Hallows Guild.

Evensong in Bethlehem Chapel, 4 P. M.

Reception and tea in the Bishop's Garden, 4:30 to 6:30 P. M.

Pilgrimage to the Crypt Chapels and the College of Preachers Building.

M. M. W.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

Greatest Progress.

A total of seven towns in the Western Archdeaconry of Oklahoma having services every Sunday is the accomplishment under the direction of the Ven. H. B. Morris, youthful Archdeacon of the section, aided by one other priest and lay readers. Occasional services are held at additional stations and a service every Sunday afternoon for Indians is planned at Clinton. To Alva go the honors for the greatest progress of any mission in that field in 1929.

Bishop Casady Has Said:

"Until the spread of Christianity becomes the concern of our whole baptized membership, we are not working efficiently for our Master.

"Cathedrals and city parishes are not the measure of the Church's spiritual strength. Only that Church can be spiritually strong and effective in society at large which enters upon and vigorously prosecutes a determined, aggressive and adequate missionary campaign.

"The Episcopal Church has reversed this order for the present. The pay-as-you-go plan permits those most ignorant of missionary needs and opportunities to determine the scope of missionary endeavor.

"If involves a repudiation of the judgment of those who are giving their lives in the field in favor of those who are giving their pittance in the pew. The man who loves money can still, even in the Church, dictate to the man who loves God and his fellowmen.

"When the Church as a whole awakens to the enormity of its failure to support the General Program and sees in it a denial of the spirit and purpose of Christ, a new day will dawn for the Kingdom of God."

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

Canon Bridgeman Visits Birmingham.

Birmingham churchmen were given a treat in the visit of Canon C. T. Bridgeman, American educational chaplain in Jerusalem, Palestine, who preached twice in this city on the third Sunday in Lent. At the morning service he was the guest of St. Mary's-on-the-Highlands, of which the Rev. Bland Mitchell is rector; and in the evening he spoke at St. Andrew's, being introduced by the rector, the Rev. V. C. McMaster.

Canon Bridgeman gave a vivid description of his work in Jerusalem, where, after an extended service with the Foreign Born Americans' Division of the National Council, he was sent in 1924, as a representative of the National Council and a member of the staff of the Anglican Bishop of Jerusalem. He showed that his work consists largely in aiding the Armenian Orthodox and Syrian Churches in their educational work, giving them something of the Western viewpoint and methods; it being the policy of the Anglican communion in the Near East to aid the Eastern churches, rather than to set up rival organization.

Canon Bridgeman held similar conferences in Christ Church, Mobile, on the twenty-second of March, and at Grace Church, Anniston, on the twenty-fourth, where he addressed a joint meeting of the parishes of that city, arranged by the Rev. James M. Stoney, rector of Grace Church.

"Spiritualized Agriculture."

Between five and six hundred people were attracted to St. Andrew's Church, Prairieville, Ala., on Sunday, March 30, by the unusual program held under the auspices of the Kiwanis Club. "Spiritualized Agriculture" was the keynote of the morning service at St. Andrew's, also at the afternoon service, held in the Baptist Church, across the National Highway from St. Andrew's.

The rector, the Rev. Joseph Walker, conducted the morning service. The sermon was preached by the Rev. Justice Jones, rector of St. Paul's Church, Carlowville. Music was furnished by the combined choirs of Trinity, Demopolis; St. Michael's Faundale and St. Paul's, Greensboro.

Lunch was served on the ground. The exquisite setting of the historic church never showed off to better advantage. St. Andrew's is nearing its one hundredth anniversary, and is a real rural church.

At the afternoon meeting Mr. Walker explained the nature and purpose of the gathering and turned it over to the Kiwanis Club, which sponsored this part of the program. There were several speakers of Statewide reputation. Much appreciation was expressed that spirit-

ual leaders should interest themselves in the problems of the farming man, and that his life should be more closely bound to the life of the Church by such an agricultural program on Sunday and in the Church. Mr. Walker is a specialist in rural work, having given it many years of study and actual service.

The Rev. J. W. Heyes, of St. Paul's, Greensboro, pronounced the benediction.

G. W. R.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Kernahan Campaign.

The statistical results of a Kernahan Campaign, now well under way in Richmond, yield some interesting information. Richmond has been particularly praised by the leaders for the promptness with which this information has been collected, three days being sufficient, whereas the usual time allotted is two weeks. There were more volunteers than could be used.

One hundred and three cooperating churches furnished 2,431 workers, who gave total of 1,245½ days' work. Twenty-nine thousand one hundred and eighty completed cards were turned in. Nine hundred and six houses were found to be vacant. Information was secured from 28,198 families. Two hundred and sixty families refused to give the desired information. Nine foreign-speaking families were unable to give information due to language difficulty. Seventy-six cards were incompleted. Between 300 and 400 families were "out"; after from one to eight return calls.

Population Analysis.

White population	111,334
Jewish	2,311
Greek	140
Catholic	7,184

Protestant Population Analysis.

White Protestant population	101,799
In Sunday school (all ages)	50,177
Not in Sunday school (all ages)	51,722
Church preference (above ten years)	14,273
No church preference (above ten years)	6,188
Membership elsewhere	7,219
Total evangelistic responsibility	27,680

The above analyses were submitted by: Dr. S. S. Hill, Survey Chairman; Rev. L. E. Ripley, Field Director; Mrs. Mabel McCrary Ripley, Office Director.

Forward Steps for the Virginia Rural Church.

The first meeting of the Virginia Rural Church Conference Board recently held in Richmond affords encouragement for all interested in the welfare of the rural church. And well it may. For the first time in the history of the State a goodly group of responsible leaders from nine denominations, together with representatives of State agencies sat around a table for six hours considering the problems of the rural church as revealed by a comprehensive study of the field, and debating in a friendly fashion what measures should be taken to correct undesirable phases of the situation. Out of these deliberations came a constructive program for future activities. The three features of this program of most immediate interest are:

1. Plans for a ten-day rural pastors' short course to be held at V. P. I. from July 22 to August 1.

2. Plans for the general observance this spring of "Rural Church Sunday".

3. Plans for aiding the Virginia Council of Religious Education in a campaign for increased Sunday school attendance.

Climaxes Four Years' Effort: This whole movement was begun in the spring of 1926 with a conference of representative leaders from seven religious denominations and the several State agencies. This conference decided that the most desirable first step in a rural church program was a thoroughgoing survey of the rural church situation in the State. A committee was appointed to sponsor such a study. The Department of Rural Sociology of the Virginia Agricultural Experiment Station was asked to undertake the desired survey. The results of their study were published in the late summer of 1929 as Va. Agr. Exp. Station Bul. 267, "The Role of the Church in Rural Community Life in Virginia". This bulletin has been highly complimented by Church leaders all over the nation as being one of the best studies of the kind yet made. A copy may be secured by sending a card to Director, Virginia Agricultural Experiment Station, Blacksburg, Virginia.

The Conference Board: The Virginia Rural Church Conference Board was organized in the fall of 1929 to take over and carry forward the work of the Rural Church Survey Committee. The Board is made up of fifty outstanding leaders in the religious and educational life of the State. The Executive Committeee of the Board includes one responsible representative from each of nine religious denominations, one from the Agricultural College and three at large. Its personnel is as follows:

Dr. George T. Waite, Executive Secretary, Virginia Baptist Board of Missions and Education, Richmond.

Dr. Minor C. Miller, Executive Secretary, Virginia Council of Religious Education, Bridgewater.

Professor B. L. Hummel, Rural Org. Specialist, V. P. I., Agricultural Extension Service, Blacksburg.

Dr. William Archer Wright, M. E. Home Mission Board, Norfolk.

Dr. H. W. McLaughlin, Director of Presbyterian Rural Church Work, Richmond.

Dr. J. J. Scherer, President Lutheran Synod of Virginia, Richmond.

Dr. John H. Tate, Executive Secretary Home Missions Board, Disciples of Christ, Richmond.

Dr. F. D. Goodwin, Virginia Diocese Social Service Committee, Warsaw.

Dr. A. L. Maiden, President Shenandoah College, Dayton.

Dr. L. E. Smith, pastor First Christian Church, Norfolk.

Dr. Rolvix Harlan, University of Richmond, Richmond.

Dr. Wilson Gee, University of Virginia, University.

Dr. William E. Garnett, Virginia Polytechnic Institute, Blacksburg.

The Board is headed by Dr. George T. Waite, with Dr. Minor C. Miller as vice-chairman, Professor B. L. Hummel as secretary, and Dr. H. W. McLaughlin, treasurer.

Rural Pastors' Short Course: Dr. F. D. Goodwin, of Warsaw, has been selected as director of the rural pastors' short course to be held at V. P. I., July 22 to August 1. The annual 4-H State Short Course and the Institute of Rural Affairs will also meet at V. P. I. during this period. The ministers attending this short course will thus have a most unusual opportunity of coming into contact with outstanding State and national country life leaders in addition to pursuing courses of study designed to help them in their every day work. There will also be recreational features.

The expense of attending this short course will be only $12.00 for the ten days—$2.00 registration fee and one dollar a day for board and room. A fund to provide a number of $25.00 scholarships for the short course is being raised, this amount being sufficient for average transportation and local expenses.

Any one interested in attending this Rural Pastors' Short Course can secure further information about the program and about the scholarships from Dr. F. D. Goodwin, Warsaw, Virginia, the director; from Professor B. L. Hummel, the secretary of the Rural Church Conference Board, or from the denominational representatives on the Board's Executive Committee as listed above.

Rural Church Sunday: Forward steps in the correction of any undesirable rural church conditions are dependent on enlightened public opinion. Rural Church Sunday is designed to help form such opinion. The rural church survey report has a wealth of material on existing conditions which should be brought to the attention of the people, through special sermons or programs. It is hoped, therefore, that every church in the State, both rural and urban, will observe Rural Church Sunday. Incidentally, city churches have just as much responsibility for the rural church situation as the rural churches themselves, so they should also observe such a day. The Episcopalians, following the lead of the National Home Missions Council, have fixed on May 25 as Rural Church Sunday; the Presbyterians have selected May 11, thus combining Rural Church Day with Mothers' Day. The other denominations have not yet designated a special day. Suggestions about Rural Church Day programs will be made in future articles to appear at an early date.

Increasing Sunday School Enrollment: The rural church survey brought out the fact that one of the most important points in the whole rural church situation is the need of a more effective program of religious education. It was found, for example, that only 34.2 per cent of the rural white population are Sunday school members, as compared to 37.4 per cent in the towns. In about one-fifth of the counties the Sunday school enrollment falls below 25 per cent; and in five counties, below 15 per cent. The efforts of the Council of Religious Education and of the various denominational boards to change this situation and to improve the quality of Sunday school work, are, therefore, deserving of the most hearty support of every one interested in religious education and church welfare.

Piedmont Convocation.

The spring meeting of Piedmont Convocation will be held in St. Mary's Church, at Rixey Station, Va., on the sixth and seventh of May. The Rev. John G. Sadtler and the congregation of St. Mary's Church are hosts to the Convocation.

W. F. A.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

In Memory of First Bishop.

In memory of the Rt. Rev. Stephen Ellett, the first Bishop of Georgia and the rector of St. John's Church, Savannah, from 1841 to 1845, a very beautiful Bishop's chair will be presented to St. John's Church, the Rev. C. C. J. Carpenter rector, by the Altar and Chancel Guild of the church. The chair has

(Continued on page 23.)

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sunday (Palm) next before Easter.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter Day.
27. First Sunday after Easter.
28. Monday. S. Mark.
30. Wednesday.

COLLECTS FOR EASTER DAY.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

O God, who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection, through the same Christ our Lord. Amen.

WHY SEEK YE THE LIVING AMONG THE DEAD?

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight,
All dressed in burning white,
Who unto the women said:
"Why seek ye the living among the dead?"

His life, His hope, His heart,
With death they had no part:
For this those words of scorn
First heard that holy morn,
When the waiting angels said:
"Why seek ye the living among the dead?"

O ye of this latter day,
Who journey the selfsame way—
Through morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said:
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
"Why seek ye the living among the dead?"

—Richard Watson Gilder.

Why Do We Believe in the Resurrection of Jesus?

Some tremendous event happened back there nineteen hundred years ago on the first Easter morning that has ever since been surging through the world and lifting it to a higher level, even as a volcanic explosion and submarine upheaval five thousand miles away a few years ago sent giant waves racing across the Pacific and rolling in upon the shores of South America. Christendom itself is the consequence and mighty monument of the resurrection of Christ. However, the reality of the event does not rest wholly on this general fact, but also on many "infallible proofs."

This epochal morning opened with the faithful women, who were last at the cross, first at the tomb. What were they doing there? They had brought spices to anoint the body of Jesus. This loving act has immense significance as showing the state of mind of these women after the crucifixion. They believed that Jesus was dead and had no hope or thought of His resurrection. They found the tomb empty, and all the evangelists mention this fact, and it is an important and unbreakable link in the proof of this event. The women, after hearing the announcement, "He is not here; for He is risen, even as He said," fled affrighted, as men of stouter nerves would have done. They hastened to tell the disciples, but the startling news encountered persistent unbelief and even scoffs on the part of these men. "And these words appeared in their sight as idle talk; and they disbelieved them." Who were these first unbelievers in the resurrection? Jewish priests and Roman officers? No, but "the apostles." Peter and James and John and all of the eleven believed the story of these women was some hallucination of their excited minds, "idle talk," "the wild talk of the sick in delirium," as the Greek words mean. No doubt Peter was the loudest scoffer among them. All this shows they supposed that all was over. "I go afishing," presently said Peter. Back to the boats! They were utterly bewildered, scattered and crushed. Their dream was dead. They were in no condition of mind, then, to invent or imagine a resurrection, and any theory of fraud or hallucination or vision on the part of the disciples is a psychological impossibility. This is incidental and undesigned but strong confirmation of the reality of this event that meets us on the threshold of this day.

The whole day was one of tremendous excitement among the disciples in which they could hardly believe their own senses. This fact is reflected in the language of the narratives which use such words and phrases as "affrighted," "amazed," "terrified," "idle talk," and "great joy." This excitement may explain the fragmentary and disconnected and more or less confused accounts of these events, which were not calmly composed as a continuous and complete history, but were impressionistic memories of that wonderful morning.

That afternoon Jesus appeared to two disciples on their way to Emmaus, and then in the evening to ten disciples in a room in Jerusalem, Thomas being absent. They also were affrighted "and supposed they had seen a spirit." Jesus greeted them with the assurance, "Peace be unto you." On this occasion it is noted in the narrative that "the doors were shut," and at another meeting in the same room a week later when Thomas was present and cured of his persistent doubt, it is again noted "the doors being shut." It is evident that there was something mysterious in the resurrection body of Jesus by which he could appear through closed doors and vanish at will. It may have been in a transitional state in passing from the earthly to the completely spiritualized body of the heavenly world.

Five appearances are mentioned on the first day and then the scene shifts to Galilee, where two more are recorded. The first was at Lake Galilee, when the disciples were out fishing in their boat and Jesus appeared and greeted them as He stood on the shore; and again when He appeared to "above five hundred brethren at once." "And when they saw Him, they worshipped Him; but some doubted." Only an honest historian who was simply intent on telling the truth would have admitted this damaging fact that "some doubted." A partisan writer or pleader would have made it out that everybody worshipped and nobody doubted; the worship was absolutely unanimous! "But some doubted," calmly and boldly says Matthew, and he was there. We can trust a writer and a book that is so impartial and fearless in telling the truth.

There are ten of these recorded appearances and testimonies of eyewitnesses. They are numerous, competent and trustworthy men who could not have been deceived themselves and who sealed their testimony with their blood.

A witness of special weight is Paul who after conversion went up to Jerusalem and spent fifteen days with Peter and James the Lord's brother investigating this event on the ground. He says he went to "visit" Peter (Gal. 1: 18), a word that means "to know by inquiry and personal examination," or "it denotes visits paid to places of interest with a view to getting information about them on the spot." Paul was a lawyer and man of eminent ability and he cross-examined these witnesses and made sure of the reality of this event.

This thing was not done in a corner but in the light of the fullest publicity. God left no uncertainties hanging around this fact, but placed it on a rock in the broad light of history. The disciples who at first were crushed by the death of Jesus were by His resurrection suddenly transformed into masterful men and arose in their might and planted Christianity on this rock where it stands to this day; a they went everywhere preaching th fact and with it turned the world upside down. It is a vital fact in our Christian faith and we can join with the accent of conviction born of honest investigation and experienced belief in reciting the most ancient creed of the Church: "I believe in Jesus Christ our Lord, who suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose again from the dead."—Presbyterian Banner.

Immortality and Resurrection.

Why should we "believe in the resurrection of the body?" This question may be answered in two ways. On the one hand, we may trace the history of this "Article" of "Belief" and establish thereby its claim upon our acceptance. On the other, we may study its meaning for life, assuming it to be true and justifiable on dogmatic grounds. The latter method is likely to be the more convincing. Let us fail to appreciate the value of a belief and its dogmatic authority is of little significance. But let us be aware of the vital worth of a conviction, could we but believe it authentic, and the battle for its intellectual recognition is well-nigh won.

From this point of view we now approach a study of the Christian doctrine of resurrection. For, whether we approve or not, the fact remains that the only Christian doctrine of Immor-

tality is a doctrine of Resurrection. Some people prefer the pagan doctrine. We shall do well, before agreeing with them, to satisfy ourselves as to what the Christian teaching does stand for. We shall avoid the discussion of a possible program of resurrections in the future, and of states of existence, intermediate, final or otherwise. The principle set forth in the idea of "resurrection" is the important fact. This principle, whether exhibited in the nearer or farther stages of future existence, is the principle of "embodiment"; and of a future embodiment somehow related to the present one. In other words, there is something more in the Christian belief than belief in the immortality of the soul, body "spiritual" and the body "natural" that, whatever be the properties of the new organ of expression, "flesh and blood do not inherit the Kingdom of God." No, resurrection does not commit us to a belief in the "everlastingness" of this mortal dust. We do not mummify our dead. We commit the body to the ground, dust to dust. The physical particles enter into other forms of physical life. What, then, does resurrection signify? Whatever be the details of future existence that belong to the unrevealed secrets of eternity, resurrection stands for the sacredness and divinity of the principle of embodiment. The Bible and the Christian Faith know nothing of a mere "immortality of the soul," a persistence of disembodied spirit. They teach the "immortality of man" rather than the "immortality of the spirit of man." Christ has hallowed every phase of personality. We are redeemed—body, soul and spirit. The spirit has always its organ of expression; its provision for contact and fellowship with other spirits, its seal of individual identity and continuity.

Let us be thankful for the profound insight into the meaning of all life and of the whole personality granted us in this distinctively Christian doctrine of Immortality. Let us remind ourselves of all this if ever we hesitate to confess: "I believe in the resurrection of the body."—Canadian Churchman.

For The Southern Churchman.

The Value of Belief in Immortality.

Rev. H. H. Smith.

In Dr. Snowden's splendid book, "Can We Believe in Immortality?" there is an interesting chapter on "The pragmatic value of belief in immortality." In this chapter he refers to Dr. Leuba's book, "The Belief in God and Immortality." Among other things, Dr. Leuba is quoted as saying: "The modern belief in immortality costs more than it is worth. . . Its disappearance from the most civilized nations would be, on the whole, a gain. . . It would be difficult to over-value the harm done to humanity in the past by the conviction that the real destination of man is the world to come."

The true Christian does not live for one world, but for two, the present world and the world to come; and this belief in immortality has had a most salutary influence upon mankind. As Dr. Snowden says: "Men have died for it. And countless millions have been sustained by it through temptations, trials, sorrows, through all the tragedies and blood and tears of this world and have died triumphantly in its hope. Literally this faith in multitudes of believers has abolished all fear of death and turned this last great enemy into an angel of light to bear them home." The case of the late F. W. Myers is cited—a man who seems to have had a firm conviction of immortality after considerable struggle and investigation. As a result of this conviction, William James says: "Myers' character grew stronger in every particular. . . . . Brought up on literature and sentiment, something of a courtier, passionate, disdainful, and impatient naturally, he was made over again from the day when he took up physical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and, above all, happy. The fortitude of his last hours touched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his interest in the cause he lived for. When a man's pursuit gradually makes his face grow handsome, you may be sure it is a worthy one. . . Myers kept growing ever handsomer and stronger looking."

Another illustration of the same truth is found in the great scientist, Louis Pasteur. "Absorbed as he was in his daily task, he yet carried in himself a constant aspiration towards the Ideal, a deep conviction of the reality of the Infinite and a trustful acquiescence in the mystery of the universe. . . . Absolute faith in God and in eternity; and a conviction that the power for good given to us in this world will be continued beyond it, were feelings which pervaded his whole life."

The responsibility that immortality lays on the individual is well summed up by Dr. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities; the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

The writer was once the pastor of a Christian man, who had been bed-ridden for more than ten years. He was entirely blind, and so afflicted with rheumatism that he could not raise his hand to feed himself, but it was an inspiration to visit him. Believing in a future life, he triumphed over physical infirmity and was always bright and cheerful. Through faith in immortality, multitudes throughout the world are conquering in the same spirit.

It is this firm conviction that man is an immortal spirit, capable of infinite joy or sorrow in the world to come, that has led multitudes to conquer self and become helpers of their fellowmen. It has led thousands of men and women to renounce a life of ease and pleasure and suffer persecutions and perils to carry the gospel beyond the seas. In a missionary journal before me is a picture of a fair young lady holding in her arms a black infant child. Believing in the teaching of Jesus Christ and the infinite worth of the human soul, she delights to minister to these benighted children. It is such a faith in immortality that caused a missionary to say at a convention: "In my labors for those among whom I worked, I have been compelled at times to eat the flesh of the rhinoceros and even ants, but I'll go back and do it again for the glorious privilege of proclaiming the gospel of Christ." Was it not a firm belief in man as an immortal soul that impelled James Chalmers to say: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me back its standings in the face of death, give it to me surrounded with savages with spears and clubs knocking me to the ground; give it me back and I will still be your missionary."

Ashland, Va.

"MY BROTHER."

A Parable.

I had a brother, manly, strong, gifted in kind and degree far beyond the other members of my family, as is sometimes the case in families. His great gifts did not separate Him from me, to make His own career unhampered by poor and weak relations, as sometimes happens. He was not ashamed, nor did He make light of my small powers and performances. When I did my best He always spoke kindly of them and encouraged me. He was wonderfully quick to see my difficulties, and to point out or bring me relief. I looked to Him for advice, support and company, and no brother could better fulfill a brother's part. He was my other, larger self.

On Friday He died. He was put to death. People did not understand Him. They said His gifts were not genuine, or that they came not from above, and that His example and influence were a danger to recognized views and established order. In support of their opinion they said He could not be much worth since He was my Brother, and so fond of me. So they put Him to death.

And it seemed to me that He need not have died when and as He did. He made no effort to avoid it. He put Himself in the way of it. He offered no defense when He was tried, made no answer to the charges brought against Him. Knowing His abilities, I felt He could have made a very clear case not only of Not Guilty, but that others, as well as myself, would be much worse off without Him. It seemed on His part an unnecessary, if not wanton, laying down of His life, and to show too little thought of how I and others would fare when He was gone. I ought to have been grateful for what He was and did for me, the truths He taught and left with me, the encouragement He gave me which would no doubt tell as long as my life lasted; but I wondered if it would not have been better not to have had such a Brother. I should at least not know what His loss and absence meant.

On Sunday morning He awoke. Came back to me. Incredible? Impossible? Who but myself knows my experience? At any rate, I do not feel His return as incredible and strange as His absence.

His waking and return throw light upon what most puzzled me. They tell of powers greater than I had recognized, and that His absence was only to fulfill more wonderfully a Brother's part. His waking and return relate me, in a way I can better understand, to the Immortals. He is beyond and above death now, and He is my Brother. He brings with Him the fruits and powers of a last battle and a victory He could not complete here and without His death. For this He left me. His return shows and makes active in this life the power on the other side of the grave. The Power of the Resurrection—not only nor chiefly, the assurance of our rising at the last day—but the power of the beyond and already triumphant to fight our present battles against all that is deadly in the world, flesh, or of deeper taint. So equipped and endowed am I and mine.

I, we have a Brother.
To Him be the glory and the dominion for ever and ever.
Let the Brother of low degree glory in His high estate.

—Canon J. F. Phillips, in Church of England Newspaper.

For the Young People

For The Southern Churchman.

IN THE GARDEN.

Alice Dakin Baukhage.

The shadows fell dark in the garden,
Like garments of sorrow they hung,
The winds spoke low in the garden
The shuddering trees among;
The birds sat mute in the branches
Their vesper songs unsung.

Through long, slow hours in the garden
In the tomb the Master had lain,
The Master, dead in the garden
By hate of His brothers slain;
For love they had given Him malice
For pity, cruelist pain.

The night sped on in the garden
Till the hour of dawn drew nigh,
Then a sound of wings in the garden
As morning paled the sky;
And the door of the tomb's wide portal
Fell open silently.

Then the drooping flowers in the garden
Smiled up from the springing sod,
The shadows fled from the garden
By paths the angels trod;
And deathless Love triumphant
Came forth with the Son of God.

Surprises.

Three women with heavy hearts are on their way to the tomb. No vision, no hope, no joy! At the end of their journey a cold grave, a chill slab, and death! These, and these alone, occupy their thoughts. This is all they have expect.

"And behold!" Surprises! They had expected a lifeless boulder at the grave's door, and behold they found a living messenger. They had expected a cold grave, dank and drear, and behold they found an open tomb, full of the light of the dawning, fragrant with the incense of life. They had expected a heart-breaking task, and behold they found a new duty, heart-bursting with its fearful joy: "Go, tell!" the angel said. They had expected a death-enshrouded form, and behold—a living Lord!

Surprises! A Mary in the garden, and a gardener; a calling of her by name: "Mary"; an instant recognition of the risen Lord: "Rabboni!"

Two disciples on the Emmaus road, and a Traveler; a pause at the door; an invitation to stay; a sharing of bread; "And they knew Him!" "Did not our heart burn within us, while He talked with us by the way?"

Ten sitting at table behind locked doors, and a Presence; an Easter breath, a breath of divine life upon them, a breath of heavenly peace! They saw their Lord.

A small group of fishermen on the lake, and a Wayfarer on its shore. "Have ye any meat?" "No." "Cast the net." "It is the Lord!"

There were surprises that blessed Easter-tide—many of them, almost everywhere. And the wonder of them all was this: Jesus, the crucified, lived; He was risen; He was with them—with them in the garden, on the way, in the room, at their task; with them in their life. And from these strange and startling experiences came new faith, new joy, new courage. It was the dawn of their Easter.—Paul J. Hoh, in Lutheran.

The White Hyacinth.

When Evelyn Graham went to the city one week in March, to visit her Aunt Anna, she saw many wonderful things and had many happy times. But the most beautiful place, as she told her mother when she came home, was a florist's shop, where Aunt Anna had bought two dozen bright carnations to send a friend in the hospital. While Aunt Anna selected them Evelyn wandered about from one glass case to another, gazing at the blooming roses, violets and lilies on their cool beds of moss. Here in one corner were rows of potted plants. Oh, how lovely the hyacinths looked to the little girl's country eyes, not like the thin rows of purple bells in the gardens at home. These were rich, full clusters, of coral, palest pink, lavender or white. Evelyn stood looking and drinking in their fragrance so that she did not know Aunt Anna was ready to go, until she touched her shoulder. Then Evelyn looked up to see Aunt Anna and the kindly-looking old gentleman who had waited on her, and both were smiling at her.

"I believe this is a little girl who will enjoy a hyacinth of her own," said the old gentleman. "Wait a minute," and he disappeared, to come back in a moment with a small package.

"There's a hyacinth bulb," he said, putting the parcel into Evelyn's eager hand, "and if you plant it in the earth I've wrapped up in a bag for you, and keep it warm, but not too warm, and moist, but not too moist, you should have a lovely cream-white hyacinth by —well, by Easter Day."

Evelyn could hardly say, "Thank you, sir," so full of happiness was she. And when she went back to her home in the country two days later she kissed everybody, and took off her hat and coat as quickly as she could, so eager was she to plant her hyacinth bulb. Her mother gave her a pot of just the right size, with its own earthenware saucer. Every day Evelyn watched, and at last saw the green shoots above the earth.

"The gentleman said it might bloom by Easter," she told her mother. "Don't you think we might take it to the church and put it in the Good Shepherd window?"

"Why, of course we might," said her mother. "I know all the ladies would be glad of a blooming plant to help docorate the church for Easter; and if you want it in the Good Shepherd window you can ask Miss Elsie, and I think she will say yes."

Evelyn's big brother Lawrence was sitting on the edge of the table eating an apple and whittling on a forked stick. He did both these things at once, by taking a very big bite and then working on the stick until it was gone; then another bite, then more whittling. Lawrence was, as Evelyn said, "at the teasin' age"; and she was at the age when little girls don't like to be teased.

"That tulip," said Lawrence, "will never go to church. I bet there's a cutworm in the earth—"

"No, sir, there's not!" cried Evelyn, her eyes filling. "You're just too teasy. It isn't a tulip, anyway; it's a hyacinth."

"Now, now, Lawrence," said mother; and Lawrence took an extra big bite of apple to hide his grin.

In a few days Evelyn and her mother could see the thick stalk among the leaves. She remembered the advice the gentleman had given her, and took great care to keep the hyacinth "warm, but not too warm; and moist, but not too moist." And so, on Easter Eve, it stood, "just on the edge of blooming," Evelyn told mother, and filling the room with fragrance. Miss Elsie had said it should certainly go in the Good Shepherd window; and Evelyn was to carry it as she went to Sunday school.

Easter morning was so lovely, with bright sunshine, budding trees and blooming shrubbery—forsythia and redbud and spiraea—that Evelyn thought to herself, "I could tell this is Easter, just to look at it!" She carried the hyacinth, now in full bloom, to the porch and put it on the top step, while she ran back to get her mite-box. Lawrence had been waiting for her, and unluckily he had with him his gravel-shooter, which he had been working on the day he sat on the kitchen table and ate the apple and teased Evelyn about her hyacinth. Lawrence didn't mean the least bit of harm. There was the hyacinth and there was his gravel-shooter; and Lawrence shut one eye, and took aim, "not really meaning to hit it," as he explained to mother afterward; but the tiny pebble flew too straight. The green stem snapped off, and the lovely plume of cream-white flowers tumbled over the top step just as Evelyn opened the front door.

"Oh, my flower!" she cried. "Oh, it is broken! Oh, mother, mother!" And she ran back to sob out her trouble in her mother's ready arms.

In a minute Lawrence came in, red-faced and very much ashamed. He tried to tell Evelyn he was sorry, and how he would prop it up again with a little stick, and tie it so firmly nobody would ever know. But Evelyn would not speak to him, even when he had tied it, very neatly, and it didn't wobble the least bit. It seemed as if her pleasure in the hyacinth and in Easter Day itself was all gone. Her eyes were so red and swollen from crying that her mother thought she had better lie down and get her face and her thoughts in order again. So Lawrence went off to Sunday school alone, carrying his mite-box and Evelyn's and the propped-up hyacinth, and a very sober face.

At church time Evelyn came with her father and mother; but, though father held her hand, the thing she liked best of all, her steps dragged, and she still would not speak to Lawrence when he met them at the church gate to tell her that her teacher wanted her to carry the banner at the children's service in the afternoon.

She sat at the inside end of the pew, with mother next, then Lawrence, and father at the end. There was the white hyacinth, among a mass of green, in the Good Shepherd window; but it seemed to her to be wilting a little; anyhow, the tears that filled her eyes blurred the flower and the green and the window all together. She didn't look again until during the singing of the "Te Deum" (when mother let her sit down), her eyes went back to the Good Shepherd window because she was so used to enjoying that when she couldn't follow the service. This time she looked above the hyacinth, up to the kind and tender face of the Good Shepherd.

"I haven't thought of Him before, today," she said to herself, "and it is His day, too."

And soon her thoughts went from Him to Lawrence; for all true thinking about our risen Lord brings us to thoughts of our brothers, as His own thought when He rose was for His brethren.

Evelyn did not know much about forgiveness. It was a long word, and, like other words, she was waiting to grow up to it, as mother said she would do. But Lawrence, who felt too guilty and ashamed to take part in the service, was surprised at having his hand grasped by two warm, eager ones, and hearing a whisper (for Evelyn had slipped around her mother to reach him)—"Don't mind any more, Lawrence; I don't, and it's Easter Day!"—

For The Southern Churchman.

THE PROMISE.

Annette Patton Cornell.

He who will plant a small brown seed
And watch to see it sprout
Has faith in God's eternal plan,
And little time for doubt.

He who will plant the words of Christ
Deep in his heart is wise;
The flowers of faith that grow will teach
That nothing ever dies.

The cycle of the year brings Spring,
We see the earth reborn,
We read the promise of the Christ,
Salute the Eastern morn!

A Wonderful Surprise.

Every summer as soon as school closed the Morgans used to go to the country where they had a little brown house with a great wooden veranda all around it in which the boys used to sleep on fine nights. Then there was an orchard and a garden and a river with real fish in it and a swimming pool that was considered safe if children paid attention to the posts and did not go beyond them.

Oh, it was a lovely place. Then of course the children had their pets. There was the old turkey gobbler that used to follow Bob all about, but spread out his wings, ruffle up his feathers and gobble horribly if any of the other children came near him. There were the big silvery rabbits in their clean white house, and then, last but not least, there was Sandy, the big white collie with beautiful soft brown eyes and a big sandy ruff round his neck, that gave him his name of "Sandy" who followed the children everywhere and loved them all. Then there was Bess, the little Jersey cow who used to push her soft nose through the bars and ask as plainly as possible for an apple. And of course the children always gave her something.

Now, you would think that would have been enough for any three children, but one morning at breakfast Mr. Morgan said, "Now children, I have a surprise for you outside, but before I let you see it I want you all to promise you'll play fair with it, for it is for the three of you. Each one of you has an equal share in the gift, but if I see any one of you being selfish over it and trying to cut the others out I will take his share away and give it to the others. Now what do you suppose it is?"

"I bet it's a jointed fishing rod," said eleven year old Bob, who loved to fish.

"Oh, go on," said practical nine year old Fred, "it's for us all, and Joan couldn't fish. I bet it's a boat."

"I think it's a new carriage for my dolly, an' Bob can use it to put his old gobbler in," lisped little five year old Joan.

Every one laughed at that, but Mr. Morgan told them they were all wrong. "There isn't one of you that's even warm," he said, "so come out with me and see for yourselves, come Joan," and he picked her up in his arms and led the way while Mother followed after with two boys, who were just jumping with curiosity.

"I know it's something alive," said Bob wisely, "for I saw Dad put a whole fistful of lumps of sugar in his pocket."

That set them all guessing again, but by this time they were in the orchard and Dad stood still and whistled.

"Oh, gee, another dog," Bob cried.

"A dog wouldn't eat sugar," said Fred, scornfully.

"Oh, wouldn't he! That's all you know, smarty. Just try him with it. I bet he'd eat all you could give him."

"Be quiet, boys," ordered Dad. "Keep quite still." Then he whistled again and held out his hand with a lump of sugar in it and a little black head with a white star on the forehead peeped out from behind a big apple tree. Dad held out his hand and coaxed invitingly.

"Here, Will. Here, Will."

And cautiously a little black pony emerged and came trottingly slowly up. He was the prettiest little fellow you could ever wish to see, with a big bushy mane and a long flowing tail. He took the sugar daintily and then went scampering off. The children were wild with delight.

"Oh, Dad, is he ours?" "Can we ride him?" "Give me some sugar for him." "Here, Will, here." "Oh, my, isn't he swell," they exclaimed, while the pony who was not much bigger than a large dog, stood watching them. Evidently he liked them for he came trotting back and took lumps of sugar out of their hands and stood quite still to be petted and admired.

Joan being the youngest had the first ride, but she wasn't the least bit afraid and with Will's bushy mane grasped firmly in her two chubby hands and her feet sticking out on either side she was soon protesting energetically against Dad's holding her on.

"Now, remember, all of you, this pony belongs to you all and you must be quite fair to one another over him or you lose your share," Dad said again. "I want to teach you to share and share."

It was not long before the children and the pony were the best of friends, but the one he liked the best of all was Joan, I think because she was the smallest, and he was the most independent little pony you ever saw. Soon they added a syllable to his name and called him "Willful", because he was so fond of his own way.

Bob was a big, heavy boy and Willful, who was a lazy little fellow, did not like very much giving him a ride, so one day when Bob was on his back he just stood up on his hind legs and tumbled him off, and since the trick worked well the first time he tried it again whenever Bob got on his back. He liked to play better than to work.

At first it was funny, but Dad soon decided that Willful must be made to mind, so he told Bob that as he was the eldest it was his business to train him, and that the best way to do would be to tie him up close to a post whenever he was naughty and leave him alone till he would let him stay on his back.

Bob was very patient with him, but he was very firm, and when Mr. Willful declined to work and just tumbled him off and stood tossing his saucy little head, Bob would tie him to the nearest fence and leave him there till he was only too glad to let him stay on his back as long as he wanted to.

Now, of course, all this gave Bob a great deal more to do with Willful than the others. Joan never wanted more than a little ride around the drive, but Fred soon began to grumble that he never had a show, and Bob began to assume quite a possessive air and talk of "my pony."

Of course Fred was too much of a little gentleman to do any tale bearing, but that did not make him like it any better.

One day they were all going on a picnic and Bob said importantly:

"I won't go in the car. I'll ride my pony over. I've taught him his lesson and I bet he goes all right."

"When did you get a pony?" Dad asked.

"Well, gee, Dad, I trained him and I guess he ought to be mine."

"No, Bob, you remember quite well what I told you when he came, and as to training him, you were the only one he objected to carry, besides as the eldest you ought to be willing to do something for your little brother and sister. I am afraid that after this you can only ride Willful when they let you as he belongs to them now. You have been getting a little selfish and grabby, Bob, I am sorry to say, and I hope this will be a lesson to you."

Bob went off to a corner of the hay mow and cried till he could cry no more, then he wouldn't go to the picnic at all because he was ashamed of his red eyes, and in short he was a very miserable little boy. But in the evening he had a joyful surprise, for Dad called him over to him and told him that Fred and Joan had both begged that he might have a share in Willful just the same.

"That's pretty white of them," Bob said, "for I have been a selfish pig, I know, but after this I will play fair in everything. You just see if I don't."—L. E. S., in Canadian Churchman.

The Baby's Easter Sermon.

It was a long time ago and Elizabeth was a wee maiden of four years.

All the grown folk had gone to church except grandma, who was deaf, and said she preferred to stay at home and take care of the babies. Not that there were any babies, oh no! no, for Elizabeth felt she was a very big girl, and sister Louise would proudly tell you she was 'most two and three-quarters, and would soon go to kindergarten.

This was Easter Day and instead of their usual morning greeting our little friends, Elizabeth and Louise, used to say: "Jesus Christ is risen today," and their mamma would answer, "He is risen, indeed."

So, when some one knocked at the kitchen door, Elizabeth ran to open it and said, "Jesus Christ is risen today," but instead of the answer she expected, a poor, hungry man asked for something to eat.

"But why don't you say, 'He is risen, indeed'?" questioned Eilzabeth.

"Didn't know no one was dead to rise again," said the man.

Whereat Elizabeth's eyes grew wide with astonishment and she ran off to aask grandma to get the man something to eat while she told him all about Jesus.

"You know," she said, "that long, long years ago, some of the wicked men did not know who Jesus was and they nailed Him to a cross, so that He died, but three days after angels rolled the stone away from the tomb and Jesus came out of the tomb alive, just as though He had never died, only He was ever so much more beautiful."

"No," the man said, "I never heard tell of that Man; guess He didn't live in this country."

"Well," said Elizabeth, "if you don't know about Jesus I'll tell you from the very beginning, shall I?"

"Yep," said the man.

So Elizabeth pulled her little rocking chair near the man and began her story.

"You know," she said, "that long, long years ago the Heavenly Father gave us the bestest present we could ever have. He gave us His own dear Son, who came to us a dear little baby. He grew, and played, and worked, and went to school just like any other boy, but He was so good. Then when He was a man He went about telling people of the Heavenly Father, and those that were sick He made well and blind people received their sight.

"Oh! He did ever so many other kind and lovely things that no one else could do unless He gave them power.

"Every one loved Him—I meant 'most every one—and He just loved every one, even more than my papa and mamma love me!

"But some people did not like Him and said He must be hung on a cross.

"Then some of the people took Jesus and nailed His hands and feet to a cross, and He hung there until a good man, who loved Him, had His body taken from the cross and laid in his own tomb.

"The wicked men were so afraid that some one would take this body away that they put a great stone by the door of the tomb and sent soldiers to see that no one came there.

"But three days after angels rolled the stone away and they were so bright with their shining clothes that it dazzled the soldiers that they could not see, and then Jesus walked into the garden and spoke to some women who loved Him. But He was so beautiful they did not know Him at first; when they did, they ran and told all the people that Christ had risen.

"That is why every year we keep Easter Day. Jesus died for us and rose again and we can never die, that is, not really die. This part of us that we see will die some time, but something inside will go on living forever, not down here but up in heaven with God."

"Now," said Elizabeth, "I have told you all I can, and don't you just love Jesus lots and don't you want to say to me, 'He is risen, indeed'?"

Do you wonder what the man answered? Elizabeth never told me, but years after I went back to S—— for her wedding day and as I passed through the churchyard after the ceremony I saw an old man with a lovely, peaceful look on the faded eyes that followed the bride down the flagged walk, while he said softly to himself: "God bless her! God bless her!"—Source Unknown.

The Place to Begin.

When you planned to do that special work you did not decide just when or where to begin. You are still waiting to find the place where you could begin, waiting until things change so you can get to work on it.

How about that beginning? There is only one place to start, and that is the right one, the one right where you are. There is only one time that is the right time and that is now. If you wait until you get somewhere else or until things are ready, you will never get started and you will never do that work. Start at it now, here, and keep at it. Do not wait until you are too old to begin. When things reach the stage where they are just right, well, what's the use of doing anything then?

Choose the place you wish to reach before you die and get right at it. It does not make any difference how high the place, you can get there if you will start right now and here, and keep going. That other place where you think it will be easier to begin will have a bad spot when you get to it and you would have to put off starting until you

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Pending the appointments of State Treasurers, contributions to The Robert E. Lee Memorial Foundation, Inc., may be sent to the Guaranty Trust Co., 140 Broadway, New York City.

Stratford is now open to visitors for an entrance fee of twenty-five cents. Children under the age of fourteen are admitted free.

"His Dominion shall be from sea to see"

Psalm 72, Verse 8.

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reach some other place, or if there is not some stumbling place, or if you will find some one else has possession, because he was there and started there instead of running off somewhere else to begin, and so you have to go on to some other place. And so it goes on, and on, and on. We never seem to reach the goal.

That is one good reason why you should start right here and now, and why you should keep on going on and on until you reach the goal you choose. —Selected.

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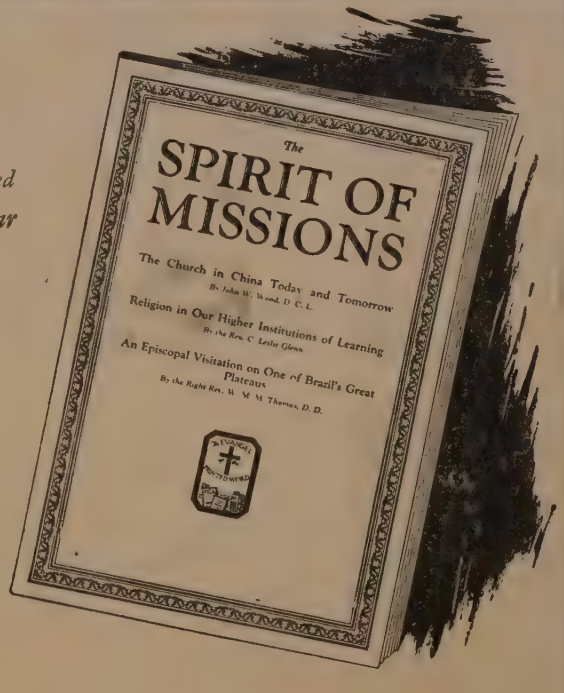
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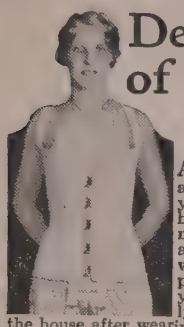
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During the morning service Mr. Moody was much disheartened at the coldness with which his message was received, and he had some trepidation as to the evening meeting. But when he returned to the church in the evening, and as he commenced to preach, he realized that the Holy Spirit was present in power. At the close of the service he gave opportunity for those who desired to accept Christ, to stand up, and to his amazement over three hundred people arose. Thinking that they had not understood him clearly, he requested them to be seated, and then repeated the invitation. The second time an even greater number stood upon. The invalid's prayer had indeed been answered, and from this time Moody was mightily used of God to the salvation of thousands and thousands in the British Isles.—Paul H. Graef.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Dear Friends: I wish to say that I still take orders for subscriptions for any magazine published. I am a wheel-chair invalid trying to earn a living. Remember me with your orders for subscriptions and renewals. They will be appreciated. Edward P. Broxton, Grovetown, Ga.

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WANTED, BY LADY, AT PRESENT working in Church School, position to care for home and children of person wishing to travel during July and August. References. Address "F", care of Southern Churchman.

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EARNEST EVAN SEEKS PARISH. Graduate, middle-aged, married, no family. Preacher Chaplain in Great War. Free May 1. Address "Rector", care of Southern Churchman.

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WANTED — CLERGYMAN, MODERATE Churchman, for supply work during July in New York City parish. Room in rectory. Address "A-4", care of Southern Churchman.

Deaths

MISS LESLIE STRODE.

Entered into rest at Richmond, Va., on February 26, 1930, MISS LESLIE STRODE, eldest daughter of Henry Aubrey and Mildred Ellis Strode, in her 55th year, she having been born at "Kenmore", the maternal ancestral home, Amherst, Va., April 24, 1875.

Here she lived till 1889, when the family moved South, the father, a brilliant mathematician, having been elected to fill the chair in that department in the University of Mississippi. He was afterwards elected the first President of Clemson College, S. C., which enforced residence in the South.

Graduating from Converse College, S. C., in 1895, when but twenty years of age, she entered at once upon her chosen life work of educator She taught for nearly twenty-five years; in Miss Smith's School, Charleston, S. C., and Anniston, Ala., and at the Virginia Female Institute, now Stuart Hall, Staunton, Virginia.

She met with eminent success in this work, where she secured the pleasing plaudits of the taught and those she taught for, and was well content with these, but admiring friends, ambitious for her, recognizing her known ability as a mathematician, as her father was, before her, importuned her to prepare herself and apply for a position as Editorial Statistician which furnished possibilities of peculiar success to those adapted to the necessities of that especial field of endeavor.

To these she reluctantly yielded and, though having passed the supposed age of scholastic acquisition, she felt no fear, and at the age of forty-two years entered Columbia University, and within the year emerged with a diploma therefrom in this special department. Ere the short vacation promised herself had expired she was asked by the Rockefeller Institute of New York City to enter with that institution on her new work, thus justifying all her friends had hoped and promised for her. She went at once with them with a brilliant future opening up before her when in 1927 her health failed under the strain and she had to give up her position.

Though she sought its restoration here and there under best medical advice and attention nothing might stay the gradual decline in health which culminated in her death as told and she was laid to rest in the family burying plat in the Amherst Cemetery, from Ascension Church, in which she had been baptized and confirmed and of which she was a consistent member.

Her passing was of peculiar sorrow to her loved ones, to whom she had greatly endeared herself. The narrowed and confined life to which she had devoted herself, gave small opportunity for making many friends, but it made dearer to her the few she had made. These, by her gentle, amiable demeanor, learned at the knee of her beautiful mother in an old-fashioned Virginia home, she bound to herself with the gentle but lasting cords of unselfish love and affection. Her chief characteristic, it has been said, was the blessed trait of unselfishness, so ambition could not wean her from her friends and loved ones, nor success dull or dampen her tender love and regard for them which flowered and fruited as the years went by. As they exhibited as ocular proof of her favour and affection the little garments which Dorcas had made to warm little bodies, so these recalled the sweet words and gentle deeds which had garmented their hearts and warmed them, when the cold winds of sorrow and affliction beat about and upon them. These felt their loss in unmitigated grief, but bethinking them of the blessed promise of the Saviour to the bereaved sisters, "thy brother shall rise again", they laid her away in the lasting hope of meeting her again in the joyful Resurrection.

Her father and mother preceded her to the grave some twenty years ago, but she leaves with sorrowing friends, these brothers and sisters, to mourn her departure, Colonel Aubrey Ellis Strode, Amherst, Va., Dr. Basil Strode, Richmond, Va.; Mrs. Charles Carter Newman, Clemson College, S. C.; Mrs. Taylor Berry, Lynchburg, Va.; Mrs. William R. Smith, Mont Clair, New Jersey; Mrs. Howard Lilienthal, New York City; and Mrs. Archer A. Vandergrift, Washington, D. C.

J. R. E.

MARY COLES CARTER.

An Appreciation.

The New York papers of January 11 contained an item that elbowed its way to the front through all the news of captains and of kings: "Mary Coles Carter, Educator, Dies." How true that was, and how ludicrously false!

"Mary Coles Carter, Educator." So far so good. No experience of girlhood, of student days, of years as a member of the St. Timothy's faculty, or of motherhood have yielded to the writer so perfect an illustration of the fullest sense of the word "educator" as did Miss Carter. Dear Miss Polly—oh, rare Miss Polly! There was no such things as mere facts in one's association with Miss Polly; her own peronality was so vivid that she thought in terms of persons, not of things. Who but she could have made a class care that King John died of overeating? And what school-girl who heard her scorn of the king's excesses would ever misinterpret the Magna Charta!

Miss Polly and Miss Sally Carter headed St. Timothy's School long before the day of psychological matter, yet who better than they understood the psychology of the adolescent girl or of the too-fatuous parent, that are the objects of so much attention today? Progressive schools all over the country are now stressing the inestimable value of self-discipline and the criticism of one's peers; thirty or forty years ago Miss Polly gave to those who lived and worked with her a standard of living based on the severest self-criticism and self-discipline—a standard not set by words but by aristocratic traditons and an ancestry of Cavalier and statesmen, and broadened by the experience of pre-war and post-Civil War days.

To the young pedagogue who was fortunate enough to be chosen to teach in her own fields of history and literature Miss Polly was an inspiring Mentor. Tender and tireless, always, where things of the spirit were concerned, nothing amazed her more than a willingness on the part of a teacher to accept something meretricious. Her contempt of anything short of perfection had a purging effect upon everyone with whom she came in contact, and her complete understanding of the efforts of a mind just growing conscious of its powers was a revelation.

"Mary Coles Carter, Educator, Dies." What an absurdity! Never in her life was Miss Polly more completely and poignantly alive than when we read the news of her death. Miss Polly dead? A thousand times no. To everyone privileged to have known her she will always represent the personification of something unusual—inspiration; aspiration; personal charm to an incredible degree; professional dignity of a new and prophetic kind; wit and humor of the most trenchant and kindly sort; uncanny and loving understanding of the members of her school family; a pagan daughter of the beauty-loving gods who mischievously linked her with the sober makers of America—all these things she was, and more. Miss Polly dead? Only to those who never knew her. To the rest of us she lives forever as a great spiritual force against the immortality of the second best.

HELEN ARNY MACAN.

JUDGE BEVERLEY TUCKER CRUMP.

The Vestry of St. Paul's Episcopal Church, Richmond, Virginia, assembled immediately after the morning service on Sunday, March 30, 1930, in a special meeting called by the Rector, to pay a tribute of love and respect to their associate, Judge Beverley Tucker Crump, who had passed into life eternal that morning, at St. Petersburg, Florida. Judge Crump was identified with St. Paul's Church throughout his life, having been baptized into its fellowship as an infant and confirmed as a youth at its chancel rail For many years he has been a member of the Vestry and has been a leader in every undertaking that concerned the welfare of the Church and the extension of its usefulness. In this house of God that he loved and faithfully served his body was brought on Tuesday afternoon, April 1st, for the last office of the Church, with its triumphant note of faith in the resurrection unto life eternal and in the blessed communion of the saints.

Judge Beverley Tucker Crump was born in Richmond, June 10, 1854, and was a son of the late Judge William W. Crump and Mrs. Mary Tabb Crump. He is survived by his widow, Mrs. Etta Tayloe Crump; by one son, William W. Crump, and by three daughters, Mrs. Richard T. Pratt, Mrs. Dabney S. Lancaster and Miss Henrietta Crump; also by two sisters, Mrs. William B. Lightfoot and Mrs. Fannie Crump Tucker.

Judge Crump's public life as citizen, as lawyer, as Chairman of the State Corporation Commission, and as jurist, leaves an inspiring record of fidelity and of distinguished ability, given without stint to the best interests of his profession, his community and his Commonwealth. His public life, however, was but the reflection of his nobility of character which made its deep impress upon all who were privileged to know him or to be associated with him. He possessed to a rare degree the personal quality of judicial-mindedness. In conversation with his friends and in the discussion of religious and ecclesiastical questions on the Vestry, he displayed the same fair-mindedness and sweet reasonableness that made him an eminent jurist. There was about his whole life a sense of harmony and unity which instinctively inspired confidence and betokened a reserve of unexhausted strength. His life in his home and amongst his friends, his churchmanship and his public career were beautifully and naturally blended. We find the secret of it all in the Psalmist's words—"His delight is in the law of the Lord; and in His law doth he meditate day and night."

With gratitude to Almighty God for the example of his life and for the blessed privilege of association with him on the Vestry of St. Paul's Church, we place upon the official records of the parish this tribute of affection and respect.

Resolved, That a copy of this minute be sent to his family, with the assurance of our deep sympathy in their sorrow; and that it be published in the Parish Register of St. Paul's, the Virginia Churchman, the Southern Churchman, the Richmond Times-Dispatch and the Richmond News Leader.

BEVERLEY D. TUCKER, JR.,
WILLIAM C. BENTLEY,
W. FRANK POWERS,
E. RANDOLPH WILLIAMS,
Special Committee from the Vestry.

Adopted April 2, 1930.

CHURCH INTELLIGENCE.

(Continued from page 15.)

been designed by Cram & Ferguson, of Boston, the leading church architects of this country.

The chair is to be of white oak, very beautifully carved to harbonize with the reredos which was designed by the Rev. W. T. Dakin, rector of St. John's, and after his death dedicated as a memorial to him by the church.

The Rev. Stephen Elliott, before being consecrated Bishop, was rector of St. John's Church, having accepted the rectorship July 26, 1840. In the latter years of his life Bishop Elliott served Christ Church, Savannah, as rector. Miss Abby Orme, of Charlottesville, Va., formerly of Savannah and for many years a devout member of St. John's, will give two sedilia or clergy seats of carved white oak to match the other furnishings in the sanctuary. One is to be given in memory of William Wiseham Paine and Uraine Cornelia Paine and the other in memory of Lucy Ellen R. Smets and Pauline Hortense Smets.

Two other sedilia will be given by Mrs. Edward Trippe Comer in memory of her husband, the late E. T. Comer.

The Rector's Aid Society of the church has recently put oak kneeling benches in every pew in the church.

The new memorials are expected to be in place for Easter.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

The Bishop of East Carolina, at the invitation of the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, Jacksonville, conducted a mission in that church which has proved most helpful and inspiring. Always a favorite speaker in Jacksonville, Bishop Darst drew good congregations at the evening services of the week of March 31 to April 7 inclusive.

The Mission at Marianna, held by Bishop Juhan March 17 to 23 inclusive, was probably the first Preaching Mission ever held in St. Luke's Church, and the rector, the Rev. John B. Matthews, is to be congratulated on the inauguration of such an event. The appreciation of the congregation of this mission was evidenced by the fact that the little church was filled each night and that on the Sunday closing the week of preaching the Bishop confirmed a class of eight persons.

SOUTH FLORIDA.

Rt. Rev. John D. Wing, D. D., Coadjutor.
Rt. Rev. Cameron Mann, D. D., Bishop.

A helpful "neighborhood meeting" of the Church Service League was held at West Palm Beach, Fla., April 8. Bishop Wing conducted a "Day of Devotion" for this large group of women delegates attending from a number of the East Coast congregations from Fort Pierce to Fort Lauderdale.

The annual Diocesan Assembly of the Daughters of the King in South Florida will be held in St. Andrew's Parish, Tampa, May 14 and 15.

Members of the Y. P. S. L. of South Florida are eagerly anticipating an interesting and helpful summer camp to be held at Palm Springs, on the Gulf coast, June 21 to July 5. "Camp Wing-Mann" is to have the following faculty members: Bishop Wing, chaplain and director; Rev. Willis G. Clarke, the Bible; Rev. William P. S. Lander, Life of Our Lord; Rev. Robert D. Tracy, the Prayer Book; Rev. H. T. Louttit, Church History; Rev. Gardiner L. Tucker, Church School Curriculum; Rev. Melville E. Johnston, Y. P. S. L. Programs; Miss Louise Starr, Y. P. S. L. Methods.

Trinity Mission, Vero Beach, organized four years ago, has definite plans under way for erecting a church, this work to begin shortly. This congregation, under charge of Rev. J. Mitchel Taylor, is using the Women's Club building for services while working zealously toward building the church, which they hope will soon be ready for use.

C. R.

Personal Notes

Rev. G. I. Hiller, for the past eight years rector of All Saints' Church, Lakeland, Fla., has tendered his resignation, effective shortly after Easter, and has accepted a call to Emmanuel Church, Georgia.

Rev. Mortimer Glover has resigned his charge of Holy Cross Church, Sanford, Fla., and accepted the rectorship of St. John's Church, Tampa, Fla.

Rev. William F. Moses, of Grace Church, Sheffield, Ala., has accepted a Fla., where he will take charge early call to All Saints' Church, Lakeland, in May.

Rev. Edgar L. Pennington, for the past five years rector of St. Andrew's Church, Jacksonville, Fla., has accepted a call to Grace Church, Ocala, Fla., and is to arrive in his new parish May 15. During the interval from April 1 to the arrival of Rev. Mr. Pennington in Ocala, the Rev. Alfred Brittain, of Bartavia, N. Y., is supplying Grace Church. This is the second oldest parish in the Diocese of South Florida.

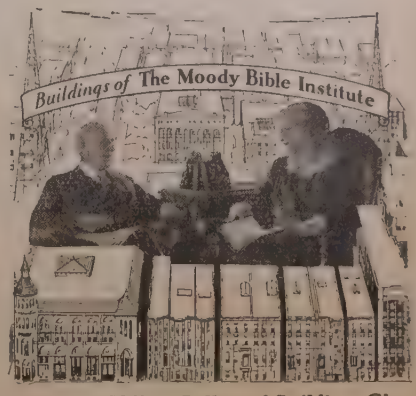
The Rev. Bernard N. Lovgren, for the past three years pastor of St. Philip's Church, Joplin, Mo., has accepted a call to become associate rector of Emmanuel Church, Boston, Mass., beginning June 10. Mr. Lovgren has been active in civic affairs in Joplin and has served as president of the Ministerial Alliance, chairman of the Boy Scouts' court of honor, speaker of the Community Chest and member of the Boys' Work Committee of the Y. M. C. A. He is chairman of the Department of Religious Education of the Diocese of West Missouri.

The Rev. Carleton D. Lathrop, rector of Christ Church, Cape Gerardeau, Mo., has accepted a call to St. John's Parish, Fort Smith, Ark. He will assume his new charge May 1.

The Rev. Hollis W. Colwell, rector of St. Andrew's Parish, Harrisburg, Pa., has been elected chaplain of the Harrisburg Post, 27, of the American Legion. This post is one of the largest in the State, numbering nearly one thousand members.

Ordinations.

The Rev. Robert Howe Daniell, deacon, was ordained to the priesthood on Wednesday, March 12, in St. John's Church, Savannah, Ga., by the Rt. Rev. F. F. Reese, Bishop of Georgia. The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, was the presenter; the Rev. C. C. J. Carpenter, rector of St. John's Church, preached the ordination sermon, and the Rev. S. B. McGlohon, rector of St. Paul's Church, read the Litany, and they all took part in the laying on of hands. Mr. Daniell will be vicar of the churches at Isle of Hope, Pooler and Meldrim, Ga., which churches he has served since his graduation from the DuBose School at the University of the South, Sewanee, Tenn., and his ordination to the diaconate.



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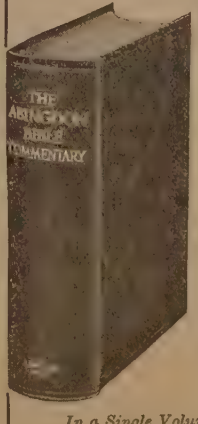
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LET OUR YOUNG MINISTERS PREACH CHRIST AND HIM CRUCIFIED FOR OUR SINS AND NOT WASTE TIME AND OPPORTUNITY ON SIDE TRACKS

The SOUTHERN CHURCHMAN understands that we are soon to have in our midst a distinguished Bostonian. It is said that a citizen of Boston noticed, from his car window, as he left that noble city, the words, *"One Mile from Boston,"* expressed thi in abbreviated form "1 *M. from Boston,*" which he read, *"I'm from Boston."* He said to himself, with evident self-approval: *"That is, as it should be."* From Boston has come some of the greatest heresies which have afflicted our Southland, such as the Madam Eddy movement, Unitarianism inter alias. The Bostonian in question, returned from one of the German universities, fully informed on the latest rationalistic conceptions of Bible criticism, which he proceeded to expand in America, by writing an exposition of the Book of Genesis. He followed the polychrome ideas, and claimed it to be a composite piece of literature, and the work of several authors, thus destroying the belief in the Mosaic authorship of the Pentateuch. He became the rector of St. Stephen's Church, in Philadelphia, where he next proceeded to propagate modernistic ideas, which caused a member of his congregation to say that his rector had told them much about Buddha, and now they were being made glad by hearing his successor preach about Christ. Next, he became the rector of Emmanuel Church, Boston, and inaugurated what has been called "The Emmanuel Movement," which had to do with pathological, psychological matters, and, in common with several physicians, he attained a considerable reputation in benefitting cases of hysteria, and in relieving hypochondriacs of mental diseases. We feel that it is a decided misnomer to place the Rev. Dr. Worcester in the class of those who preach the Gospel of salvation, *simply through faith in the Saviour,* and we desire to utter our protest in naming the meetings he will hold from May 5th to May 10th under the head of what is known as *"A Christian Mission."*

In our humble opinion the Christian welfare of Virginia does not need the peculiar aid of Rev. Elwood Worcester of the "healers."

Send us a man bent on saving souls rather than bodies.

> "Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

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BARABBAS' THEORY OF THE ATONEMENT

By C. I. SCOFIELD, D. D.

Barabbas was condemned to die. No one has ever questioned the justice of his sentence. He was a rebel against the law, a robber and a murderer. And now the outraged law had laid strong hands on him, and he lay bound, under sentence of death. He was not under probation, but under doom. He was not awaiting trial, but execution. Just before him, as his only prospect, was the awful death of crucifixion. He knew what that meant; long hours of unspeakable agony, the hands and feet torn by great spikes, the wrists and shoulder joints dislocated by the dragging down of the body, each quivering nerve a separate torture through tension, a burning, unquenchable thirst, and, all around, a jeering, taunting mob. All the horizln of his life is narrowed to that. The only question is, **When?**

Even this begins to be answered. The jailers prepare three crosses. Ah! he well knows the three sockets cut in the hard rock out there in the Place of the Skull. Is one of these crosses for him? The very thought gives him a sense of suffocation, and of something clutching at his heart. Then he is told: Yes, he is to suffer in the morning. Two malefactors are to die with him, but he, as the greater criminal, is to have the place of eminence, is to have the middle cross.

Then the night falls. But it is a disturbed night. Even in the prison it is perceived that something unusual is occurring. Confused noises, outcries, the tramping of feet, penetrate the thick walls. Barabbas dumbly wonders what it all means. Perhaps it is another insurrection such as that he, poor fool, raised against the majestic, inflexible law. But the night wears on, and at last it is daylight—the light of his last day! And now he hears footsteps, the key grinds in the lock, his prison door swings open, but, just as he is summoning all his brute's fortitude for the ordeal which awaits him, he hears the joyful words: "Go free! Go free! Barabbas; another takes your place; another is to die between the two malefactors."

As Barabbas emerged into the free, glorious sunshine, the crowd was already surging out toward the Place of the Skull. And then, if not before, the desire must have arisen to know who had been condemned to die in his place. One can easily imagine how Barabbas followed the throng, striving eagerly to see **the Man who was to die for him.** Perhaps it was not until the sound of the hammer driving the nails had ceased, and the cross—Barabbas' cross—had been upreared, bearing its awful burden, that Barabbas saw the Sufferer. We may well believe that, moved by a strange, irresistible drawing (John 12:32), Barabbas pressed his way through the howling mob until he stood looking up into the face of Jesus.

Barabbas knew Him, of course. His substitute in agony there was the new Teacher out of Galilee, the Man who spake as never man spake, the Man whose life had been absolutely without sin. Adam sinned, and Abraham and Moses, and all the prophets; but not this Man. And, besides, He healed even leprosy by a touch or a word. One day when the crowd got hungry He manufactured enough food for five thousand men, not to mention women and children, out of five loaves and a few small fishes. Because of these, and like things, Barabbas perhaps really was convinced that He was the Messiah, the Son of God. But he had not become His disciple, because he loved sin.

However that may have been, it is easy to see that Barabbas had no need to be a theologian to form a good working theory of the atonement.

First: He knew that he was a guilty wretch, under the righteous condemnation of the law. Luke 23:25. And in both these respects Barabbas was a representative of all men. Rom. 3:10-20, 23; Gal. 3:10.

Secondly, Barabbas knew that the Sufferer before him had done no sin. John 8:46; John 19:4; 1 Peter 2:22.

Thirdly: **He knew that Jesus was, for him, a true substitute. He was verily an$ actually dying in his place and stead; an innocent and holy Being bearing the very penalty which the law had justly decreed to him, Barabbas.** Whoever, in the coming ages, might question whether Christ's death was vicarious and substitutional, he could never question it. 2 Cor. 5:21; Gal. 3:13; 1 Peter 2:22-24; 3:18; Isa. 53:5, 6.

Fourthly: He knew that He had done nothing whatever to merit the marvelous interposition of that substitutional death. Whatever may have been back of it, it reached **him** as an act of pure grace. Ps. 69:19, 20; Eph. 2:4-9; 2 Tim. 1:9; Tit. 2:11; Rom. 4:4, 5.

Fifthly, He knew that Christ's death for him was perfectly efficacious. There was, therefore, nothing for him to add to it. Just because Christ was dying, he was living. The only question before Pilate was whether Christ should die or Barabbas. When it was decided that Christ should die, Barabbas was set free. His assurance was complete the instant that his Substitute said, "It is finished," and gave up the ghost. John 19:3; Eph. 1:7; Col. 1:14; Rom. 5:9; 1 John 1:7; Col. 1:20; Heb. 10:10, 14.

John McNeill, the great Scotch preacher, well says:

"My brethren, let me commend to you Barabbas' theory of the atonement. It is a good theory to preach on, pray on, sing on, die on. Do you know any other theory that will stand the tests?"

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See Page 9.

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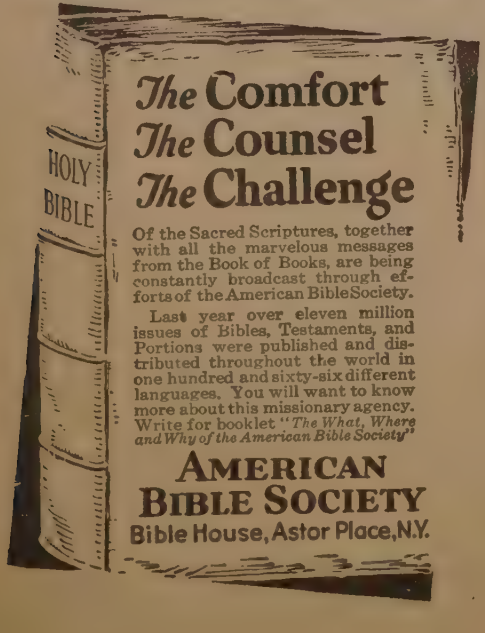


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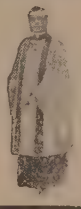
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We comprehend Him not,
Yet earth and heaven tell
God sits as sov-reign on the throne,
And ruleth all things well.
—Gerhardt(tr. by J. Wesley, 1666.

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"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom: I shall emerge one day."

How blest His messenger to be.
He who hath given thee liberty,
Now bids thee set the captive free,
Proclaim His mighty power to save
Who for the world His Life-Blood gave.
—E. M. Grimes.

Till He come—O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that Till He come.
—Bishop E. H. Bickersteth.

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We may rest our confidence in God. We may be sure He will fulfil His word, and do as He has said. Never mind what may await us of trouble or trial, temptation or sorrow. Leave all that to Him. He will come with each trying occurrence, and all will be well. "I will not fail thee," may indeed suffice to assure us of all needed grace. And "I will come unto thee, and I will bless thee," shall certainly be fulfilled.—J. T. Wrenford, M. A.

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THE NINETEENTH CENTENNIAL OF PENTECOST AN OPPORTUNITY TOO GREAT TO BE LOST

"After Easter!" This is a form of words which is often used during Lent to signify that while the Season is on, certain restrictions in social entertainments and amusements are in order, but that "after Easter" these restrictions will cease to be effective. Lent seems to be a kind of winding up of the clock which will gradually run down and have to be wound up again when a new Lent arrives; unfortunately, in many cases, the running down is not gradual, but seems to take place at once.

Now, when we turn back to the beginning, the first Easter Season, we find that the Great Forty Days, immediately succeeded the Day of the Resurrection, and that so far from their representing any letting down to a lower level, they may be regarded as a period of wonderful exaltation, when our Lord spoke to His disciples of the things concerning the Kingdom of God. The disciples looked forward to the Day when, in accordance with Christ's promise, the "Power from on High" was to come upon them and prepare and equip them for the carrying forward of a great spiritual movement which was to regenerate the world and give to men a new hope and a new and higher life.

This marching up a hill and then marching down again, which is characteristic of much of the religious life of the Church today, is not true to the type set by the first days of Christianity and may account for the slow progress we are making in bringing in the Kingdom of God.

To Christ looking down upon the world He came to redeem and for the redemption of which He humbled Himself to the Death of the Cross, it must be saddening to realize how much, very much, remains to be done before His will shall "be done on earth as it is in heaven."

What we need is a revival of the Great Forty Days, when Easter will not mean merely a height from which we descend rapidly to the plain of a common place life and experience, but a height where we find ourselves on a higher level, from which a new advance may be made. And what may be said of ourselves may be said more especially of the Church as a whole. It is the things which concern the Kingdom of God which should most concern her at this time, the bringing of the world to acknowledge Christ as King and His will as the supreme law for mankind.

And such thoughts as these are especially appropriate at this time, since we are approaching the nineteenth centenary of the Day of Pentecost, the Birthday of the Christian Church. How weary our Lord must be of the anniversaries His Church observes, with no definite purpose of making any real advance towards the establishment of His Kingdom. There is doubtless an edifying influence wrought upon the minds and hearts of the faithful on these occasions, but they do not mark a new stage in the Church's progress.

So far from that they seem to resemble the marching of Israel's host round the city of Jericho, with much blowing of trumpets and shouting, but without any thought or expectation, as in the case of the Israelites, of the walls of the city falling down, as the first step towards the entrance into the Promised Land.

We cannot help being reminded of the words of Isaiah, speaking on behalf of the Almighty: "Your new moons and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them." This rebuke may be considered too severe in the present situation, but is this anniversary, so full of mighty and majestic implications, to be marked merely by aimless futility; a mere empty memorial; or will the Church of God make a new start, a fresh beginning, with the full consciousness that though there may be no rushing mighty wind or tongues of fire, yet, if she will move forward to conquer the world, she will find herself endued with Power from on High?

"But," it may be objected, "before there can be any great movement forward, there must be unity. It is useless to attempt anything great until our divisions are healed." Are we sure that this is the case? Is this great and providential opportunity to be lost because we have not been awakened to its significance, and are not prepared to meet it? Who knows but that some great unity of purpose is an essential preliminary to our coming together in the bonds of outward unity? On the intellectual plane, in an atmosphere of cold reason and logic, fusion is impossible. Fusion requires the heat of an emotional fervor, an exaltation of spirit, which is only to be experienced on a higher plane.

It is a question, therefore, whether unity will come first upon the intellectual plane, or whether, rising to a higher plane, Christians will then be united in spirit, in the pursuit of a common ideal, which will so absorb their attention and interest, that the opinions which now serve as a barrier between them, will seem to be less and less important and finally fade away altogether, as a higher revelation of truth illumines their field of vision.

Benjamin Kidd, in his book, "The Science of Power," shows how the national ideal of placing Germany "over all," and of teaching the young in the schools and universities this ideal, made that country the great world power she became just before the great World War. "Germany," he says, "has been the first country of the West to bring home to the minds of men . . . the fact . . . that an entire nation may be completely altered in character, in outlook and motive in a single generation. . . . This

vast transformation of a people was practically achieved in some twenty years, says a writer of experience. It was accomplished so thoroughly, says another well informed writer, that almost everything included in the type of "German" disappeared within a few decades. The alteration which took place in the psychology of the German peoples, the writer describes to be a phenomenon so vast and so powerful that it premanently influenced the human mind, while it has been on such a scale that there is nothing to compare with it in history.

This bringing of a whole nation under the inspiration of a common ideal, vast and wonderful as its influence was, nevertheless led the German people to ultimate disaster; but such a movement might just as well be directed towards high and noble ends.

We may compare with it, perhaps, the way in which America, during the Great War, was united in a common purpose, to shrink from no sacrifice that she might win the war and save civilization. It was enthusiasm for this ideal which made the people of this country of one mind and one heart and soul, and it was this fact that a united people stood behind the government, which made the winning of the war inevitable. And yet the differences which separated the citizens of this country in other respects were almost innumerable.

Here, then, is a mighty force which does not belong to the intellectual plane; an enthusiasm which could not possibly be aroused by mere reasoning or argument. It works upon the spiritual plane; it is generated by the kindling of the fire of a great enthusiasm. Differences are forgotten, or melt away as the people blend and become one in a common purpose.

It seems a pity and a shame that so great a force can be called forth by war, the curse of civilization, and not be used to further the cause of Christianity. But why should there not be an ideal which could call forth not only the interest, but the enthusiasm of Christians everywhere of every name.

In a movement of this kind the ideal must be of such a character as to win the support and earnest cooperation of practically all Christian people in this country, and it must represent such a high and ennobling standard of attainment that instead of spending its force in a short time, it will become instead a settled conviction, an abiding purpose, passing into a permanent enrichment and elevation of the character. The ideal, too, must be simple and easily understood, so that all, even children, can understand and appreciate it.

The ideal suggested is as follows: It is perfectly obvious that this world is not what Jesus Christ would have it to be; it is not yet redeemed from evil, though He died upon the cross for its redemption nineteen centuries ago, and it must sadden Him to see His people so little interested in bringing about a change.

It would seem, therefore, that what would please Him most would be to see all those who call themselves by His name, really interested and enthusiastic in trying day by day to make the world around them more and more what He would have it to be. If all Christians would really set to work to help their Lord and Master in this matter, not waiting to be told what to do, but watching for themselves, and using every opportunity in their daily lives to make things better and brighter and happier for every one within their reach, then even one generation would see vast changes taking place, a transformation influencing the whole world.

And this could come into effect at once without waiting for the gradual smoothing away of doctrinal differences by mutual conference. For there is no reason why we should not all start out this coming Pentecost, the nineteen hundredth anniversary of the first, to be of one heart and one mind in a common purpose, each one gladly and joyfully doing his or her part to make the world more and more what Jesus Christ, our Lord and Master would have it to be.

And in order to make it the universal expression of a common purpose on the part of all those calling themselves by the name of Christ, they could one and all make a solemn dedication of themselves on that day for the fulfillment of this united will and purpose as good and faithful servants of Jesus Christ.

The Call and the Answer.

"Lord, what wilt Thou have me to do?"
Cried the great Apostle Paul:
"Lord, what wilt Thou have me to do?"
When he heard the Master's call.

And the Master is calling today,
Calling to us each one,
While the whitened harvests unreaped stay,
And the Great Work lies undone.

"He that hath ears to hear"
And a heart that is honest and true,
Let him answer with voice and purpose clear,
"Lord, what wilt Thou have me to do?"

Our Lord Jesus Christ would like to make this world a very different place from what it is, and He wants all of us to do our full part in helping Him to do it. This is His call, and if we will answer it, as St. Paul did, there is no telling what wonderful things may come of it.

Frederick W. Neve.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 39.—Will I not gain heaven by practicing the "Golden Rule" and keeping the Ten Commandments? —E. S.

Answer.—It is impossible for any one to do this. No one can be saved by his own works (1) because man cannot perform the works that can fulfill the demands of God's absolute holiness, and (2) because salvation is all of grace and "not of works, lest any man should boast" (Eph. 28, 9).

Question No. 40.—Can not we be guided by our conscience in all matters of our physical as well as spiritual life?— A. K. R.

Answer.—Conscience in its true and proper sense deals with motives and intentions, and is as Joseph Cook puts it, "The soul's power to test the flavor of its own intentions." Conscience in this sense is infallible, for every one definitely knows whether he intends to do right or wrong. But conscience when viewed as including moral judgments may be fallible and erring. The first view of conscience finds illustration in Acts 23:1. The second view of conscience is seen in Acts 26:9. A strong purpose to do right linked with a wrong moral judgment may produce wrong actions. Illustration: Hindu mother casting babe into the Ganges. The Holy Spirit quickens the conscience at the new birth, thus making it sensitive to God's voice through His Word.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by Rev. J. W. Ware, of Orange, Virginia:

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter 1:3-5.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXIII.

THE cry for universal peace was never so insistent as now. Essays are being written, prizes awarded for the best solution of the agonizing problem. Men are sick of war, the thought of war creates a panic in the minds of all who felt the horrors of the last conflict. And yet

Preparations for War

are more active than ever in the past. From the present issue of one of our magazines we glean that "Each year the world is spending the colossal sum of $4,450,000,000 on armaments, which is about thirty per cent more than was spent twenty years ago. Europe is laying out each year about sixty per cent of this huge sum for the upkeep of armies and navies, approximately $225,000,000 more than was spent in 1913. Last year, the United States spent $886,000,000 on armaments and Great Britain $575,000,000. Only in Germany, because of the limitations of the enforced treaty of Versailles, is there any reduction; but this does not mean that Germany is possessed of a new spirit towards war."

While there seems to be

A Change of Motive

among the nations, the restlessness is still acute. If in former times the old ideals operated, that it was praiseworthy to steal from a weak nation, now it is the suspicion that what we have wrested from another or what we have acquired honestly may be wrested from us. Hence, fear no less than avarice, stirs the leaders of modern diplomacy.

Frankly, in this entire seething ferment agitating beneath the crust of society lies the old and still potent principle of all time. Says Dr. Bridges in "Taking the Name of Science in Vain," as he scans the horizon of the world: "None of us can feel the detachment of the old, illusory happy days before 1914. At last we know ourselves to be involved in the whirlpool of social unrest and class antagonisms, whose swirling currents boil in so many nations today. All around rise menacing tides of disturbance; and we have learned by sad experience that nothing human is alien to us, if only because there is no trouble threatening any land which we may not have to share. Amidst our own prosperity

The Great Malaise Lurks Ominously.

Today it is the farmer that suffers; tomorrow it will be the industrial worker and next the urban taxpayer. And we may add to these pungent words the consideration of the capitalizing of crime, the organizing of predatory movements. Vast and complicated agencies work for the acquiring of blackmail. Beneath our smug sense of security there hides within the folds of our commonwealth the serpent of contempt for law, of disregard for human rights even to the taking of that life, if it withstand the advance of its slimy purpose. Our press is necessarily punctuated with the daily recital of some gross invasion into the peace and well-being of society, which should cause us to shrink with terror, but for the fact that is becoming so commonplace. And we, ourselves, who would do well are in an indirect way

Parasites on the Body Politic.

No matter where we live, or on what we subsist every purchase almost is streaked with the red taint of injustice. Our mergers have driven the small dealers to the wall; our bargain counters have stimulated us to look with greedy eyes upon any opportunity to get something for what we know is less than should be charged for it. When we see a thing "marked down" we know that some one's labor or investment is being sacrificed for our benefit. Of course, we buy because by so doing we create a current for trade and contribute at least something towards the benefit of the seller and those back of him, whose unfortunate situation we do not care to investigate. We are too closely bound to the dictum "Get as much as you can for as little as you have to pay". The recent

Crash in the Stock Market

is illustrative of the craze which dominates even our most respectable citizens. The plea that "everybody's doing it" has no ethical value in light of common justice. What we gain by this method of warfare is lost by some one else. For the balance of exchange demands that what is in circulation must keep circulating. There is no intention here to criticize the financial situation or the principles which underlie it. The mention is made for illustration. Only those who are skilled in finance can be expected to explain or excuse it.

Then, looking out upon the world, we may not altogether disagree with the Socialists that the last war was a battle of the giants of industry who used the soldiery as pawns on their chess board of the horrible game of chance which was played with such fervor and ended with such devastation. And if the situation is grave and portentous of the possible disruption of the nation, nominally Christian, there lurks yet a more potent peril in the ascendency of Russia. Prate as we will of her instability, she is adopting the only method which has worked and will work. Her children are taught to fight for the Red Flag of Bolshevism; and to that propaganda is added the curse of atheism, wherein conscience towards God is murdered and the doing of evil is interpreted in terms of mastery and conquest. With sinuosity, her dipomatists twist and turn to the end that revolution shall spread like wild-fire over the earth. And no need exists for the creation of a prophet who shall announce the possible union with it of Mohammedan fanaticism, the awakening of China to a sense of her power, and the resultant overflowing into Europe, such as shall outrival in vastness and frightfulness the devastation of Atilla, "The Scourge of God."

The Barbaric Peril in the East

is no figment of a disordered brain. It is discerned by astute thinkers. If ever the praying children of God were challenged to bend before Him in humble acknowledgment of our need of His intervention, it is now. They may not look with scorn or even indifference upon the many and honest attempts to bring about world peace. It is their privilege and obligation to supplicate for peace, work for it and hail with joy any measure of settlement of the vexatious question. But they know that only God's peace, heaven-sent can rectify the world's unbalance, cure the world's malady. For at the root of war reside the elemental factors of jealousy, distrust, hatred and lust for power, which cannot be eradicated by any well-intentioned international compact. Until they are removed root and branch the danger of an outbreak, in spite of our efforts to prevent it, lies always dormant at the threshold.

God's Plan for the World

is plainly outlined in the Word which He has placed in our hands. Can any thinking man repudiate the keenness of vision, the penetration of perception and complete delineation of these last days which are indicated in that sacred volume? Think of it as we may, abuse it as we will, neglect it as we do, it still holds out the light of hope. All peace is delegated to the Prince of Peace; all conferment of peace is His alone to bestow. He now imparts it to willing souls who would walk in fellowship with Him (John 14:27; Eph. 2:14). If the entire world could be infected with that peace and its consequent fruitage, war would be impossible. It has proven itself in lives that have been transfigured by its benevolent impulses and potentialities. But so long as we see growing the movement to abolish the Bible in lands where peace is so yearned for; so long as God is being slowly dissolved from the screen of life, there lies no prospect of the universality of that peace. Is there not an imperative call to faith in this world-wide embarrassment? And can the true believers, though only a "little flock" (Luke 12:32) stand in the face of odium, perhaps, and claim that the Word of God which liveth and abideth forever (Isa. 40:8 55:10, 11; 1 Peter 1:24, 25) shall vindicate its authority to be the chart of the ages, unfailing in its scrutiny, complete in its comprehensiveness? We, therefore, warm our hearts with the contemplation of the predicted glorious appearing of

Our Great God and Saviour

Jesus Christ (Titus 2:13). He shall sit upon the throne of His majesty (Matt. 25:31); God will give Him the world for His benign realm (Ps. 2:6-9; Rev. 2:25-27) and all rebel-

lion against Him shall be justly suppressed. In His glowing purpose, "they shall beat their swords into plow-shares and their spears into pruning hooks" (Isa. 2:4). He will complete the sequence of His exalted titles so long ago predicted and so completely fulfilled in His earth-life and its subsequent unfoldings, being finally and universally "Prince of Peace" (Isa. 9:6, 7). The vision of the Psalmist will mature in that day, "abundance of peace" (Ps. 72:3, 4, 7). The dream of the prophet long anticipated will come to a reality o'er all the earth, "The work of righteousness shall be peace. . . . My people shall dwell in a peaceable habitation" (Isa. 32:17, 18). Fear shall depart from the hearts of men (Ezek. 34:25-28); Micah 4:4; Zeph. 3:14-17). Shall we lift hands to heaven and cry with the writer of the Apocalypse, "Even so, Come Lord Jesus" (Rev. 22:20)?

NEWS FROM THE FRONT

A RAGGED MOUNTAIN MISSION.

DEAR READERS: This is St. John the Baptist Mission, Broadcasting from Ivy Depot, Virginia.

We want you to know of some of our joys and sorrows. Our Woman's Auxiliary is now a weekly affair and we are doing good work and having a good attendance. Although we have it the same afternoon as "Clothing Bureau Sale," we know that that is not the reason for our large attendance, for, like the old woman of childhood fame, who went to get her dog a bone and found the cupboard bare, so we find our Clothing Bureau shelves.

The women have been making articles of clothing and other useful things for St. Anne's Preventorium for their Lenten work, and after Easter we are hoping to make up a party and take our offering in person.

We had a very successful sale under the auspices of the W. A. Useful articles of sewing and home-made cooking, etc. The refreshment stand was very busy, for we sold hot dogs and pop. You see we are trying to keep up the payments of our quota and our share of the rector's salary.

Our Lizzie T fell to pieces after five years of hard work and we had to have something to take her place, for we have many patients to take to the clinic. So Lizzie A came to help us. Sad to relate, she had to come on a charge account, for we couldn't find a penny to help Mr. Mason pay for her.

Listen! I hear a noise. Yes, it is our senior worker lowering the bucket into the well. Our pump has broken down of old age and "where, Oh, Where!" are we to get a new one?

I wish every one of the readers of the Southern Churchman could drive through this beautiful country and visit us. The mountain slopes are glorious in their new spring frocks and they are not Paris creations; they are set forth to gladden men's hearts by the Creator of all things in heaven and earth.

I trust there is no static in the ears of our readers, but that you will join with us in thanksgiving and prayer for this work in the Master's vineyard.

In the Master's service,

Alice L. Truelove,
Junior Worker.

Note.—The above letter is written by an enthusiastic mission worker of the first mission started by Archdeacon Neve in the Ragged Mountains, the church there having been built forty years ago, though the work was started two years previously.—Editor.

PAGES FROM THE JOURNAL OF THE BISHOP OF MEXICO.

Saturday, March 1.—Don Tomas Phillips, Mrs. Creighton and I left on the El Paso train for Encinillas to dedicate a new bell for the Church of San Pablo. Quite a group of young people, including several teachers from Hooker School were on the train, bound for the dedication. At Danu, Pbros. Ruben and Samuel Salinas, together with a delegation from Humini and Chapantongo were present to greet us. We were about twenty-five in all as we cantered away to Buena Vista and Debego for lunch. At Debego Mrs. Ruben Salinas proved a wonderful hostess. Her lunch was a banquet. We arrived at Encinillas, after a hard ride shortly before night fall to be the guests of Sr. Ezequiel Romero.

Sunday, March 2.—A glorious day and a glorious service. First, there was a Baptism, then we all went outside the church where I dedicated the sweet-toned bell, naming it San Marcos for St. Mark's Church, Frankford, Philadelphia, where I was baptized, confirmed and ordained priest. Then we re-entered the church for the Holy Communion and the administration of an apostolic rite. Pbro. Samuel Salinas preached. Pbro. Ruben Salinas was master of ceremonies and in charge of the music. After the service, I addressed the people.

We had a quick lunch and then made a hurried trip down the mountain for the train, but, alas! it was three hours late. We were a bit tired when we finally reached home, but it was a happy day and a great occasion.

Ash Wednesday.—Service at the Cathedral. Good congregation present. Dean Golden-Howes preached.

Thursday, March 6.—Attended farewell dinner at British Club to Mr. George Ogilvie-Forbes, First Secretary to the British Legation in Vatican City. Made an address.

Monday, March 10.—Solemnized marriage of Mr. George Clapp Vaillant, American Archeologist, and Miss Suzannah Beck.

Sunday, March 9.—Archdeacon Watson, Miss Lacaud, Mrs. Creighton and I to San Pedo Martir. The congregation was awaiting our arrival, all ready to be hospitable and give us warm greetings. I made my way to the Church door through a lane of children, each one holding a bouquet of flowers, while the orchestra played the Diana. At the door representatives of the Church School and congregation made addresses of welcome and then one by one the children gave me their flowers until my arms were full to overflowing.

A tremendous congregation crowded the church, all the men standing, as usual through the long service. Pbro. Daniel Romero celebrated and preached and dedicated new altar linens. The singing was fervent and devotional and all took part "con mucho gusto." After the service, I spoke to the people.

We had a sumptuous lunch provided by the congregation and then returned to the city in the afternoon.

Wednesday, March 12.—Convocation. Excelsior, one of Mexico's leading papers, carried the following account: "The XVII Convocation of the Episcopal Diocese of Mexico held during the week in Christ Church Cathedral, drew many visitors to the Metropolis from all parts of the Republic. A large congregation gathered for the opening service at ten A. M. The long procession of choir and clergy entered the Cathedral to the strains of 'Firmes y Adelantes,' and took their places in the chancel. Bishop Frank W. Creighton celebrated in Spanish, assisted by Dean Golden-Howes and Archdeacons William Watson and Afrain Salinas. Pbro. Daniel Romero preached the sermon. The music was under the direction of Mr. Percy Edwards, Mr. Cecil James presided at the organ.

"The morning session of the Convocation convened in the parish hall at twelve o'clock to hear the Bishop's charge, in which he commended both clergy and laity for their work during the past year.

"Luncheon was served in the Y. M. C. A. building under the direction of Mrs. A. F. McKee and a committee of ladies from the Cathedral Parish.

"During the afternoon inspiring reports were heard from all parts of the field. Interest centered on the report of the Board of Missions, which embodied a resolution providing for the erection of a Department of Publicity to keep the widely scattered parishes and missions informed of work being done in various parts of the Republic. Before adjournment the delegates listened to a comprehensive report of the Havana Conference from the delegates from the Mexican Episcopal Church, Ven. Efrain Salinas.

"While the delegates were meeting in the parish hall, the Woman's Auxiliary held their sessions in the Cathedral under the Presidency of Mrs. Samuel Salinas of Nopala Hgo.

"From six until seven-thirty Bishop and Mrs. Creighton gave a reception in the Episcopal Residence to over one hundred of the visitors. The orchestra from San Juan Parish, San Pedro Martir, furnished the music.

"At eight o'clock the pupils of Hooker School presented a Noche Mexicana in the parish hall under the direction

of Senora Perez-Rojo, the evening ending with the singing of the National Anthem.

"Thursday afternoon the delegates remaining in the city attended a tea at Hooker School, inspected the buildings and noted the progress being made on the new classroom unit in course of construction.

"Every clergyman in the diocese was present, many bringing large lay delegations."

YOUR BOY'S COLLEGE! WHICH?

Joseph Buffington

Senior United States Circuit Judge Third Circuit.

WHEN a father and a mother send their son away to college, they sometimes have grave misgivings. It is easy to determine whether or not the college of their choice—or of the young man's choice—has adequate facilities for instruction. The academic rating of most colleges is well known. It is easy too for them to satisfy themselves that he will have his health well cared for and an opportunity to develop his bodily strength and vigor. Even certain matters of social prestige can be established. But it is not so easy to settle certain moral and religious doubts. Too often do parents hear disquieting stories of young men whose religious faith has been undermined at college, or whose moral code has been weakened. They realize that their son must stand on his own feet and they do not want him pampered, or even perhaps protected, but they do want to know that he will be guided.

Trinity College—and the same thing is true of Hobart, Kenyon, Sewanee, and other colleges of our Church—is fortunate in that by virtue of her Church inheritance she put before her students, without criticism and without apology, the form of worship of the Episcopal Church. A college that is required or is striving to be undenominational feels called upon to eliminate from the college chapel anything that might give offense to any group. The result is often a barren service or order of exercises with no real religious content. At Trinity, however, though the student body contains men of various Christian bodies, the chapel services are Church services.

The architects who are designing the new chapel at Trinity were given two injunctions: First, the chapel is to be the dominating building on the campus, and second, every line of the chapel is to point to the altar. The altar is the focus of the religious life of the college. This is important in its implications. Take a young man who has been brought up in a Church family; if all during his college course he has opportunity to receive Communion in the college chapel, usually from the hands of the President, he may follow his courses in science wherever the pursuit of truth may lead him, he may lose himself for awhile in the mazes of philosophic thought, but all the time he has a foundation, a point of departure, an anchor —call it what you will—which will hold him triumphant.

Or take one traditional custom at Trinity. Every one of the leading fraternities at Trinity, and they are the leading Greek letter societies of the country—has one day in the year for a corporate communion in the college chapel. A special service, early in the morning, every member of the undergraduate chapter present, the beloved President of the college the celebrant, the list of the departed members of the chapter read, prayers for them, for the alumni, for the fraternity and its chapters elsewhere—all this combines to bite home into the life of a student. Not all receive the Sacrament, but the service emphasizes the fact that the spiritual center of the life of the College is the altar.

Accordingly, it is the conviction of those who have the responsibility for the administration of Trinity that the college has an important contribution to make to the welfare of its students in that it presents to them religious services rich in tradition and with a real positive content. It is good also to reflect that the college chapel has a definite thrust upon the social life of the College.

Small wonder is it, therefore, that Trinity has been making a real contribution to the life of the Church. Young men entering the College who have been brought up in the Church naturally maintain after graduation the relationship they have held during their college course and ally themselves to parishes, the future vestrymen and lay workers. For the leadership in the Church there is now in college planning to enter the ministry a group of young men with the intelligence and ability that will enable them to go far. It is interesting to note that in the last four years three of the students who have been elected President of the Senate—the highest undergraduate honor at Trinity—have been men planning to study for Holy Orders.

The foundations are now being laid for a new chapel at Trinity, the gift of my college roommate, William Gwinn Mather, of the class of 1877. The gift is unique in that it is the first time in American collegiate history that an alumnus has given a chapel to his alma mater. It will require two years before it is finished. Not only will it be of rare beauty, fit to be dedicated to the worship of Almighty God, but it also will be a tool, a means whereby the religious life of the students of the college will be deepened and strengthened. The architects, Frohman, Robb and Little—architects of the National Cathedral at Washington—are devoted students of Gothic and bring to their task a wide experience that enables them to embody all the wealth of the past in the beauty of this chapel. The foundation and the crypt chapel will have the solidity of Norman Architecture, from which the style will be developed until the upper part of the tower and the east end will have all the richness of the thirteenth century Gothic. The detail of the chapel will offer opportunities for memorials, so that its beauty will grow with the years, always hallowed by use, and its arches will re-echo the call of the Psalmist and the centuries old chanted call, "O worship the Lord in the Beauty of Holiness."



Rt. Rev. Thomas Casady, S. T. D.

A FINAL WORD

The Rt. Rev. Thomas Casady, S. T. D., since 1927 Bishop of the Missionary District of Oklahoma, has come out with the following unequivocal statement in the April issue of the Oklahoma Churchman. To us it is one of the strongest, most beneficial and inspiring requests that we have read for many a day. Prayer might well be offered that this godly counsel be followed by all who read it.—Editor.

"All Church organizations in the District are requested to refrain from using card parties or dances as means of 'making money' for the Church. All forms of gambling devices, such as chances, lotteries, drawings and all schemes which might be construed as such, although they may be technically within the law, are forbidden.

"Such means of raising money may be legitimate for some causes. They are not appropriate for the support and extension of the Kingdom of God. They only tend to exhibit the low esteem in which we hold the Church and declare to the world our unwillingness to provide the moderate cost of its maintenance in Oklahoma.

"The support of the Church should not be dependent upon our ability to gather outsiders for bridge and dancing. In any place where it is not possible to properly maintain the Church with gifts from our membership and friends I will be glad to counsel with the congregation on the subject. If necessary, I will render financial assistance. If the mission cannot justify additional help from my appropriation or meet its own expenses without recourse to undesirable means of securing funds, it will be closed.

"My experience as a parish priest and bishop has been that when a congregation loyally and earnestly attends to spiritual things the material things take care of themselves. When making money is the first concern of women's organizations, vestries and Church committees, the whole cause is lost in a purposeless struggle to maintain a meaningless organization.

"Go to Church regularly, especially the Holy Communion. Support the Church School. Join in the educational and missionary work of the Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society. Then the money will take care of itself. **Where your heart is, there is your treasure also.** We spend our money on the things which interest us. If we do not give generously to the Church, there is but one answer—lack of interest. The remedy is renewal of interest, not employment of worldly and secular devices. There is no sense in spending money on a Church if people are not sufficiently interested to give the money. This is my final word on the subject."

THE LEE HOMES IN VIRGINIA

By Cassie Moncure Lyne

THERE are in Virginia three elegant manors associated with the Lee family—the Lees of Sratford, the Lees of Ditchley, and the Lees of Arlington, all of whom are from the same parent stock, united by many intermarriages.

The Lees built houses that were to endure, for Ditchely, in Northampton County, the home of Hancock Lee, is one of the finest examples of colonial durability; while old Stratford still presents the most solid foundation as typifying the endurance of the Lees of Westmoreland. Here were born Richard Henry Lee and Francis Lightfoot Lee and Robert E. Lee—in the right wing of the house, which is shaped like a huge H. This great home was built with money that was a present to Thomas Lee from Queen Catherine's private purse, for his home had been burned and his wife, known as "the divine Matilda," barely escaped with her life and her child. He had wedded the daughter of Philip Ludwell, governor of North Carolina, and she had received a dowry of six hundred pounds from her father and grandfather, Benjamin Harrison. Her daughter, Matilda, married Governor Henry Lee, known as Light Horse Harry, then passed away, leaving him the estate of Stratford; and to his second marriage to Anne Carter, of Shirley, was born Robert Edward Lee, who married the daughter of the owner of Arlington.

Arlington belonged to George Washington Parke Custis, who was called "The Child of Mount Vernon," for his father died at Yorktown, so he was reared by his grandmother, Martha Washington, wife of the President. At Arlington he entertained Lafayette on his memorable visit in 1824, and here was married his only child, Mary Randolph Custis, to Robert E. Lee, the ceremony being performed by Bishop Meade in the Arlington house. General Lee was educated in Alexandria, Va., and at West Point, N. Y. His courtship occurred at Chatham, the Fitzhugh home near Fredericksburg, Va. The Arlington estate was left to Mrs. Lee by her father and entailed to her oldest son, George Washington Custis Lee.

As the man of conscience, courtesy, chivalry, and with the noblest ideals of sublime duty, Lee is the embodiment of all that stands for the sentiment of the chivalry of the Old South, for he inherited all the noble ideals of knighthood which had come down in his veins from a lineage that accompanied Richard the Lion-hearted on his crusades to the Holy Land. The Lees came to Virginia in the reign of Charles I, from Shopshire, England, where their estates were known as "Litchfield" and "Ditchley." Richard Lee, the son of the fifth baronet, was the first white man ever to settle in the Northern Neck of Virginia. His wife is believed to have been named Hannah Hancock. In 1641, he patented one thousand acres, and, later, Sir William Berkley granted him four thousand acres in Westmoreland. His portrait by Sir Peter Lely is still preserved, and shows a man of great physical attraction as well as strength of character. This Richard Lee, true to the House of Stuart, later went to Breda and invited the exiled Charles II to come and reign in Virginia—for he was secretary to the Council and empowered to issue this invitation, which gave Colonial Virginia the motto: "En dat Virginian quartam" (Give Virginia the fourth place—along with England, Ireland and Scotland). Hence, from the genesis of the days at Jamestown until the curtain rang down at Appomattox, the people of Virginia felt confidence in the Lees as leaders. Two of the Lees, Richard Henry and Francis Lightfoot, signed the Declaration of Independence, while "Light Horse Harry Lee" composed the beautiful tribute to General Washington: "First in war, first in peace, and first in the hearts of his countrymen," adding, "God left him childless so he might be the Father of his country."

When Robert E. Lee, on April 20, 1861, set out for Richmond, the ties with Arlington were forever sundered, save as treasured memories. He was profoundly touched when the State of Virginia selected him as her defender, and said: "I would have much preferred had the choice fallen on an abler man. Trusting in Almighty God, an approving conscience, and the aid of my fellow citizens, I devote myself to the service of my native State, in whose behalf alone will I ever again draw my sword."

This was General Lee's first and last speech; henceforth history was to speak for him. Virginia looked to Westmoreland to furnish her Washington for the Revolution, and turned again to Westmoreland for her Robert E. Lee for the crisis of the War Between the States. Through the Custis marriage, the two families, Washington and Lee, were linked in union; and the heirlooms of Martha Washington fell to Mrs. Robert E. Lee, but they were scattered—some in the National Museum, some at Lexington, Va.; and a few retained as priceless mementoes by the family. Miss Mary Custis Lee, eldest daughter of General Lee, gave some of the china which the Society of the Cincinnati presented to General Washington to President Woodrow Wilson, and he left it as a part of the White House furnishings when his term expired. To her funeral President Wilson sent beautiful calla lilies as his tribute to the "Daughter of the Confederacy." She was buried from Epiphany Church, Washington, D. C., during the World War; and Secretary Baker walked with Chief Justice White of the United States Supreme Court (a Louisiana Confederate soldier), as two of her honorary pallbearers, while the Venerable Dr. McKim, also a Confederate veteran and over eighty years of age, read the simple service of the Episcopal Church. Her brothers, General W. H. F. Lee and Captain Robert E. Lee, left children; but Dr. George Bolling Lee, of New York City, is the only living grandson of General Robert E. Lee, and the little Robert E. Lee, III, son of Dr. Lee, is the only male descendant of the great Confederate leader of this generation.

George Washington Parke Custis died in 1857, leaving it in his will that all slaves belonging in his family should be freed five years from the date of his death. This made the date of their emancipation fall in 1862, when the shadow of war so interfered with all that had been previously planned that the question has often been propounded as to whether the executor of his will, who was General Robert E. Lee, carried out these instructions. So search was made in the Chancery Court of the City of Richmond. The document was found showing that General Lee freed two hundred slaves. This valuable document is now in possession of the Confederate Memorial Literary Society in the Confederate Museum at Richmond, Va. General Robert E. Lee was a devout Christian, confirmed in Christ Church, Alexandria, in 1853, where a simple cross and crown in marble (exactly like the one to General George Washington in the same edifice) bears testimony.

An Act of Congress, approved March 4, 1925, authorized the Secretary of War to restore the beautiful old Arlington manor to its former glory, but the failure of Congress to make the necessary appropriation has as yet prevented the fulfillment of this sentiment. It is estimated that it will take $100,000 to repair Arlington house and to secure the furnishings for the same period as its Custic-Lee era; for the real furniture and possessions of the family are scattered beyond recall. It was the idea of the Michigan Congressman who fathered this bill that Arlington should become a shrine like Mount Vernon, but when Ravensworth, the home of General W. H. F. Lee was later destroyed by fire, priceless heirlooms went up in flames. Many other obstacles stand in the way, for the Arlington house has long been used as the office of the National Cemetery's superintendent, so that a new structure for that purpose would have to replace it. The restoration of the lawn is simply an impossibility, for there are all over it tombs of officers of the United States army and navy and other distinguished people—such as L'Enfant, the engineer who planned the city of Washington, D. C.

When the casualties of war made necessary that a burial ground be established on the Virginia side of the Potomac, it was due to Meigs and Lincoln that Arlington was selected. Seeing some bodies on their way to the National Cemetery at the Soldiers' Home of Washington, Lincoln ordered them interred at Arlington, which then began the great movement that focussed attention by both North and South on the home of General Robert E. Lee. Now, there are sections for the Federals, Confederate veterans, Spanish War veterans, and World War veterans; and beautiful mon-

uments make it the Mecca for travelers from all over the world, for it is truly a "Westminster Abbey" on the Virginia hills, where glory encircles the tomb of the Unknown Soldier, whose bivouac is decorated by every Foreign Commission that visits America.

In his book, the "End of an Era," John S. Wise says: "Of Lee's military greatness I need not speak; of his moral greatness, I need not . . . . the man who could stamp his impress upon a nation and die without an enemy,, such a man, such a heart, such a soldier, is beyond the power of human eulogy."

Book Reviews

A MEMORIAL OF ARIANA McELFRESH TRAIL: By Florence Trail. Boards. Pp. 102. Published by The Gorham Press, Boston, Mass. Price, $2.

MOTHER EVA MARY, The Story of a Foundation: By Mrs. Harlan Cleveland. Cloth. 8vo. p. 190. Published by the Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $3.

Miss Trail's contribution is a tender homage to an exceptional American mother. It brings us into the sacred precincts of not only home life but the heart beatings of a genuine Christian character. Bishop McCormick in his introduction, speaks of it as "a worthy tribute to a most delightful and remarkable personality." He also commends it in view of the fact that "Manners and morals have changed so radically, so shockingly, that any vivid and veracious record of personal character, of family life, and of religious and civic duty in what is now a past generation, must be for us and for future generations a reminder and a corrective."

The literary skill of the author is attested by her many other products; and in this she weaves exquisite feeling and affection with a cultured use of rhetoric and appealing consideration. The record is embellished with the names of prominent persons who were touched by this marvellous woman.

Mrs. Cleveland's contribution to the field of biography differs entirely from Miss Trail's. Mother Eva Mary, the founder of the Community of the Transfiguration, is a mother in a different sense. Her many children are spiritual offspring, not of nature begotten. They too will rise and call her blessed.

That she should have been a Presbyterian and a devout and dedicated servant of the Lord, offers another problem in religious psychology. Why, if she found the Church to be a more adaptable home, she should have chosen the position which involved the taking of the three-fold vow. But here she is with her habit and smiling face the very portraiture of contentment and joy.

Bishop Johnson, in his Foreword, enlivens the reader by his always so human delineation of life, and particularly as lived by this consecrated, yet perfectly human woman. And Mrs. Cleveland is keen to put such familiar touches as she paints her picture of this memorable record.

The fact that Mother Eva Mary was the sister of Bishop Matthews, who also makes his own contribution to the beauty of his sister's character and service, is an additional bond to link the book to the interest of the reading public. The prosy details of such a life are thus, by the union of these two bishops and the author, made instinct with our common nature and a genuine devotion to our Lord Jesus.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

INDEFINITE ORDINATIONS AND CHURCH UNITY.

Mr. Editor:

Among the matter for discussion and action at the next Lambeth Conference none will be more important than organic church unity with its very difficult problem of non-episcopal orders and the South India Proposals which include recognition of such, will present the issue in a concrete form. There have always been some Anglican scholars who either minimized the importance of apostolic succession or claimed identity of the orders of bishop and priest or presbyter. We admit that during the Middle Ages some of the schoolmen expressed the view that the episcopate was not a distinct order but there is little evidence for such opinions in the early centuries and they are not in accord with the teachings of the Ante-Nicene Fathers. It is obvious that these opinions of the schoolmen were coincident with and due to the development of papal authority which overshadowed all other forms. The supremacy of the papal office and the sacerdotal nature of the priesthood were stressed at the expense of episcopal prestige. But at no time has there been any question in the Roman Church as to the exclusive powers of ordination belonging to the episcopate as distinct from the priesthood. The Council of Trent asserted that the hierarchy was of divine institution and "consists of bishops, presbyters and deacons; that bishops are superior to presbyters and have the power of confirming and ordaining and that the power of bishops is not common to them with the presbyters". (Sess. XXIII. Can. . . and 7.)

Anglo-Catholics and High Churchmen will never recognize the validity of non-episcopal or presbyterial ordinations without overwhelming evidence which so far, has not been furnished. But if in the course of scholarly research, the case for presbyterial orders should be proved beyond a reasonable doubt, there would yet remain the very grave question as to what Protestant bodies, if any, really possess an order of presbyters.

Investigation of the ordination forms and methods of some of the largest and most important groups of Protestantism reveals the fact that **none of their ministers have been ordained as presbyters!**

In the majority of these denominations there are no printed rituals for ordination; some have a few general directions, other services are extemporaneous and in only a few services is there any suggestion of authority to administer the sacraments.

However, it must be said for Lutheran and Methodist Episcopal bodies that they give quite definite authority for administration of Sacraments and the Methodists also ordain "elders".

Books on Church government issued by certain Protestant denominations describe their ministers as bishops, presbyters, etc., but such terms and definitions find no implicit or explicit warrant in the form or matter of their ordination services. Their candidates are ordained as "Ministers" and the word presbyter is nowhere used in the act of ordination, or mentioned in the service. "Minister" used as a noun has a variety of meanings both sacred and secular; in the Anglican Communion the term is applied to Deacons and sometimes to Lay Evangelists and Readers and used rubrically in the Prayer Book, it indicates non-Priestly functions.

It is found twenty-nine times in the English New Testament and mostly as a translation of **diakonos**, but there does not appear to be any Scriptural authority for the use of this term as an equivalent for "presbyter" in an ordination.

There are Protestant churches which omit the word presbyter from their form of ordination and yet use the word with its derivatives, in their church terminology. They also claim an apostolic succession through men who have never been ordained as presbyters.

Another point of view is represented by a Congregationalist minister who, in a recent article in The Living Church, says:

"Protestantism knows nothing of apostolic succession, knows nothing of transmitted powers by laying on of hands and knows nothing of a ministry set over the congregation from above. Every Protestant minister is ordained by the congregation. It has become customary for ministers generally to ordain the candidate, but ordination by a group of laymen is just as valid, and has often occurred. A Protestant minister is simply a layman set aside for leadership and the performance of special functions. Generally he officiates at the Communion table, but a layman can, and sometimes does. . . . The Episcopalian Church is absolutely right in its thought of Protestant ministers as 'laymen'—eloquent preachers, often wonderful administrators, but 'laymen' before the altar, possessing no priestly gift that would authorize them to adminster the sacraments."

In the face of such diverse opinions and practices it must be said that the orders and functions of Protestant ministers are not clearly defined.

Are they merely laymen? No Anglican says so. Are they prophets Yea, and more than prophets, being solemnly set apart as an order of Christian ministers. God forbid that by word or act we should question the validity

of their spiritual ministrations. But according to the evidence furnished by their churches they are not ordained as presbyters in the Church of Christ and many of them have not been specifically authorized to administer the sacraments or ordinances, and those who have been ordained as "elders" have a status that is at least questionable to a very large portion of the Christian Church.

In the ordination services and other formularies of the Anglican Communion there is no possible ambiguity concerning the order and functions of Priests (Presbyters). Without the corruptions and other evils attributed to a sacerdotalism, here is a representative and real priesthood which in addition to other Gospel ministries, intercedes, offers sacrifice, declares absolution and gives benediction. This Communion is also definitely committed to the maintenance of a three-fold ministry, invariably ordained by bishops "from the Apostles' time" and in its congregations, only ministers thus ordained may lawfully officiate.

This vivid contrast between Protestant and Catholic ideas of the ministry is too obvious for further comment. Since its Reformation in the sixteenth century, the Anglican Church has been synthetic and comprehensive of what is best and true in Catholicism, Liberalism and Protestantism, but it is fundamentally Catholic and in any plan of unity with the Protestant elements of Christianity, the task of fusing such divergent conceptions of the Church, if possible at all, may be extremely difficult.

For many years there has been discussion of the ministry as the most serious problem in plans for Church Unity and it will have a prominent place in the deliberations of the next Lambeth Conference. The Conference of 1922 set forth a proposition which met with approval from Protestant sources. In effect it was, that **in the consummation of any plan of organic Church Unity, there must be a ministry which is universally recognized as valid.** The only ministry that is so recognized is the three-fold order of Bishops, Priests or Presbyters and Deacons. To secure such a ministry for the united Church there must necessarily be a re-ordination of all ministers not episcopally ordained.

This should present no insuperable difficulties for those who have never been ordained as presbyters and they constitute a very large proportion of the non-Episcopal ministers. Those who have been ordained elders and as such, claim a presbyterial succession are naturally jealous for the validity of their orders, but as has been explained frequently, they might for the sake of church unity receive hypothetical ordination, or together with bishops participate in concurrent re-ordinations.

Whatever may be the future of Protestantism, the present situation portends radical changes and re-adjustments. There may be an attempt at amalgamation into one large Protestant body—a sort of Pan-Protestantism—but such would only afford a make-shift, contrary to the very genius of Protestantism and subject to the same forces of disintegration.

Whether Protestantism will save its life by losing it, before reborn into a genuine Catholicism and thus healing a ghastly wound in the Body of Christ, only the coming years will reveal. It may be a question for speculation rather than a theme of prophecy, but it should not be dismissed as absolutely futile. Its consummation would mark one of the most significant epochs in the long history of Christendom.

T. Tracy Walsh,
Rector Church of the Good Shepherd.
York, S. C.

CHRIST IS THE BREAD OF LIFE!

We do not know all things—but we do know that all things work together for good to them that love God, to them who are the called according to His purpose.—Romans 8:28.

Be still and know that He is God; let patience have her perfect work.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

The Report of the Archbishops Committee appointed to consider the Findings of the Lausanne Conference of 1927, commonly known as the Faith and Order Committee, has met with a somewhat doubtful reception. The Committee probably regard the reception as being on the whole satisfactory. It is, however, as yet too early to forecast what may be the effect of the Report upon the Church as a whole or upon the Bishops when they assemble at Lambeth. The Church Times rightly says it "makes inevitably but painfully prominent the discordant opinions within the English Church" and then naturally concerns itself with the validity of a Sacrament and in particular as to the "essential condition for the valid administration of the Eucharist.' It seems that The Church Times considers that this should be defined in exclusive terms and that all considerations of reunion should be made subservient to its acceptance. The Church of England Newspaper appears to have no use whatever for the Report which it describes as futile, indeed, so futile in its judgment that it is worth while pouring contempt on it. The general impression made on The English Churchman is "that the road to organic reunion is likely to prove more and more difficult as it is traversed, and that insistence on traditional views and methods which cannot be clearly proved by Holy Writ is not only unwise but culpable." The Record believes "that when the Report is read and all its subsidiary documents studied, it will help forward and not hamper the cause of Christian Reunion, for the grain will remain and the chaff will be separated under the guidance of the Holy Spirit."

Attached to the Report are certain reservations, the most important of which, perhaps, are those signed by Mr. Albert Mitchell, the one by himself alone and the other by himself in conjunction with three other members of the Committee. It seems lamentable that the point of view which he represents and which is so traditional to the Church of England since the Reformation should have had no other representative than himself except insofar as these other three supported him. Take for instance the part of the Report referring to the Sacraments. No Evangelical or, indeed, traditional Churchman, could support the statements set forth. The Report says: "We proceed to consider the attitude which the Church of England would adopt in any negotiations concerning union with other Churches with regard to the seven ordinances which the Orthodox and the Roman Church call Sacraments. We submit that the Church of England is concerned to maintain that these ordinances are all means of grace to those who resort to them with right dispositions. . . . We could not approve of any Church claiming a right to forbid the use of any of them. We do, however, draw the distinction made in the Catechism and Articles of the Church of England between those two, Baptism and the Supper of the Lord, which were ordained by Christ Himself and the others. In regard to this distinction it is obvious that neither Matrimony, nor Orders, nor Unction, are generally necessary to salvation. With regard to Penance, it is certainly generally necessary to salvation that men should confess their sins with true contrition, but it is not the doctrine of the Church of England that even grave sins committed after Baptism must be confessed, either openly or privately to a Priest, in order to receive God's pardon and absolution. It is, however, the duty of the Church to provide means for bringing to the contrite sinner who needs it the authoritative message of Absolution upon his confession, whether privately before the Priest or openly in the congregation."

Mr. Albert Mitchell, in referring to this Section of the Report, says: "The Catechism states categorically that Christ hath ordained two Sacraments only in His Church. The contemporary Latin (1670) version is significant Duo tantum, quae quidum in genere necessaria sint ad salutem consequendam, nempe Baptismum et Coenam Domini." This definition does not merely "draw the distinction"; it totally ignores "all the others", which Article XXV says "have not like nature of Sacraments with Baptism and the Lord's Supper," and are "such as have grown up partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures." It follows that I dissent from any implication that "the Church of England is concerned to maintain that" Penance or Extreme Unction "are . . . means of grace to those who resort to them with right dispositions" and from the consequent references to those practices. I do not recognize any connection between the so-called Sacrament of Penance and the judiciously guarded provision in the Liturgy for the Christian who "cannot quiet his own conscience," to "open his grief," that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness"; especially when those words are contrasted with those for which they were substituted."

The Report is disquieting, even if it is regarded only as an open acknowledgment of a divergence of views in the Church of England, which is already

known to exist, but it would be altogether alarming if it did not contain some such protest as that underlying Mr. Mitchell's words.

Prebendary H. W. Hinde,
Vicar of Islington.

Report of the Committee on Placement of the Clergy.

Adopted by the Commission on the Ministry, Howe, Indiana, February 19-20, 1930.

The Commission on the Ministry has been much impressed by the interest aroused throughout the Church by its suggestions for the Placement of the Clergy and greatly appreciates the consideration given to this matter and the criticisms offered by bishops, clergy and others who have studied the plan.

In presenting a further report to the Church, the members of the Commission wish to state they have studied these replies with care as well as the comments which have appeared in the Church press.

As a result we find that certain points stand out clearly:

First: That the conditions affecting the placement of men in the ministry have not been challenged. Apparently no one denies the reality of the problem, though there is considerable difference of opinion as to the proper method to meet it.

Second: We note that most of the criticisms have been levelled at details rather than against the general plan itself. The Commission would reiterate the statement that the content of its report is by way of suggesting a solution and is far from desiring to press any particular detail, that its members would ask that nothing be settled until there has been full discussion and a general agreement reached on the part of the whole Church.

We are more than ever convinced, as the result of our investigations into this subject, that some such plan would prove of great helpfulness to the bishops, to large numbers of the clergy, and to the vestries in their efforts to fill vacancies. We would not endorse plans which intrude upon the rights of, or take away from the prerogatives of, any concerned.

It is of prime importance to an understanding and discussion of this matter that it be made clear to all that the creation of a Diocesan Committee on Placement is a matter which belongs to the Diocesan Convention, and the powers and authority with which such a committee is vested must be determined by that body.

The chief concern in the mind of the Commission, therefore, is to have some such committee appointed in the various dioceses charged with this responsibility that its work and worth may be demonstrated as a matter of experience.

Third: Some critics have felt the danger of bureaucracy in the proposed plan.

We would again stress the point that the proposal does not call for any new machinery, or further organization, with the exception of the National Committee on Records which is to be merely an informational body without executive powers. For diocesan organization the Bishop and Standing Committee appears to the Commission the normal group to do this work and to be charged with its responsibilities. But this is a matter for the Diocesan Convention to decide and it is entirely within their powers to determine by election the character of the Committee on Placement in that diocese. In large dioceses, or in dioceses of large areas, suitable adaptation to the plan would have to be made by the local convention. Though the proceedings be somewhat slower under these circumstances, the question should be frankly faced as to whether emphasis should be placed on speed of operation or fitness of the man selected.

Fourth: There is today no authoritative and complete record of the clergy. The Commission has suggested in its amended recommendations a method for establishing and maintaining such a record.

The fear has been expressed that this record might be used as a weapon of coercion and its making influenced by personal bias or prejudice. This objection is met, in the opinion of the Commission, by the statement that in the judgment of its members such a record should be solely a factual statement of such things as: The clergyman's name, address, ordination or reception into present diocese, family, salary, the nature of his work and official acts, as may be gathered from the Journal, without comment.

Fifth: Fear has been expressed that the freedom of the bishops and vestries might be curtailed and action on vacancies long delayed in waiting for nominations from the Committee on Placement. The Commission has tried to clarify its position by the amended recommendation which provides for a consultation with proper authorities of the vacant parish by the Committee on Placement before nominations are made. The method suggested would make orderly, plain, and lawful what is now disorderly, chaotic, and of doubtful legality. The Commission seeks not to interfere with the freedom of vestries, but rather to provide a wider and official source of information by which their choice may be more intelligently guided.

Sixth: The suggestion as to powers of removal was one which brought out considerable criticism. Once again it must be remembered that these powers are subject to the action of the Diocesan Convention and to answer this criticism further the Commission has amended its suggestion in this respect to provide that no man may be so removed unless there is offered him opportunity in work or other means of support.

Seventh: The fact remains that the Church, under present conditions, does not secure the best service from a large number of its clergy: that a considerable portion of them are misplaced and unhappy: that while it is true that no machinery can make an effective man out of an ineffective man, still a plan which provides for a responsible body of men to deal with our present situation with some degree of statesmanship can be of great service to the work of the Church.

To carry out the provisions of the preceding Report of the Committee on Placement the Commission on the Ministry adopted the following amended Preamble and Resolutions:

Whereas our Parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

Whereas it is highly desirable that there be provided honorable and systematic means by which the Clergy may serve the Church to the utmost of their powers; and

Whereas we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry:

Therefore this Commission recommends to the consideration of the Church for legislation by Diocesan Conventions, and ultimately by General Convention where it has jurisdiction, the following suggestions as a possible plan of operation for the placement of ministers of this Church:

1. That the responsibility of Placement be committed to the Bishop and Standing Committee of each Diocese or Missionary District, or to the Bishop and some other elected committee, as may be determined by the Diocesan Convention.
2. It shall be the duty of this Placement Committee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a Committee on Records under the direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the Clergy of the whole Church be made available, under proper regulations, to provincial and diocesan authorities.
3. It shall be the duty of the Diocesan Placement Committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the Placement Committee be satisfactory to the parish the Placement Committee shall then nominate three more and continue so to nominate until a selection has been made.
4. In case of a vacancy in a mission the Bishop shall advise with the Placement Committee and with the proper representatives of the mission in making an appointment.
5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the Placement Committee.
6. Upon recommendation from the Bishop, or on petition from the minister or vestry concerned, the Diocesan Placement Committee shall, with the approval of the Bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

The Commission invites further consideration and discussion of the subject and will continue to ask that the matter be brought before diocesan and other legislative bodies so as to crystallize the judgment of the Church on the best method to deal with a problem which ranks in importance with any before it today.

American Church Missionary Society to be Dissolved.

The New York Court has just approved the dissolution of the American Church Missionary Society, and the transfer of the last of its assets to the Domestic and Foreign Missionary Society of the Church. It will be remembered that it was under this Society that the Brazil and Cuba missions of the Church were established, but it may not be so well known that it was this society which founded the first Church Workers' Summer Conference in the Church. The date of the latter was 1904 and the place Richfield Springs. Later the Conference went to the Episcopal Theological Seminary at Cambridge, and was transferred from charge of a committee of New York City laymen to Church women in 1909. For many years it has met at Wellesley College, and from it has grown more than sixty such Summer meetings. The Society founded the first one, and set the form of program, which has for the most part been followed ever since by nearly all.

It was just preceding the General Convention of 1904, meeting in Boston, that a committee from the Society named made advances to the official Board of Missions that Brazil and Cuba Missions be transferred. A leader in the transfer was the late J. Hull Browning, the treasurer of the Society at the time, who was officially thanked when the concluding details were completed. In 1904 domestic work was retained in part by the Society, and it is this work that is now transferred, and certain trust funds with it.

The China Famine.

The Rev. Leighton Yang, a well-known Chinese priest of the Diocese of Hankow, wrote in February from Sian, in the Province of Shensi, of the continuing struggle to provide famine relief and the need for it, which would continue at least until the wheat harvest in June. Some of the country people have pulled down their houses to sell the timbers for fuel to city people. After the immediate starvation has passed, there will be many orphaned children still to be cared for.

Mr. Yang has been running a rescue home, made possible through various gifts, but chiefly through Bishop Norris. The back part of his thatched church house was divided into three sections, for women and girls, men and boys, and a small infirmary. About two hundred people were being cared for, more than half of them children, given two meals a day, of millet and corn flour. No vegetables. They sleep on straw, on the floor, with what quilts and padded clothes could be secured for them. Mr. Yang says that in the city of Sian 10,000 people were being cared for, in ten rescue homes, under ten auspices.

He has a daily schedule for his flock, with morning prayer, a short address, two hours of class work, and manual work, the women looking after the children, the men—there were about fifteen—cooking and carrying water.

In spite of the famine-stricken year, and the bitter cold, the work progresses, Mr. Yang says, because of the active labor of the local evangelist. The house next door was to be pulled down for fuel, and Mr. Yang secured it by a mortgage ($35—Mexican—for three years) and extended his parish school.

The China Famine Relief sends the following dispatch:

New York.—China's war-lords may fight one another over political policy, but they have found one issue on which they can unite—that of bringing food supplies to millions of famine victims in the interior of the country, according to an announcement made by David A. Brown, Chairman of the Board of China Famine Relief, U. S. A. Mr. Brown made public the following cable, which was sent to the China Famine Relief here by the Chinese International Famine Relief Commission:

"Rail and water service on famine supplies into Shensi is guaranteed by all military authorities en route. Three hundred tons of beans are now being delivered for shipment from Shansi to Shensi. Five hundred tons of millet have been delivered to South Shansi. Findlay Andrew will soon arrive in Kansu, where he will organize grain purchases along the upper waters of the Yellow River. We are planning a similar arrangement for Southwest Shansi, using the upper Yangtze from Szechwa supply sources."

Mr. Brown also pointed out that although grain and other emergency supplies sent to relieve the acute distress in the famine regions, must pass through the lines of contending armies, in two years of famine relief work in China there had never been a seizure of food supplies by bandits or military chieftains.

Students in New York City.

The Board of Religious Education of the Diocese of New York has sent the following letter to every Bishop in charge of a Diocese or Missionary District in the Church, at home or abroad:

To the Rectors of All Parishes:

There are around 100,000 students of one sort or another in New York City. Most of them are from outside the city. Many of them are Episcopalians.

Here is an immense missionary field at our door. Here is a tremendous opportunity.

The Parishes in the Diocese of New York are anxious to bring before all students the reality and beauty of the religion of Jesus Christ. But New York is a big city.

The Committee on Student Work requests your cooperation. Whenever a boy or girl leaves your parish to attend school in New York please send the name, address, and the name of the school or college to Miss Louise T. Rich, Old Synod House, Amsterdam Avenue and One Hundred and Twelfth Street, New York City.

Our plan then is to have some one of a number of interested clergymen or laymen call on the student, extend a welcome, and give information about the location of the various churches and their activities, and also of the Christian work in the colleges. We want all students to feel that they have a Church home while in the city, and a real field for Christian witnessing together with all other followers of Christ in their colleges.

Sincerely yours,
Signed: **E. Felix Kloman,**
For the Student Committee, Board of Religious Education, Diocese of New York.

The Church, the Psychiatrist, and the So-Called "Sinner".

"The church is needed in the solving of the crime problem in the United States," according to the 1929 Year Book of the National Probation Association which has just been published.

"Among the forces formerly used to control crime, which has been lost and which we must re-establish or provide a substitute for, is the church," states Justin Miller, Dean of the School of Law, University of Southern California, writing for the Year Book. "There was a time," says Dean Miller, "especially in the small community, when the church exercised a very potent control over individuals, especially the young people. Regardless of what our attitude on the subject may be, we must concede that it was at one time a very important factor in preventive justice.

"There was also a time when many of the crimes of today were not crimes at all, in the eyes of the law, but were matters handled by the church with punishment actually provided by it. We have lost faith in this method of procedure and have gained new faith in the efficacy of more laws. Have we anything to substitute for the church?

"There is undoubtedly something in men, women and children, which responds to psychological control. In most people one of the strongest controlling factors is this psychic phase of life, which can be used as a means of social control. The church formerly used it in this way. At present it is largely running wild and is being played with by so-called psychologists and behaviorists. Whatever their arguments may be, it goes right back to the old concepts of moral responsibility which the church enforced and used as a social control."

Mrs. Ethel S. Dummer, a member of the Board of Directors of the National Probation Association, and one of the first to be interested in psychiatry and in its application to behavior problems in the United States, shows that the Bible, written hundreds of years before psychiatry, as such was known, nevertheless contains the basic theories on which this new science is founded.

"Those who, losing faith in the Bible as a revelation, set aside as of no value, are depriving themselves of a wealth of wisdom," writes Mrs. Dummer. "Nearly two thousand years after Jesus said, 'Neither do I condemn thee,' psychologists are showing that if condemnation is in the thought of the doctor, priest or probation officer little will be accomplished for the patient or probationer. Scorn and scolding do but fixate behavior symptoms in the nervous system, whereas if the delinquent act is not emphasized, it is more apt to fade away, especially if the mind is filled with interest in constructive activities. Emphasis should never be put upon the delinquent act or upon fear or upon a symptomatic mannerism.

"Mental hygienists teach the danger of fear, of anger. They seek methods of freeing the individual from the burden of a sense of guilt; they try to adjust to the group a child showing a social behavior. This is no new teaching. Were we not brought up on 'A soft answer turneth away wrath but grievous words stir up anger'; 'Better a dinner of herbs where love is than a stalled ox and hatred therewith'; 'Let not the sun go down upon thy wrath'; 'Perfect love casteth out fear'; 'Little children, love one another?'

"Before Dr. Healy had found the value in securing 'the boy's own story' humanity had discovered that 'honest confession is good for the soul,' and in the early centuries after Christ the church was trying out various methods of confessional, private and public.

"Indeed, it is to religion we turn for one of the earliest and most clever psychological experiments. To escape from the fear of sin, the sense of guilt, the priests of the early Hebrews pe-

(Continued on page 22.)

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sunday (Palm) next before Easter.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter Day.
27. First Sunday after Easter.
28. Monday. S. Mark.
30. Wednesday.

COLLECT FOR FIRST SUNDAY AFTER EASTER.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son, Jesus Christ Our Lord. Amen.

COLLECT FOR ST. PHILIP'S AND ST. JAMES' DAY—MAY 1.

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ Our Lord. Amen.

For The Southern Churchman.

DUTY TO EMPLOYEES.

Sterling Brannen.

Be just.
Be courteous.
Be sympathetic.
Be an example.
Appreciate industry and zeal.
Do not undervalue their ideas.
Help to develop genius.
Encourage initiative.

The Christian's Glad Time.

Easter should of all seasons be the gladdest and happiest with Christians. It celebrates the resurrection of our Lord. This incident has no parallel in history, and there is nothing with which to compare it. It is unique. It stands alone. It is unapproachable, is incomparable. Christ Himself, and some of the prophets in the flesh, intervened, and, as God's spokesmen, raised individuals from the dead. Christ alone of all who ever came back from the tomb, arose from the dead with no spokesman or mortal representative to utter a word or to intervene as God's representative. He arose from the dead, and in this God's power was manifest and Jesus our Saviour became the first fruits of them that slept. In this act, God manifested His power over man's bitterest and most desperate enemy death. This we say was the most momentous event of all time. It was the crowning act of redemption, without which the life of Jesus Christ might be likened to many other lives. His resurrection stamps the seal of His divinity upon the life He had lived, and declares Him to be the incarnate Son of God. The resurrection proved all that Jesus had ever done, and claimed for Himself was true; and He claimed much. He claimed to be the Son of God; He claimed to have power to forgive sins; He claimed to have come down from the Father; He claimed to be the Light of the world, a Light that could not be hid or obscured; He claimed to be both Saviour and Redeemer; He claimed to be able to give rest to the weary soul and eternal life to every one who would come unto Him. No teacher that ever came to this earth claimed so much for himself as did Jesus of Nazareth. He set Himself as Teacher and Leader and the great example of mankind. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

While He was in the flesh, men doubted and despised Him for His claim to power and authority, and His followers could not understand Him. But when He arose from the dead and laid aside the garments and the vesture of the tomb, and walked and talked with men and women, He put, by the act of His resurrection, the stamp of the divine seal on all that He had ever claimed for Himself.

And now the history of succeeding centuries has shown that every claim He made for Himself was true and just, and every word that came from His lips was divine and eternal. "Heaven and earth shall pass away, but not one jot or tittle of my word shall pass away." Out of His life have come those processes and powers which have made civilization's great and human beings immortal and divine. He is the world's hope, and as the centuries go He does not become less, but greater, and mankind discovers in Him new and ever-increasing powers, pursuits and posessions.

By and through His resurrection, He changed the day of worship and of rest and of devotion. Prior to His time, men had rested on the seventh day to celebrate creation. Since His time, men have rested on the first day of the week to celebrate salvation and redemption. This is well, for it may not have mattered much that any of us were created; but it does matter much as to whether we shall be saved. As salvation is more important than creation, so the Christian world rests and worships on the first day of the week to celebrate the crowning event of redemption and salvation, viz: the resurrection of our Lord. Then annually, at Easter-time, our Churches are filled with glad songs, preachers of righteousness proclaim to the world that He is risen, glory to His name forever. This, indeed, is the Christian's glad hour. Shall we not celebrate this glad hour, not only by word of mouth and by devotion of heart through song and service and prayer, but by backing all this up and sealing it with that which costs us something, and make a gift in His name to help make Him known to others? Think of it! nearly 2,000 years after the glad resurrection morn; nearly two-thirds of the human race are yet without Him or any knowledge of Him. We who know Him and the power of His resurrection should certainly show our gratitude and appreciation and joy by making our offering of self-denial that His name and the power of His name may be given to those who know Him not.—Christian Sun.

The Lord Has Risen.

He is become the first fruits of them that slept. This is the ground and glory of our hope. He tasted death for every man that we might have triumph over the last enemy. As He rose and is ascended to the Father, so shall we rise and ascend; for, as in Adam all die, so in Christ shall all be made alive.

He is Son of man and Son of God. This is the surety of our faith. He was a man, tempted in all points, as we are tempted, yet without sin. In this His manhood conquered. He was God. Ere He gave up the ghost upon the cross He prayed for His enemies and slayers: Father, forgive them; they know not what they do. He was God. When He died the heavens put on mourning, and the earth rocked with emotion. He was God. He came forth from the rock-hewn sepulcher, having finished His offering for sin and given the last touch of fullness and joy to the Gospel of redemption and resurrection. Christ is risen from the dead. Our faith is not in vain. "Death is swallowed up in victory." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Independent.

For The Southern Churchman.

APRIL AND ELAINE.

David W. Cade.

The friendly patter of April rain
And the cooing whisper of sunset wind
Have brought a message that earth again
With spring in merry tryst is joined;

An olden promise flames now anew
In plant and tree, and bursting bud,
Soon every shrub and blossom that blew
Will come again in a fragrant flood.

The garden rose and the forest tree;
In wayside bramble and thorny hedge
Will be garbed once more in spring drapery
In witness to a timeless pledge.

Never lost entire tho' gone for awhile,
The perfect peace of those glorious hours
Lived once beneath the springtime smile,
You owned in trust with Aprils' flowers.

The grace of a tree on a coral shore,
With film as of silk winding perfect form
That was you who stood by heaven's door
Holding in your eyes a deathless charm,

You passed within the wreathed door
While spring threw magic on the air,
Now again comes spring, but never more
Shall April an old fragrance bear.

Life refound in the trees' veins racing,
Youth immortal rising from the clay
Glorious April an old story tracing;
Death is a dream before an eternal day.

Korea.

The following letter tells of the work being done by the Southern Presbyterian Mission at Coonchun, Korea, under the direction of Dr. R. M. Wilson.

Recently I had an experience that I wish I could share with all of my friends. while on a short visit to Soonchun Station during my Easter holidays, Dr. R. M. Wilson took me to see the new Biederwolf Leper Colony. Now a leper plant may not sound very exciting to you, but this trip gave me the thrill of my life. I did not want to go very much, because it is always hard to look at the poor, disfigured lepers, with their faces puffed and discoolred. their fingers worn down to stumps, ond their smiles twisted with paralysis. But when once inside the neat gate to the colony all though of horror gave place to a perfect paean of joy and praise, for

here were nearly eight hundred lepers, all clean, all neat, all smiling and all happy.

That may not sound remarkable to you, but the trouble is that you have never met a leper on the road in his native condition. I have. Many a one. And after you have learned to know the symptoms you can tell a leper as far as you can see him. Lepers in Korea are often driven from their homes and are forced to live in the open, carrying their bundles of ragged bedding with them, sleeping on the roads even in winter, and begging their feed from market to market. More than once have I come upon mound of snow in an unusual place in the road and have been horrified to find that under that perfectly smooth pile of snow a little knot of lepers were huddled together to keep from freezing to death. Even young girls of twenty are forced to live this unsheltered, unprotected life, if they are unfortunate enough to contract the hideous disease of leprosy, and in many cases these women become the prey of the lepermen, who wander the country in bands. These lepers that one meets on the roads hardly look human and are masses of misery.

Is it any wonder then, that my dread turned to joy, when Dr. Wilson drove me over a smooth shell road between rows of neat stone cottages and showed me hundreds of well fed, well housed, well clothed men, women and children all busy and happy in their various occupations? The colony is situated on a long, narrow peninsula, and I am not exaggerating when I say that I have never seen a more beautiful spot than its pine-clad hills, with their glorious view of blue sea and green islands and misty mountains in the distance. The view from the highest point of the peninsula which is reached by a good auto road, reminds one of the Japan Inland Sea, and is certainly not surpassed by that famous scenic combination of water and islands.

After driving through the colony for some distance we stopped in front of the church, which is situated on high ground dividing the men's section from the women's. This building was put up by the lepers themselves and is built of grey stone quarried on the grounds. The church is capable of holding a thousand people, and on Sundays it is almost filled with lepers. The colony has its own church organization, its elders, deacons and Sunday-school teachers. On week days an orderly school of many grades is conducted in the rooms in the basement of the church building. Here the lepers, grown-ups and children alike, have learned many useful things besides the usual three R's.

Opposite the church a grey stone hospital was in process of erection, and in the space between the two buildings dozens of rollicking boys and girls were practicing for a field day. They were drilling, running and jumping with as much gusto and as much seriousness as a bunch of Canadian high school children would evince. My throat choked up, when I realized that some of those children were only ten or twelve years old, but joy again became uppermost, when I contrasted their condition with that of the hundreds of leper children who are still begging their bread on the roads of Korea.

Everywhere we went on the grounds we came across lepers working away at their tasks and smiling at their work. Many were employed in building the new hospital, doing carpentry and masonry; some were gardening; others levelling house sites; some tending stock; some caring for chickens, ducks, turkeys and guinea fowls. The colony has a foundry where the lepers have made good iron beds for their hospital and a shop where they do all of the tinning about the place, making buckets and kitchen utensiles and many other necessary things. The women were drawing water from the wells and washing the clothes. The lepers do all their own sewing, cooking and laundry work and it is remarkable how proficient they become with only their stumps of fingers to work with. For their labor they are paid the enormous sum of two cents a day and you could not guess what they do with their earnings. They use them for church collections on Sundays, and also support a Christian worker on the island of Cheifu, the home mission work assumed by the native Korean Church. Now there is a sequel to my leper story. After my return to Kwanju a Korean woman named Chungsi came to see me. She had been a Bible woman for twenty years and is perfectly familiar with all the country work of the station. In the course of our conversation she happened to mention a church that had a number of ex-leper members. She said that the lepers made fine church members because they had been taught to read at the colony, knew their Bibles well and had a great zeal for the work of the Lord. She said that even when lepers get well and are dismissed as cured they do not want to leave the colony, because they feel that in the colony not only are their bodies helped and cared for but that their minds and spirits are being blessed as well. Some day you must come out and visit the Leper Colony, and we shall show you marvellous things such as you have never seen in all your life.—Exchange.

For The Southern Churchman.

JESUS LIVES.

F. B. Stone.

Jesus lives! Think not the Christ is dead,
Lives, the grave holds not His thorn-scarred head,
Lives, though earth no longer sees His face,
Lives, not lost in heaven's boundless space.

Jesus lives! Triumphantly He lives,
And to new-born souls Himself He gives.
Now He dwells in every quickened heart,
Whether thou a king or laborer art.

Jesus lives! Proclaim it o'er the earth,
Ye who know it, ye with Spirit-birth;
Lift again our hearts in gladdest song,
Jesus lives and we to Him belong.

What Is Character?

Our word "character" is a transliteration of the Greek word, being brought over from the Greek, letter for letter. Originally it means that which is cut in or marked, as the impress or stamp on coins. Worcester's Academic Dictionary defines character as "a distinctive mark, or quality, by which any person or thing is distinguished from others." The New Standard Dictionary defines character as "the combination of qualities distinguishing a person." But none of these gives an adequate idea of character, for the simple reason that character can not be confined to a definition. Perhaps the idea of character may be gotten better from this little incident from Greek literature: O Iole, how did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell on him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot race; but Hercules did not wait for a contest; he conquered whether he stood or walked, or sat, or whatever thing he did." Character is something beyond anything we do or say. **Character is what we are. Reputation is what people say or think we are.** Character is a reality. Reputation may or may not be true.—Selected.

For The Southern Churchman.

HELP US TO REMEMBER.

Annette Patton Cornell.

Just before the Easter-tide
He went beyond our knowing;
Other things were being born,
But He had to be going.

Christ, who rose that morn long past,
Relieve our deep dejection;
Help us to remember You
Have promised resurrection!

The Power of His Resurrection.

In the Pauline thought resurrection is always connected with Christ—it is the power of His resurrection, we are raised in the likeness of His resurrection. Let us keep the possession pronoun "His" prominent in all our discussion of the resurrection, for if we allow this problem and process to slip down on the plane of abstraction and speculative controversy, we shall be caught in the meshes of barren verbalisms and pretentious antinomies. As long as we keep close to the personal Jesus the rising from the dead presents no difficulties, either for our faith of our philosophy, but becomes an inevitable consequence, or let us say concomitant of, the believer's union with a Divine, dynamic, imperishable and inspirational Christ. Believers are raised through the "power of His resurrection"—a power equal to that which made the earth and the stars, and which now upholds the universe in being.—Selected.

THE RECOMPENSE.

She brake the box, and all the house was filled
With waftures from the fragrant store thereof,
While at His feet a costlier rose distilled
The bruised balm of penitential love.

And lo, as if in recompense of her,
Bewildered in the lingering shades of night,
He breaks anon the sealed sepulchre,
And fills the world with rapture and with light.

—J. R. Tabb.

The cross constantly reminds us that living is hazardous business. It insists that if we evade its demands for self-sacrifice we miss the one chance we have to test the power of faith in the God of the cross to enable us to face the difficulties incident to human experience, make our way through them, and advance toward the goals only to be reached by way of discipline accepted and duty performed.—Selected.

The resurrection of Jesus is but a rift in the clouds that limit earthly seeing to things earthly. Yet the details are meaningful beyond comparison. An emptied tomb is the first evidence. Tombs had been made vacant by decay and by violence many times and their silence had deepened human sorrow. But the new sepulcher near Golgotha while unoccupied by the dead, housed the living messenger of the living God. He forbade seeking the living among the dead. Since then Christians have cherished the locations of burial, but their graves are not their shrines.—Lutheran.

For the Young People

LUTHER'S EASTER HYMN.

Christ Jesus lay in death's strong bands,
For our offences given;
But now at God's right hand He stands,
And brings us life from heaven:
Wherefore let us joyful be,
And sing to God right thankfully
Loud songs of Alleluia!
Alleluia!

It was a strange and dreadful strife,
When Life and Death contended;
The victory remained with Life,
The reign of death was ended;
Stripped of power, no more He reigns;
An empty form alone remains;
His sting is lost for ever!
Alleluia!

So let us keep the festival
Whereto the Lord invites us;
Christ is Himself the joy of all,
The Sun that warms and lights us:
By His grave He doth impart
Eternal sunshine to the heart;
The night of sin is ended!
Alleluia!

Then let us feast this Easter day
On the true Bread of heaven;
The Word of grace hath purged away
The old and wicked leaven:
Christ alone our souls will feed;
He is our meat and drink indeed;
Faith lives upon no other!
Alleluia!

—Martin Luther.

The Old Bird-House.

Bobby and Jenny Wren were house hunting one bright morning in the spring when they discovered this old, old garden.

At the back was a row of apple-trees which were already becoming pink and white. Then there were flower-beds of every shape with white stones around the edges. Some plants were already in blossom while others had just pushed green tops through the black earth.

It was a beautiful garden, but there was something besides the pretty flowers that interested the wrens that bright spring morning. That was an old gray little house that was fastened to the top of a cut-off tree.

"The door is just the right size," Jenny Wren declared as she flew inside. "No sparrow could squeeze through that. I think we could feel quite safe."

"Fine, fine, fine," twittered Bobby Wren in answer while he flew onto the porch of the little house. "I like an old house without paint."

"Oh, but I'm afraid it's too old," objected Jenny Wren from the inside; "there is a big crack on each side and the wind will come in too strong for our little ones."

"H'm, hu'm, h'm," considered Bobby Wren. Then he flew into a lilac bush and looked about the garden.

He saw a big yellow cat with gently waving tail come walking in the garden gate. Close behind the cat was a small boy. "Tiger, don't you chase any birds," cautioned the little fellow.

"I don't care for cats," mused Bobby Wren to himself. "But one can hardly find a nice garden home without a cat. And it helps to have a little boy that will watch."

Bobby and Jenny Wren were still twittering and considering when a woman, wearing a white apron, came into the garden. She looked at some small green plants carefully, and glanced at the little brown birds.

"If those wrens would only stay," she wished. "But I think there must be something the matter with that house. For it was empty all last summer."

Presently Bobby and Jenny Wren flew out of the garden. Down the street they went and out of sight.

An hour later back flew the little birds to take another look at the old gray house on the sawed-off tree. "It it weren't for those terrible cracks," Jenny Wren said.

Suddenly Bobby Wren had an idea. "I believe I can fix these cracks," he said. Taking a tiny stick from the old nest, he pushed it into the crack with his bill.

"I'll help," offered Jenny Wren bringing another stick. "Still I am afraid those sticks won't keep the wind out."

While the wrens were off on a little trip that afternoon, the woman with the white apron came into the garden again. Seeing the little sticks that were stuck through the cracks in the old bird-house, she exclaimed, "Well, well, why I didn't think of that before. I should have known that baby wrens need a comfortable house. At any rate, I'll help them." So, taking some strips of something strong, she fastened them over the cracks in the little bird-house.

It was nearly dark when the wrens returned. Jenny went into it while Bobby perched on the little porch.

"It's nice and warm in here," called Jenny Wren. "The wind doesn't come through the cracks at all."

"Didn't I tell you I could fix it?" Bobby Wren answered boastfully from the porch. For, you see, he didn't know that the woman who wore the white apron had helped.

And that is how it happened that Bobby and Jenny Wren were able to raise their family in the pretty old garden. The big yellow cat with the gently waving tail did sometimes come in and walk around the flower-beds. But the little boy and the woman that wore the white apron watched closely and they always called, "Scat! Scat!" whenever the cat got too near the sawed-off tree on which the little old gray bird-house sat. So Bobby and Jenny were safe.—Our Little Ones.

Little Shadi's Prayer.

I want to tell you a story about a little boy's prayer. His name was Shadi. He lived far away in India. He was a little orphan boy, and when he was just six years old he went to live with a missionary lady, who was very kind to him and taught him to love Jesus, and gave him a little prayer for his own. One night when he was going to bed, his missionary mother said to him, "Now, Shadi, I want you to pray a little prayer of your own." What do you think this little boy's prayer was? It was very short, for you know he was only six years old and it is only old people who make very long prayers.

This is what he said: "Dear Jesus, make me like what you were when you were six years old." Don't you think that was a good prayer for a little six-year-old boy? To be like Jesus was when He was only six years old would be the very best thing in all the world for a little boy who was just six years old himself.—H. T. Kerr.

MY THOUGHTS SHALL BE OF JESUS.

My thoughts shall be of Jesus,
Who, for His love to me,
Went to the Cross to suffer,
From sin to set me free.

My thoughts shall be of Jesus,
And then my ilps shall tell
Of how He died to save me
From sin and death and hell.

My thoughts shall be of Jesus,
Who from the grave arose,
And to high Heaven ascended,
In triumph o'er His foes.

My thoughts shall be of Jesus—
Alive for evermore,
Then heart and voice in praises
Shall worship and adore.

My thoughts shall be of Jesus,
Enthroned in Heaven above,
Whose thoughts of me, unworthy,
Are thoughts of changeless love.

And as the Spirit teacheth,
Unveiling Christ to me,
More loving and more precious,
My thoughts of Him shall be.

—E. P. H. King.

Whose Silk?

Elsie had the strip of pink flowered silk. Floy saw it in her tlitle sister's hands.

"Don't cut that," she said.

"I will, too," insisted Elsie, gathering up her strip of silk and tripping right off with it. "I'm going to Mabel's right now and make a doll dress out of it. Mother said I might."

Floy closed her lips tightly. She could not believe that her mother would give away that strip of pink silk her aunt gave her—not if she knew it was Floy's. Yet there Elsie had gone running off with the strip of pink silk in her hands, to make a doll dress, when Floy wanted to make little sachets out of it.

It was all she could do to keep from running after her little sister and taking the goods away from her. She wasn't so sure she could catch her. Even if she did, if she tried to take the silk away from her, when Elsie thought it was her own, they would probably ruin the pretty silk in struggling over it.

Besides, Floy had promised her mother that she would have the back yard cleaned up nicely by the time she got home, and she would have to work fast to do it. She was really glad that she was working with a rake, and dumping things in the trash can, and doing things like that. It relieved her feelings much more than any quiet work could have done, like sewing, for instance.

But she did want to sew as soon as her mother came home and she could get to it. She only hoped Elsie wouldn't cut the goods into very small pieces in making her doll dress, so when her mother made her give it up, enough sachet squares could still be cut out of it.

When Floy had anything she wanted to keep very carefully indeed, she put it in her little cedar chest. That's where she thought she put the strip of pink flowered silk her aunt Maud gave her. It was such a pretty shade of pink,

and it felt so soft to the touch as Floy ran her fingers over it. It was just what she wanted to make sachets out of, and there was just enough of it to make the number she wanted.

She wanted the first one to be tspecially pretty, because it was to be her mother's birthday gift. And she wanted to make it right away that very evening, because the next day was her mother's birthday. She could do it, all right, if she could just get her hands on that strip of pink silk.

She had bought the other things she needed on her way home from school. She had her sachet powder and a little roll of cotton, and two yards of very narrow pink satin ribbon.

But Floy knew very well that, no matter how pretty a sachet she might make, there would be something wrong with her gift, somehow, if she had been cross and quarreled with her little sister about the goods to make it out of. She knew that would just spoil it all for mother, and for her, too. With all her might she held her temper down. But that strip of pink silk was hers. Aunt Maud gave it to her.

She finished cleaning up the yard before her mother came home, and ran into the kitchen to wash her hands. Everything did look nice, she thought to herself, as she looked out of the window at the neat back yard with everything in order and all trash disposed of. Somehow her disposition had smoothed out, too. She didn't feel so cross as she had before.

"I believe I'll go up stairs and get out the things I have," she decided, "so when mother comes home and makes Elsie give me the pink silk I can go to work right away."

She had thrown the little package with her purchases in it on the bed. She got it and took out the cotton and the sachet powder and the length of narrow pink satin ribbon.

"They are going to be pretty," she smiled, measuring the length of the ribbon by doubling it in her hands. "I believe I'll just get out my little scissors and cut the ribbon. I already know what length I want it to be."

Stepping to her little cedar chest, she lifted the lid—and there lay the pretty strip of pink-flowered silk her aunt had given her.

"Oh!" gasped Floy, staring at the silk before her eyes.

Just then she heard her mother's step on the porch.

"I surely am glad I didn't say any more to Elsie than I did," she said, with the little feeling of shame because of her anger with her little sister, "but I didn't know there was any of this pink silk in the house except what Aunt Maude gave me."

A moment later Elsie came running up the stairs.

"Let me put it in your cedar chest till morning, will you, sister?" she begged, holding up a cunning little doll dressed in pink silk, and seated on a fat pin-cushion Elsie had bought for a nickel.

"You see," she whispered, as if afraid her mother down in the kitchen might hear her, "it's mother's birthday. Don't you think she'll like it? I sewed her on the pin-cushion. See the big stitches underneath," she giggled, lifting up the doll's pink skirts, "and you stick the pins all around her."

"Oh, mother will like that; I know she will," praised Floy, taking the doll on the pin-cushion and slipping it in the corner of her cedar chest to wait for morning and mother's birthday.

"I didn't want to stop to tell you all about it this afternoon," explained Elsie, "because I just had to get it made when I could get Mabel to help me with it. I knew you were busy out in the yard then, and you'd have to make your present after supper; I heard you say so. What are you going to make for mother, sister?"

"A sachet out of this," answered Floy, taking up her strip of pink-flowered silk.

"Oh, it's just like the piece mother gave me!" exclaimed Elsie. "Auntie gave it to her for something, and it wasn't just what mother needed, so she gave it to me. And now I'm going to give it back to her in a birthday pin-cushion. And the pin-cushion and sachet will match, isn't it funny," laughed Elsie, running downstairs so full of her secret that it was going to be hard work for her to keep it till morning.—The Elementary Teacher.

"The Prince of the Outcastes."

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crowds beyond, said: "Take those barriers down." They were taken down, and any one who liked had free access and a welcome from the son of the Emperor of India.

The next time the Prince came that way ten thousand outcastes were gathered under the banner inscribed, "The Prince of the Outcastes."

We have a greater Prince, who said: "Take the barriers down." God's love and favor are for any one who believes in Jesus, and the great barrier of sin which separates man from God was taken down when Christ Jesus died on the cross. "The vail of the temple was rent from the top to the bottom."—Selected.

For The Southern Churchman

EASTER.

Nettie Williams.

Easter bells are ringing,
Easter flowers bloom,
Christ, the Lord, hath risen,
Empty is the tomb.

All the earth rejoices;
Raise your voices high!
Jesus' resurrection
Means man shall not die.

"We bless Thee for Thy peace, O God,
Deep as the soundless sea,
Which falls like sunshine on the road
Of those who trust in Thee."

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—Tersteegen.

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Deaths

CHARLES TROTTER LASSITER.

On March 17 1930, CHARLES TROTTER LASSITER died at Stuart Circle Hospital in Richmond, where he had undergone two major operations some weeks previously.

He was buried in Old Blandford Cemetery, at Petersburg, on March 18th, after funeral services at St. Paul's Church in that city.

Born in Petersburg on January 20, 1870, Mr. Lassiter was educated at McCabe's University School in that city. Following this he traveled and studied abroad for two years and then spent two years at the University of Virginia, where he received his Bachelor of Law Degree in 1892 and won the Magazine Medal for that session

He was admitted to the Bar in Petersburg in 1892, and practiced law there until his death. A volunteer in the Spanish American War, he served as Lieutenant in the A. P. Hill Rifles of Petersburg Company K, Fourth Virginia Volunteer Infantry, in that conflict. With his company he was for many months in Florida, and as a result of this service suffered from ill-health after his return, and probably never entirely recovered from the results of this sickness. In 1918 he was too old for active service in the World War, but volunteered for work in the Y. M. C. A. and went to France, returning after the Armistice was signed.

Taking an active interest in public affairs Mr. Lassiter represented his city in the House of Delegates and afterwards his District in the Senate of Virginia. As a member of the State Legislature he devoted his efforts and services chiefly to the mater of developing good roads. As the proponent and advocate of much of the early road legislation, he was deservedly known as the Father of Good Roads in Virginia

In his own profession of law Mr. Lassiter achieved success and distinguished position. In January of this year the Virginia Legislature gave merited recognition to his ability by electing him as Judge of the Hustings or Corporation Court of Petersburg for the eight year term comemncing February, 1931. His unexpected death prevented his serving on the Bench.

In 1895 Mr. Lassiter was married to Sallie A. Hamilton of Petersburg, who survives him as do two of three daughters, Mrs. Lewis S. Morgan, of Philadelphia, and Mrs. Alfred Nalle, of Boston. He is also survived by one older brother, Major General William Lassiter, of the United States Army, and a younger sister Mrs. Ennion G. Williams of Richmond.

Since his boyhood, Mr Lassiter had been a communicant of St. Paul's Protestant Episcopal Church, in Petersburg, serving frequently as one of its Vestrymen. As a teacher of its Men's Bible Class, a regular attendant on its services, a liberal contributor to its needs, and an earnest worker in its religious activities, he gave valuable and valued help to the cause of the Master.

In civic and charitable work Mr. Lassiter also took a leading part. As one of the charter members of the local civic organization of Lions, he took a prominent part in their work for under-privileged girls; and Camp Margaret for the use of these girls during the summer months was for some years located on a farm owned and operated by him, and was named after his daughter, who died some years ago.

In civic affairs in matters of public interest to his State and country in the religious life of his community and in matters relating to his chosen profession of law Charlie Lassiter was interested; and when interested he was always active. A man of culture, of wide information, of broad sympathies, of real learning and of sincere feeling, he had many interests and made many and lasting friends. To them he was loyal; and that loyalty was reciprocated and grew into real intimacy and genuine affection. The public expressions of sorrow at his death, and of appreciation and affection for the man, were genuine tributes to an esteemed citizen and to a Christian gentleman.

To his friends his memory will continue a valued heritage. To them Charlie Lassiter was a lovable and loyal companion, a gentleman always, high-minded citizen, a real Christian, who did his duty as he saw it, loved and served his fellowmen, and walked humbly with his God.

He served his city, his State and his country. He helped his fellow-man. He was loyal in the relations of life. He was a staunch friend, a fearless adversary, a public spirited citizen, a high-minded lawyer and a Christian gentleman. His generation is better for his having lived. His memory is fragrant of generous service and of high effort.

May he rest in peace!

CHURCH INTELLIGENCE.

(Continued from page 15.)

riodically assembled the people and putting the sins of the tribe upon a goat, drove the animal into the wilderness. Finally, the custom evolved to casting burdens upon the Lord. Today many have substituted the analyst with his technique of releasing not only conscious burdens, but those of the unconscious also. This method is a long and expensive process, and impossible for all.

"If we look upon evil differently, may we not escape from this fear in regard to sin? That which we call evil at one time had survival value for the individual or the race. The young Indian was not taken into the group of braves until he had brought in a scalp. Murder was sanctioned and applauded. Slavery was a great step in advance of the wholesale slaughter of captives, yet became an evil as higher ideals of freedom were attained. May we not consider evil as an anachronism, an outgrown good? In this way, looking at behavior in relation to time, we find delinquency to resemble neurosis in that both show regressive manifestations.

"Psychiatry explains that one's energy must find outlet in constructive activity toward life goals or it will revert to primitive behavior. Have we not similar teaching in 'Satan finds some mischief still for idle hands to do?' It is when life is not worth while for a child that he turns truant and delinquent.

"Intellectual appreciation of theories does not necessarily make one successful in child guidance work. Some of the experts themselves frankly acknowledge that their cures puzzle them more than their failures. One necessary factor in therapy is faith—faith in the child, in the theory, in one's self or in the power outside one's self, in nature, in the persistence of life and its tendency toward health—faith in something.

"Love must be manifest also; not the personal love which is essentially discriminating, but that mistranslated idea from Corinthians, which is neither charty nor love, but an outpouring of kindliness to all, flowing from a deep sense of unity, that 'We are all members one of another.' Mental hygiene then gives us basis for the two fundamental factors of all religion-seeking right or healthful relation to our neighbor and to Infinite Life."

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Advance Work Program.

Philadelphia.—The Diocese of Pennsylvania is responding with a fine enthusiasm to the acceptance by Bishop Garland and the Executive Council, on behalf of the Diocese, of a $113,000 share in the General Church's $1,500,000 Program for 1930-31 Advance Work, towards the consummation of which the General Convention has asked all dioceses to assume a share.

Throughout the diocese there have been many evidences of a whole-hearted desire to help meet the needs of the Church's missionary work, and these have resulted in preparation of a very definitely prepared plan for full and complete information being presented to all members of the Church in the diocese as to the missionary needs in the seven fields for which the diocese has assumed responsibility.

As one of the initial steps arrangements have been completed and a call issued for a great Missionary Mass Meeting to be held in the historic Academy of Music in this city on the night of Monday, May 5. Bishop Coadjutor Taitt will preside. Bishops and other missionary leaders representing the seven missionary fields will be among the speakers. Mr. Roland S. Morris, Chancellor of the Diocese and former U. S. Ambassador to Japan, will introduce the speakers. More than two hundred and fifty voices from among the members of the Diocesan Festival Choir Association will lead the singing.

Every indication points to its being probably the largest and most inspiring missionary meeting ever held in the history of the diocese, and being counted

upon to give an increased impetus to interest in and support of the Church's Advance Work program. Clergy in charge of the more than two hundred parishes and missions of the diocese are cooperating in arranging to have their congregations strongly represented.

Arrangements for the meeting are in charge of a special sub-committee representing the several combined committees in charge of the whole Advance Work Program. This sub-committee comprises Mr. Spencer Ervin, of St. Asaph's, Bala, chairman; Mr. Joshua Ash Pearson, St. Paul's, Chestnut Hill; Mr. C. Fenno Hoffman, St. Martin's, Radnor; Rev. L. N. Caley, chairman of the Department of Missions, and the Rev. A. R. Van Meter, Executive Secretary of the Diocese.

Included in the Bishops who will address the meeting are Bishop Creighton of Mexico; Bishop Beecher of Western Nebraska; Bishop Casady of Oklahoma; Bishop Schmuck of Wyoming. Replies are being awaited from Bishop Littell of Honolulu, Bishop Cross ot Spokane and Bishop Darst of East Carolina.

The responsibility of giving direction to the movement has been placed with the Field Department, the Rev. Malcolm E. Peabody, chairman, in cooperation with the Woman's Auxiliary of the Diocese, Mrs. George Woodward, President, and also a special Laymen's Committee on relationship of the laity to the Church's missionary work, and another special committee comprising the Deans and the Lay Chairmen of the six Convocations of the Diocese. The first of the two special committees comprises Hon. George Wharton Pepper, Joshua Ash Pearson, A. J. County, Spencer Ervin and Samuel T. Wagner.

In presenting the Advance Work preliminary to the Missionary Mass Meeting upwards of 30,000 pocket-size pamphlets have been distributed throughout the parishes and missions by the Field Department giving a condensed form information as to the needs that call for the united efforts of the people in the diocese. Included in the pamphlet is a special appeal for its prayerful consideration from Bishop Taitt, who in the absence of Bishop Garland, is in charge of the diocese. The first response received came from the Indian Hope Committee of the Woman's Auxiliary, which assumed responsibility for equipment and other work at the Shoshone Indian Mission in Wyoming. It is anticipated that in a number of instances individuals and parishes will accept responsibility for specific items on the program.

The Advance Work, which has been accepted by the diocese, includes the following:

Mexico: Five items selected by Bishop Creighton, amounting to $10,000.

Honolulu: Needs of Iolani School for Boys, selected by Bishop Littell, $50,000.

New Bern, N. C. Aid in greatly needed hospital for colored people, $25,000.

Western Nebraska: Completion of Cathedral at Hastings, $10,000.

Wyoming: Seven items selected by Bishop Schmuck, $10,000.

Spokane: For the work in Colfax, $3,000.

Oklahoma: To aid in erection of church in Miami, $5,000.

S. H. W.

The Rev. W. Harold Weigle, Jr., has been elected rector of St. Paul's Church, Eastchester, Westchester County, New York.

Personal Notes

The Rev. Worcester Perkins, rector of St. John's Church, Jersey City, will succeed the late Rev. Dr. Henry Mottet as rector of Holy Communion Church, Manhattan, New York.

THE MIDNIGHT VISITOR.

(Continued from page 24.)

the marriage of the Lamb, after the saints have assembled at the judgment seat of Christ, to give account of their stewardship, receive rewards for good works, and appointments for service as co-rulers with Him in His coming Kingdom. After a short, but unknown interval, He with His saints and hosts of angels, will return in power and great glory on His second advent to this earth, to judge and punish the wicked living nations, rescue the remnant of Israel from the hands of the cruel Anti-Christ, whom the Lord shall destroy with the brightness of His appearing. Satan shall be cast into the bottomless pit, and Christ will take possession of the now vacant throne of His father, David, and establish His millennial reign over the restored nation of Israel, and all the Kingdoms of the world.

"There will assuredly be two resurrections, the first, of the righteous before the millennium, and the second, of the wicked after its close. There are also three judgments yet in the future, the first, of the saints at the judgment seat of Christ for service and rewards, the second, of the wicked nations, as already mentioned, and the third, of the wicked dead, at the great white throne after the millennium. The last enemies shall be cast into the Lake of Fire, and then will be ushered in the eternal state of glory, when God will walk with men on the restored, purified earth, as He formerly did in the Garden of Eden.

"These, my dear brother, are the true teachings of the Holy Spirit as clearly defined in this blessed Book. Now, put on the whole armour of God, boldly proclaim the inspired truth against the insidious speculations of man, and the wiles of the Evil one; **diminish not a word,** and great will be your reward."

When my companion paused, a strange and happy feeling came over me, and before I had time to thank him for his wonderful instruction, he said, with a solemn voice, "My mission is now ended; we have searched the Scriptures together; I have made known unto you all the revealed counsel of God; rejoice that you are a chosen vessel for the Master's service. What thou doest do quickly, for the time is short, and God be with you till we meet again."

Then, like a flash

My Midnight Visitor

departed and left behind him a sweet and hallowed influence.

On realizing that I was alone, with vivid impressions of the wonderful revelations made to me, and with an intense desire to begin my ministry of truth, I again looked at my Bible, and behold! to my happy surprise, the blotches were all gone, and with a heart overflowing with joy, I sang in a loud and cheerful voice.

"I am so glad that our Father in Heaven,
Tells of His love in the Book He has given.
Wonderful things in the Bible I see
This is the dearest that Jesus loves me,"

and at the beginning of the chorus, I awoke.

Several years have rolled by since the above related vision occurred, and I rejoice to say, they have been the happiest and most spiritually fruitful years of my ministry. After I had by close examination and study of the blessed Book in its plain literal sense, acquired a knowledge of its wonderful and harmonious revelations, I commenced preaching the glorious truths of the Blessed Hope with most happy results.

Ours is now emphatically a Bible Church, where pastor and people together search the Scriptures with intense delight.

We have abandoned all worldly devices of Satan to raise money for fairs, festivals, suppers, concerts, etc., and have found that the Lord Himself is a bountiful Provider, when our trust is in Him alone.

Our missionary zeal and its blessed results are astonishing even to ourselves.

In view of all these gracious manifestations of God's loving kindness, I will ever thank and praise Him for leading me to S——, to learn the beautiful prayer of the devout woman, who, though dead, yet speaketh, saying

Dear Lord Jesus, Let Us Read This Book Together.

John Ward.

I was an intense post-mellennialist, but the dear Lord opened my eyes and brought me to know the Truth. I explored the Scriptures in reference to a literal resurrection of Christ's people, at a literal coming previous to the one thousand years; and I saw it clearly.—Charlotte Elizabeth.

The most gigantic heresy of the nineteenth century is the false doctrine that the mission of the Church is to convert the world before Mellennium, for which idea there is not a particle of authority in the whole Bible. Rev. Dr. H. G. Weston. President of Crozer Theological Seminary, who has read the whole New Testament every month for over fifty years, says: "I do not find anything in the New Testament which favors the idea that the world will be converted before the Second Coming of Christ."

D. L. Moody says: "Some people say, 'I believe Christ will come on the other side of the Millennium.' Where do you get it? I cannot find it. The word of God nowhere tells me to watch and wait for the Millenninm, **but for the coming of the Lord.**"

C. H. Spurgeon says: **"We stand on the borders of a new era. The present dispensation is almost finished. O Christian! do you know that your Lord is coming? I do look for His premillennial advent, and we expect He will come here again. Jesus, our Lord is to be King of all the earth, and rule all nations in a glorious personal reign."**

Martin Luther says: "That which I have so often insisted on, I once more repeat, viz: that the Christian should direct his first efforts towards understanding the literal sense of Scripture, which alone is the substance of faith and of Christian theology. **We must abide by the literal sense which is uniform throughout the whole Scriptures."**

John Wesley, his brother Charles, and his father before them; also John Flitcher, Bishop Coke, Dr. W. Nast, and most of the active founders of the M. E. Church were acknowledged premillennialists.

Even so, come Lord Jesus, come quickly.—Selected.

THE MIDNIGHT VISITOR

On an ever memorable visit to the city of S——, a few years ago, I accompanied my host and his wife to their week-night church prayer-meeting. The pastor read a familiar portion of Scripture and then announved the subject of the evening to be "The Believer's Hope." Being a clergyman myself, I felt confident his remarks would be in conformity with my own belief, viz., that at the last great day, when we should all appear at the judgment seat of Christ, the believer would be among those on His right hand who would be welcomed into the joys of our Lord, bask in the sunshine of His presence, and with the redeemed throng, sing His praises for ever and ever. But I was grievously disappointed, for the pastor treated the subject in such a manner that I was led in my heart to pity the poor souls who, with apparent reverence, could sit still and accept what I then believed to be unscriptural, heretical teachings.

He said the hope of the believer was not, as erroneously taught, merely to live a good life and go to heaven when he dies, but to have a place with the saints of the first resurrection, according to 1 Thess. 4:14-18, and afterwards reign with Christ over His millennial Kingdom on earth.

These claims the pastor fortified with numerous texts which he expounded in a literal sense, and which, candor compels me to say, were admirably adapted to the subject. But I resolved to examine them when more at leisure before conceding that the literal was preferable to the figurative and spiritual interpretation practiced by the Church in general. Towards the close of his remarks the pastor feelingly referred to the recent death of a member of his flock, who had made it a practice to ask divine assistance whenever she studied her Bible, and her prayer, which was written on the fly-leaf of

THE PRECIOUS VOLUME

was in these words, "Dear Lord Jesus, let us read this Book together." This devout invocation impressed itself so deeply on my heart that I thought of it all the rest of the evening, and before retiring for the night wrote it on the front page of my own Bible.

It is wonderful what changes and overturnings are sometimes produced by comparatively small and unimportant events. But the Lord often uses very simple means to accomplish His purposes, and He graciously did so on my behalf.

As I lay in bed that night the beautiful prayer was foremost and uppermost in my mind. In vain did I endeavor to obliterate it for the time being, that I might go to sleep, but there it appeared in large glowing letters before my closed eyes, **"Dear Lord Jesus, let us read this Book together."**

At length my mind reverted to the thousands of times I had opened the blessed Book without asking the Holy Spirit to guide my understanding, that I might be able to use its teachings aright for His glory. I was seized with remorse at the neglect of such a duty, and feared lest while leaning on my own wisdom I might have "handled the word of God deceitfully," and led many of my flock into error.

At last I fell into a doze and thought I was in my study with my Bible on a table before me, and as I opened it at the first page the

FIERY RED WORDS

appeared, **"Dear Lord Jesus, let us read this Book together,"** and immediately there sat by my side a being in raiment so bright that its radiance illuminated the whole room. Perceiving my nervous excitement, in a sweet, tender voice, he said to me, "Fear not, my fellow laborer, for I am come in answer to your prayer to help you to understand the meaning of the words of the Book."

At once my natural strength returned and I felt as if in the company of a dear congenial friend. "Now," said he, "we will look over the writing together," and thereupon he commenced to turn over the leaves one by one, and stopped not until he had reached the end of Revelation. While this was being done not a word was spoken by either of us. But, O how surprised and mortified I was to notice that the reading matter of nearly every page was almost obliterated with **black** and **green** stains, and that here and there were only small passages and single verses in their original state.

"What mean these blotches and disfigurements?" said he to me as he finished the examination.

"Sir," said I, "I have used this Book for many years, but have never before observed its present strange condition, and if you can explain it my mind will be much relieved."

"Then," said he, "as you appear to be desirous of coming to **'The Knowledge of the Truth,'** I will, for your future guidance, show you the meaning of the blotches, which you have noticed for the first time to-night. But you must not be offended at anything I may say to you." "Nay, Sir," said I, "but I will gladly receive any instruction you may give me."

Thereupon he said, "The Bible from beginning to end is a perfect and complete book, and makes known to man God's wonderful plan for the redemption of the world from the power of Satan, and its restoration through Jesus Christ, **'The Coming One,'** to its original sinless Edenic state. In reading the Sacred Volume, avoid as you would a pestilence the pernicious, spiritual, symbolical, visionary interpretations of man, which lead to nowhere and end in discord, but adhere to the strict literal sense as dicated by the Holy Spirit, and you will arrive at a harmonious and glorious understanding of the sublime plan therein set forth."

"I shall endeavor, with divine assistance," said I, "to follow your instructions in future."

"Now," said he, "as to the blotches in your Bible, the **dark** stains cover all those parts, including the prophecies, which you have, during your ministry, passed over and failed to teach to your flock. The **green** cover those portions of the yet unfulfilled prophecies which you have preached about erroneously, and with false and misleading interpretations.

The **unstained** original parts, which are but few in number, and mainly relate to salvation through Jesus Christ, contain all of the Holy Scriptures which you have taught correctly and to the glory of God."

During this critical recital I was much troubled on account of my shortcomings, and when he paused

I WEPT BITTERLY

Laying his hand on my shoulder, he said in a gentle, soothing tone, "Fear not, my brother, but rather rejoice that your past errors have been revealed to you, and that your heart is now open to receive the truth as clearly set forth in this blessed Book. Now, mark well, and give ear to all that I will say unto you." Then pointing to the **dark** places, he asked me why I had overlooked or rejected them.

In reply I stated that at the Seminary where I graduated the Bible was not a text book, and that our professors of theology taught that a knowledge of prophecy was not essential in preaching the Gospel.

"Ah," said my companion sadly, "that is why there are so many blind leaders of the blind among the so-called teachers of the Inspired Word. But the time is fast approaching when, with shame and confusion, they will realize **'whose word shall stand,'** their's or God's."

"Now," he continued, "what have you to say about the **green** stains?" Here I was somewhat at a loss for a reply, but suggested that my theological training had led me to believe that the language of the unfulfilled prophecies was mostly figurative representations of the triumph of the Gospel, and the ultimate glory of the Church on earth. "But," said he, "as the Church you refer to has linked arms with the world, its 'glory' can only result in shame. Had you, my brother, given less time to the vain and uncertain speculations of man, and devoted your talents to a study of the sure word of prophecy, you would have learned that man's plan to convert the world and build up a world-wide church always has been, always will be

A MISERABLE FAILURE

and that only God's plan shall be a sure and glorious success. Christ died on the cross as a sacrifice for the sins of the whole world. All true believers in Him shall inherit eternal life and **shall never come into judgment.** His Church, His body, His Bride shall consist of an elect number, and when the last member is added, which may be at any moment, He will call her to meet Him in the air. This will be the first company of the first resurrection, and when the other companies are also gathered, then will be celebrated

Continued on page 23.

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Southern Churchman

Vol. 95. RICHMOND, VA., MAY 3, 1930. No. 18.

Rev E P Minor
326 Brandon Ave
Jun 29

LIFE

Human nature longs for life, a continuance of days, months and years. There is no condition in which men may be placed which breaks this longing for life.

Away back in the ages—even in the Garden—this clinging to the earth was known and felt.

The taste of forbidden fruit, which opened the eyes of our first parents, when their minds began to work, when the revelation of the knowledge of good and evil which flashed into the beings of Adam and Eve, when they ceased to be the emblems of innocence, the perfection of God's creation—when they ceased to be exquisite images of God's wonderful handiwork, the first desire was for life—a taste of the tree of life that they might not only know all things, but become as God and live forever. This desire was thwarted by Divine interposition and the destiny of man was fixed.

"In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

This clinging to the impossible is a mystery; but it is only the evidence of the truth of the divine word, that out of dust thou wast taken.

There is something contradictory in the hymn.

"I would not live always."

Of all the good people who have chanted this old song, how many have ever thought of the sentiment of the hymn?

How many of them ever desired to die—to quit the world, to break off the loved associations of home, sever the ties which bind heart to heart to desire the coffin, the grave, the conquering worm—the awful beyond?

This world is beautiful—God made it so. Everything has been created for man's comfort, man's pleasure, man's happiness. The changing seasons, the soft sweet winds of spring which melt the frost of winter, the bright flowers which bud and bloom and laden the air with aromatic sweetness—the birds of the grove who pipe and trill from morn to eve, the purple and scarlet fruit on hillside and in valley, the ripple and gurgle of brook, the splash and dash of mountain stream, the ebb and flow of ocean, the floating clouds, purple, crimson and golden—the home, the center of peace, joy and happiness—all these combine to make man love life and cling to the brittle thread which holds him as he hangs over the cruel gash in the ground waiting to hide him from sight forever.

This love of life has a compensation even in the failure to live in this world forever. It is only a beginning, a faint taste of the real immortal, never ending life. The tender ties which bind together here only indicate the strong ties of the hereafter. The mother, who mourns the loss of her first born, may go to the cemetery and bow beside the grassy mound where sleeps her little one and burning tears may wet her face, but when the sun goes down and the time comes when she took the child in her arms and pressed it to her mother's heart, the falling shade of night recalls the little one and she can feel the pressure of the arms which lovingly twined about her neck, she sees the light of loving eyes, hears the soft prattle and she believes and knows that the little arms are beckoning her up to the life which is forever, and out of the dying day, out of the purple and crimson cloud she hears a voice saying:

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

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Thoughts For the Thoughtful

Light is the shadow of God.—Plato.

"The study of history," the great Bishop Lightfoot used to say, "is the best cordial for drooping spirits."

Men are what their mothers made them.—Emerson.

Dogmas are roughly handled nowadays. Let them be roughly handled; but may God forbid that for us Jesus should cease to be a Saviour.—Dr. C. N. Moody.

Cicero, the Roman orator, affirmed that: "The workshop is incompatible with anything exalted." Yet the greatest figure in history entered a carpenter's shop and became the brother of all who labor.—Selected.

We leave it to Himself
To choose and to command;
With wonder filled, we soon shall see
How wise, how strong His hand.

A man may lose honor and home and friends and riches, and yet be blessed with the peace that passeth understanding because it is the peace of God in Christ; but when he loses faith in the risen Christ and in His redemption, he has lost all that is worth having and is of all men most miserable.—Exchange.

"Thus far I did come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed cross! blessed sepulchre! blessed rather be
The Man that there was put to shame for me!"
—John Bunyan.

Light that makes things seen, makes some things invisible: were it not for the darkness and the shadow of the earth, the noblest part of creation had remained unseen, and the stars in heaven invisible.—Sir Thomas Brown.

The colored sunsets and starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Faber.

Ignorance, prejudice and selfishness are the three great enemies of missions, and I do not want to be overcome by these three things. Most opposition to missions is based on one or all of these three things.—Rev. T. K. Roberts.

Take not thought for food or raiment
Careful one, so anxiously;
For the King Himself provideth
Food and clothes for thee.

He Who daily feeds the sparrows,
He Who clothes the lilies bright,
More than birds and flowers holds thee
Precious in His sight.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—Archdeacon Farrar.

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EDITORIALS

Vol. 95. RICHMOND, VA., MAY 3, 1930. No. 18.

PROGRESSIVE CHRISTIANITY

Christianity began its history as a progressive movement and according to the words and promises of Christ, was intended to be so till the end of time. It meant progress in the life of the individual, as may be seen from the well-known passage in the Epistle to the Hebrews: "Let us go on unto perfection," and in the words of St. Peter: "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

But in addition to this, the whole body of disciples was to grow and spread till it covered the face of the whole earth, for He said to His disciples: "Go ye into all the world and preach the Gospel to every creature."

Considering the rapid growth made by Christianity in its early days, in spite of its insignificance in the number of its adherents, and the opposing forces arrayed against it, its progress at the present day seems slow indeed, when we think of the resources which it has at its disposal.

It is true that faithful men and women are spending and being spent in the mission field, yet Christianity is not the progressive force it once was and it does not exert the power it should do in Christian lands, when we take into account the number of its professed followers, in proportion to the population.

It is clear that as far as the intellectual front is concerned matters are pretty much at a standstill. There cannot be said to be any offensive movement going on there. Christianity may be said to be on the defensive, and has been so for some considerable time; in fact, one well-known religious leader gives as his forecast of the future the opinion that we are in for a series of rear-guard actions. This is simply one way of describing a retreat. We may soften this expression perhaps by calling it a strategic retreat, a retreat to more favorable ground; but whether we speak of the present situation on the intellectual front, as a defensive one, or as a strategic retreat, one certainly cannot describe it as making progress.

It would seem, therefore, to be the part of good generalship to study the ground and seek to find some other front from which an advance movement can be made. Christianity as a progressive movement should be always on the offensive, always going forward. It cannot afford to remain on the defensive; such a course is bad for the morale of the Christian army. It breeds doubt and uncertainty as to the strength of the Cause.

It may mean, too, the settling down of the host to an ordinary camp routine with no expectation of anything else in view. Such a situation is demoralizing and calls for a change of policy.

To use an illustration: St. Paul and his companions on one of his missionary journeys, we are told, "were forbidden of the Holy Ghost to preach the word of God in Asia. After they were come to Mysia they essayed to go into Bithynia, but the Spirit suffered them not. And they passing through Mysia came down to Troas." Here the way opened for the great advance movement into the continent of Europe, which has meant so much to the world and to Western civilization. This historic incident would seem to show that when one way is barred, the Christian Church, so far from standing still, must seek for some other line of march and not rest until the right way is found by which its victorious advance may be continued.

The only road open seems to be on higher ground, on the spiritual plane, and it is to be noted that in the early days of Christianity it was the spiritual offensive which brought them success and accounts for their being able to overcome seemingly insuperable obstacles.

For spiritual weapons were the only ones they had to rely on, as St. Paul says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5). St. Paul evidently counted on these weapons as far more effective than any that this world had to offer. And his confidence was justified, for the despised Christian sect overcame the world with them.

It is difficult to see, therefore, what reasonable objection can be put forward against an advance movement on the spiritual plane, and thus proving that Christianity is not at a standstill, but is now as at its beginning a Progressive Movement.

How, then, can Christianity once more take the lead and raise the whole standard and value of human life? In the first place it must, as Christ said it would, give light to the world. One of the greatest needs of the world today, even in so-called Christian lands, is more light.

A leading scientific philosopher has recently written about and described the "Twilight of Science," clearly intimating that the light which science can give is waning. Many others who have been writing to express their views of the present situation, are decidedly pessimistic, and claiming, as many of them do, to represent the advanced thought of our time are rather increasing the gloom than giving any new light to the world.

This state of things represents a challenge to Christianity; it opens up a way to assume the leadership of a stricken world. And Christianity can meet the challenge and give to the world that which she so sorely needs. For Christ said: "I am the Light of the world, he that followeth me shall not walk in darkness but shall have the light of life. "Shall have the light of life." Here we have a distinct promise that He, the Light of the world,

will give us such a share in the light which comes from Him, that we can become the Torch Bearers of an ever-ascending life, which shall bring men to heights they have never attained or dreamed of before.

Men will naturally turn from those who only have twilight and darkness and gloom to offer them, to those who can give them light, for light and life go together. Pessimism is doomed as a popular system of belief, or unbelief.

In addition to light Christianity has yet another great boon to confer on humanity, which belongs to the spiritual plane, and that is spiritual power, the highest form of power known to man, and capable of producing results of a higher and more wonderful kind than can be found anywhere else.

For St. Paul, in the Epistle to the Ephesians, reveals to us his own personal experience of this power, an experience which helps to account for the mighty influence which he exerted upon the world in his lifetime, the afterglow of which has lasted to our own day, and will not fade and pass away as long as the world lasts. This experience he prays that his Ephesian converts may share with him, when he says: "That the eyes of your understanding being enlightened ye may know . . . what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power" (Ephes. 1:18, 19).

And that this really represents his own experience may be seen from another passage in his Epistle to the Colossians, 1:29, "Whereunto I also labour striving according to His working, which worketh in me mightily." We have been accustomed to see and wonder at the great changes and improvements which have been brought about by the harnessing of the great natural forces of steam and electricity. And we hear a great deal about new sources of power being opened up continually.

But spiritual power transcends to a vast extent every other form of energy, no matter how great and wonderful. It is also God's free gift to us, for Christ once said: "If ye then being evil know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And the Holy Spirit is a Spirit of power and might, ready and willing to make it known and felt through us as the channels of His influence.

On the spiritual plane, therefore, there is an open road for an advance movement with adequate, and more than adequate, resources to meet the needs of every situation, with light to illumine the dark places of the world, and power capable of changing and transforming human life into harmony with the divine will and purpose.

Christianity will progress and go forward if it moves upon the spiritual plane, but it will retreat, or remain at a standstill, if it forsakes the course laid out for it by Jesus Christ Himself, and followed by the early Church, with ever-growing success and a victorious progress.

Lord, may we ever wait
With longing and desire,
That so from Heaven's gate
May flow the Heavenly fire.

The fire that melts the heart
That makes the tongue a flame,
That sets Thy sons apart,
As when the prophets came.

Lord, may we see that day
When leaders strong and true
May show to men the way
To make this earth anew.

Frederick W. Neve.

INSTALLATION ADDRESS

of the

REV. A. G. RICHARDS, D. D.

As Dean of the DuBose Memorial Church Training School, Monteagle, Tennessee, April 5, 1930.

RIGHT Reverend Chairman, Fathers in God, Members of the Board of Trustees and of the Faculty, Brethren of the Clergy, Fellow-Students and Friends:

The office into which you have just inducted me is one which I never sought nor ever dreamed of being called upon to fill. Moses, at the burning bush, was not more astonished at the demand God made upon him than I was when you selected myself as the successor of our late honored Dean—Dr. Logan. And, in all humility, I think I can truthfully say that I would not have had the courage to accept your unanimous election, had not God, as I believe, vouchsafed to me certain unmistakable signs that it was His will for me to do so, and that therefore I could not, without being untrue to Him, refuse to walk in the way He directed me to go.

Accordingly I accepted your election, still feeling as Moses did that the task was beyond my powers, but also being confident at the same time that God when He begins a work will supply all that is needed to carry it on to completion. All that I can promise is that I will try to be faithful in the performance of every duty of the office, knowing that if I am faithful God will give all the grace and strength that is needed day by day.

The work is truly a great and difficult one, and would be utterly impossible for me to undertake with my own unaided powers. But when God calls, the work is easy; and where He leads we cannot go astray nor fail to attain. He chooses the weak things of the earth to confound the things that are mighty. Therefore, today, like Joshua and Caleb of old, I bring you a good report of the promised land before us, and say to you, as they said to Israel: "If the Lord delight in us, then He will bring us into this land, and give it us."

By this I do not mean that I am called upon to do a work in any sense comparable to that of Moses or Joshua. All that I hope and pray for is some of the same faithfulness and courage that enabled them to do God's will. Already very solid foundations have been laid by my predecessor. The Board of Trustees is no more perfunctory body, but is intensely interested and has wisely perfected very efficient organization. The President and Active-Vice-President have given without stint, out of their time and rich gifts of mind and heart, a service which is beyond all praise, and which is evidenced by these beautiful grounds and this splendid group of buildings, owned by the Board, and entirely free of debt. Never once in the history of this institution has there been a deficit, and generally there has been a balance sufficient to enable the work to expand.

The Faculty likewise has rendered a service which is to be measured by what it has enabled the students to do in their service to the Church after they left the School. Since the School began eight years ago, sixty-two of the students here have been ordained. Twenty-eight others are now continuing their studies in Colleges or Seminaries. Twenty-six of those ordained pursued their studies further elsewhere, making a total of fifty-four men who could not possibly have entered those institutions of higher learning, had it not been for what DuBose did for them. Or to state it in another way, eighty-eight men are either already efficient clergymen or soon will be, whereas but for DuBose not one of them could ever have entered the Ministry. In addition to these, two more are Captains in the Church Army; one is Superintendent of a Seaman's Church Institute; eleven are employed fulltime as laymen, making a total of one hundred and four men now serving the Church, as they could not have done without the training received here.

Altogether there have been one hundred and forty-two students here, not counting those now in the School. Of those not accounted for above, one has entered into the

rest of Paradise, and thirty-seven have given up their attempt to enter the Ministry, at least for the present. This means that here a man is pretty thoroughly tested as to whether he has a vocation for the Ministry; and if we think he has no such vocation we take the matter up with him, and discuss it thoroughly and kindly as gentlemen, with the result as shown above in the number who have not sought further for Holy Orders. In this we believe that we are rendering a kind of service to the Church that might profitably be followed elsewhere.

It is of interest to know how our men are succeeding in their ministry; for if we were turning out inefficient or unacceptable men who would be a liability to the Church, instead of an asset, we should by all means close the School and turn our energies to something else. Recently we have checked up on every one of our ordained men; and we find that out of the sixty-two, fifty-five of them have regular work in some parish or mission. Of the seven others, three are continuing their studies in different Seminaries; two have suffered a physical breakdown and have had to take a temporary rest. That leaves only two out of regular employment, and who desire such employment. Yet even those two have temporary supply work. This proves that the DuBose men are making good in the Ministry.

I speak thus freely of this, because so far it is a work in which I have had no share; and it is but just that proper credit should be given to whom it is due.

Still further it may be well to state that this School has been largely supported by the devoted Clergy and laypeople of precisely those Dioceses where the Diocesan authorities on Ministerial education have been inclined to view our School with disfavor. And now we find that certain parishes in those same Dioceses are earnestly seeking, and in some cases, getting the services of the DuBose men.

More even than that, the influence of the DuBose School has crossed the Atlantic and made itself felt in London. A few years ago the Bishop of London honored our School with a visit. He was so pleased with what he saw that he said he was going to start one like it. Evidently he has carried out that purpose. For the Manchester Guardian of March 21 states that recently nine men—civil servants, business men and clerks—were ordained under Special Commission of the Bishop of London. Such a thing, the paper added, had never been done in the history of the Church of England before. But it was done at the suggestion of the Bishop of London; and the men had been prepared by a two years' course under the Rector of Spitelfields, instead of requiring the usual five year course of university training.

This is some of the record which I am called upon to maintain. I shall do so to the very best of my ability, God being my helper.

As to our courses of study in the future, we shall endeavor still more than in the past, to adapt the courses to the men rather than the men to the courses. We are here to teach and train men, and not courses. The scholarship of our Faculty, which is assisted by several distinguished professors from Sewanee, is such that the Church may justly place full confidence in them. These men all know their subjects as well as any of the scholars in our leading Seminaries; but they are not so engrossed in their subjects that they overlook the needs of the individual student. We keep in daily touch with every man while here. And we follow him with our interest after he leaves, so that we always know where each man is, and generally something about what he is doing. By thus fitting the instruction and counsel to each man's needs we test his vocation and make him efficient, or else in case he seems to have no such vocation we generally succeed in saving him from the tragic experience he would be sure to have, were he ordained without having a definite vocation.

There is a movement now on foot to standardize the education of men for the Ministry. Certain members of the Commission on the Ministry have proposed changes in Canon 1 so as to forbid any one even being admitted as a Postulant before he reaches the Junior year in College. Yet Stowe's Directory fails to record that four of our most scholarly Seminary Deans (and two of them are members of the Commission) ever reached the Junior year in College.

Still more drastic towards both Bishops and Postulants the mover of the above resolution presented another which would require the Postulant to enter "a reputable Seminary." Had these motions, which are now under discussion by the Commission been incorporated in the canons, the late Presiding Bishop Murray and many another of our most useful Clergymen could never have entered the Ministry.

The point I wish to make here is not to deal in personalities, but to make clear and vivid the unwisdom and unsoundness of trying to standardize education. There has been far too much of that already both in Colleges and Seminaries, with the result that many of the men turned out are unfit for anything on God's earth, except to make themselves miserable and comparatively useless.

Education, in its root meaning, means to draw forth and develop the powers and capacities that the student already has; it does not mean to cram the mind with facts so as to make it a walking encyclopedia. It is to develop men and build character, and not to overburden the mind with baggage that is useless so far as that particular person is concerned. The student comes first, the subject is secondary.

Industry has been standardized with great profit from the material point of view; but from the spiritual point of view it has dwarfed and impoverished the lives of its employees. As one such man said—he had worked so long in turning out nut 999 that he often wondered whether he himself was Nut 999.

Standardized Seminaries would produce very similar results. Yet for some years there have been Seminary men on that Commission who have persistently aimed at precisely that thing. Their purpose is to turn out men of one certain type, and with exactly the same training. To do so means to limit the Church's appeal to the people who like that particular kind of thing. The Church needs all kinds of Ministers to reach all kinds of people. By all means let us have our specialists in all lines. But these specialists should be few in comparison with the whole number of the clergy. And the ordinary parish priest should not be expected to become a scholar when that is impossible for him. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." And God gives to each man severally as He wills.

One more thing must be mentioned today. In addition to the class work and the practical training in the Mission field, we have initiated a course of training in the Spiritual life. I well remember what a benefit it was to us when Bishop McLaren gave a course of three meditations on the Interior Life when I was in the Seminary. That happened only once in the three years our class was there. We are now having a similar meditation once a week; and in that the problems of the spiritual life are being dealt with. The Dean has the office of **pastor pastorum**—the Shepherd of Shepherds, as well as the administration of the School. This is especially his delight, and he aims to lead and guide the men into a deeper personal acquaintance with their Saviour and their God, knowing that if he can lead them into that holy Presence they will be transformed into the likeness of Christ and filled with life and power.

Probably we shall never be able to record accurately on our books the effort of this spiritual instruction. But one thing we do know, and that is this: If the speaker is a true ambassador of Jesus Christ, and fulfills the prophetic office of speaking on God's behalf, the Recording Angel will make note of it in the Book of Life. And we trust that there it may appear that God has made use of us in fulfilling part of our Lord's High Priestly prayer when He said to the Father: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

We shall constantly strive to give our students not only the knowledge **about** God, but the knowledge **of** God; so that when they go forth they will not go alone, seeking their own pleasure; but God shall go with them filling their hearts with joy and power, and enabling them day by day to bring the Kingdom of God a little nearer, and to contribute their full allotted share to the great Temple of God's building.

May God the Father, God the Son, and God the Holy Spirit be with us in all our ways, and enable us to do the whole of His good pleasure concerning us. And to God Himself, the Blessed Trinity, shall be all the honor, all the praise and entire dominion, henceforth and forever. Amen.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. H. H. Gill, of Eureka Springs, Arkansas:

> "The God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).

Who will send one from the far away places as well as very near us?

CONFIRMATION PAPERS

By Canon F. E. Howitt

No. 7.—THE LORD'S SUPPER.

1.—By whom and when was the Lord's Supper instituted?
(1) By our Lord Himself.
(2) On the eve of His Crucifixion. (S. Luke 22: 19-20; 1 Cor. 11:23).

2.—What was the object of its institution?
For a continual remembrance of
(1) The sacrifice of the death of Christ, and of
(2) The benefits which we receive by that sacrifice.

3.—How is this expressed in the Communion Service?
To remind us of the "exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us; and the innumerable benefits, which, by His precious blood-shedding He hath obtained to us."

4—What is the outward part or sign of the Lord's Supper?
"Bread and wine, which the Lord hath commanded to be received."

5—Show the fitness of bread and wine as the outward signs in the Lord's Supper.
(1) They suggest the sufferings through which the Saviour passed in order that He might be the life and spiritual food of our souls.
(a) As bread and wine could neither refresh nor strengthen, till the wheat had been cut down, ground and baked in the fire, and the grape pressed and trodden under foot.
(b) So neither could Jesus be the Bread of Life without being crucified and slain. S. John 12: 24, 32, 33.
(2) They represent God's readiness to grant this spiritual food.
(a) Bread is the commonest of food, and wine in the East is so common as to be within the reach of all.
(b) And so by their employment in this sacrament, God teaches that He would place the soul's food within the reach of all. Isa. 55:1; S. Luke 14:21-23.

6—"What is the inward part or thing signified" in the Lord's Supper?
"The Body and Blood of Christ, which are verily and indeed taken and received **by the faithful** in the Lord's Supper."

7—Prove this from Holy Scripture.
1 Cor. 10:16-17; John 6:35 to 56 and 63; S. Matt. 26:26 to 28.

8—How does the Church of Rome interpret the words, "this is my body, this is my blood"?
She interprets these expressions literally, and teaches that the bread and wine, after consecration, are no longer bread and wine, but the actual body and blood of Christ. This doctrine is called transubstantiation.

9.—What does the Church of England say as to transubstantiation?
"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. See article 28.
Speaking of kneeling at the Lord's table, the Church says:
"Thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were indolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour, Christ, are in heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one. See last Rubric in Communion Service. 1 Cor. 10:14 to 21.

10—What does our Church herself teach on this subject?
The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner; and the means whereby the Body of Christ is received and eaten in the Supper is Faith. See Article 28.

11—Quote a portion of the exhortation in the Communion Service on this point.
"If with a true penitent heart and lively faith we receive that Holy Sacrament, then we **spiritually** eat the Flesh of Christ and Drink His Blood."

12—"What are the benefits whereof we are partakers" in the Lord's Supper?
The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are (strengthened) by the Bread and (refreshed by the) Wine.

13—How are our souls thus strengthened?
By a worthy partaking of this Sacrament, we are assured that—
(1) Christ dwells in us. 1 Cor. 10:17; S. John 17: 20-23.
(2) We dwell in Christ. S. John 6:35 and 56; 1 John 3:23-24.

14—How are they refreshed?
Our souls are refreshed by the assurance that through the precious Blood of Christ.
(a) Our past sins are all blotted out. Compare carefully Matt. 26:27-28 with Heb. 10:14-18. (Note —The words "covenant" and "testament" mean one and the same thing.) See also Heb. 9: 24-28; Rom. 8:1.
(b) And spiritual peace is thus realized. Rom. 3: 21-26 with 5: 1 and 8 to 11.

15—"What is required of them that come to the Lord's Supper"?
"To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

16—What is self-examination?
Bringing our thoughts, words and deeds to the test or standard of God's word, in order to ascertain the measure of their conformity to it. 1 Cor. 11:28.

17—What are the points on which we ought to examine ourselves?
As to—
(1) Repentance. S. Luke 15:17-24; 1 John 1:7-2:2; John 13:10.
(2) Faith. John 3:14-18; 2 Cor. 13:5; 1 John 3: 23-24, 5; 1 and 8 to 13.
(3) Thankfulness. 1 John 4:9, 10, 19; Matt. 22:37.
(4) Charity. Matt. 22:39; 1 John 3:14, 4:2-21, 5:1-3; S. John 14:15; Eph. 4:31-32.

18—Prove that the Lord's Supper is to be regarded as a feast, both commemorative and prospective.
(1) The Lord's Supper was clearly spoken of as a **commemorative** or memorial feast.
(a) By our Lord Himself, upon its appointment. S. Luke 22:19, and
(b) By S. Paul, in setting forth its nature. 1 Cor. 11:26.
(2) By the celebration of this feast the death of Christ is ever kept in remembrance.
(a) For it was ordained on the very night before His death. 1 Cor. 11:23.
(b) The breaking of the bread, and the pouring out of the wine, are symbolic actions, setting forth the piercing of His body, and the shedding of His blood. S. John 19:34.
(3) The Lords' Supper has taken the place of the Passover, which was also a memorial feast. 1 Cor. 5:7; Exodus 12:12-14. It has also a **prospective** character.
In the celebration of it our thoughts are carried forward to the great gathering of God's Saints at the Lord's second coming. 2 Thess. 2:1. 1 Thess. 4:15-17. 1 Cor. 11:26.
(a) That gathering is often compared to a great feast or supper. S. Luke 14:12-24; Matt. 22:2-14, 25:10; Rev. 19:7-9.
(b) Our Lord, when ordaining His supper on earth, spoke of it as a foreshadowing of the great supper in heaven. Matt. 26:29.

19—What are some of the thoughts that should occupy our minds and hearts in the celebration of the Lord's Supper?
We ought thankfully to remember the Lord's **death**, and the inestimable **benefits** we receive thereby. 1 Cor. 11:26; 1 Peter 1:18-19; Rev. 1:5-6, 5:9-10; Ps. 116:12-13; 1 John 4:9-10.
And be led to look forward to the Lord's **coming** again, and the **glory** which shall then be revealed. 1 Cor. 11:26; Rom. 8:18; 23-25; 1 John 3:1-3; Phil. 3:20-21; Rev. 7:13-17.

Or in other words, each celebration should remind us of our Lord's
(1) Death and atonement in the **past.**
(2) Presence and blessing in the **present.**
(3) Coming and glory in the **future.**
and should assure us of a part in each. Heb. 9:24-28.

20—By what other names is the Lord's Supper called?
(1) The Holy Communion, because therein we have communion with Christ, and with one another in Him. 1 Cor. 10:16-17.
(2) The Eucharist (thanksgiving) as being "our sacrifice of praise and thanksgiving." S. Luke 22:19; S. Mark 14:26; Ps. 116:8, 12, 13, 17.
(3) The breaking of bread. Acts 2:42, 20:7; 1 Cor. 10:16.

21—Ought a sense of unworthiness to deter any from coming to the Lord's Supper?
No; for no one is, in himself, really worthy, our only worthiness is the being in Christ, clothed in the marriage garment of His perfect righteousness by Faith (Acts 13:38-39; 2 Cor. 5:21), but Christ has commanded all who love Him to partake of this Holy Sacrament in remembrance of Him; and those who do not partake, add to their other sins that of direct and wilful disobedience to a Divine command.

22—What is meant by "eating and drinking unworthily"?
The "not discerning the Lord's Body." 1 Cor. 11:29.

23—What is the Lord's Body?
The Church. 1 Cor. 12:27; Eph. 1:22-23. See answers 4, 5 and 6 on Paper 3.

24—What then is this sin by which we eat and drink damnation (or condemnation) to ourselves.
It consists in a want of love (or charity) to our brethren, the despising the Church of God as the Corinthians did. 1 Cor. 11:18-22 and 33-34; 1 John 3:14.

NEWS FROM THE FRONT

Notes From Haiti and the Dominican Republic

By THE RIGHT REVEREND HARRY ROBERTS CARSON, D. D.

Bishop of Haiti, With Jurisdiction in the Dominican Republic.

NOTWITHSTANDING very general economic distress and widespread political unrest throughout Haiti, our work has made marked progress during the past year. The number of clergy is substantially the same as when I assumed charge of the district, seven years ago, but their work is more extensive and I believe the quality of the work has sensibly improved. Cords have been lengthened and stakes strengthened in a spiritual and material way. There is no item that does not show increase except in one or two cases where undoubtedly the explanation is in poorly kept records.

Bishop Murray's Visit.

I feel that this progress is very largely due to that outstanding happening of the past year; namely, the consecration of our Cathedral at Port au Prince—which is to say, the presence of Bishop Murray in his quality of Presiding Bishop of the Church. . . . . The impressive inauguration of the activities of the cathedral made a profound impression upon the public and, best of all, gave a wonderful impetus to the Church itself.

Ordinations.

During the year, two young men were admitted to the diaconate, Delatour Antoine Rene Gilles, a son of the Rev. Victor Gilles, and Joseph Philocles Cassion. The former was assigned to work with the Rev. Edouard C. Jones of Aux Cayes, with particular charge of several new mission stations; and the latter was assigned to the Rev. Derice Abellard, who is now in charge of Gros-Morne and its associated missions. Two others were ordained to the priesthood, Jean Derice Abellard and Felix Dorlans Juste.

A New Children's Home.

I am indebted most largely to the Sisters of St. Margaret and their associates for the means with which to construct a new Children's Home. The work of construction is practically complete. Replacing the old discreditable shack which served for upwards of fifteen years as a home, we have now a very attractive, two-story building, admirably equipped to carry on its humane work. When we shall be able to remove the old building that was formerly used as Holy Trinity Church, but now used temporarily as the Cathedral School for Girls, we shall have an unusually satisfactory home for the little waifs, of which the city of Port au Prince is so full. The work will be under the general supervision of the Sisters of St. Margaret, with the assistance of a native worker. The cost of the new building is approximately $6,500.

This work among abandoned children was begun in 1915 by the Rev. Dr. Pierre E. Jones and his family. It is our privilege and happiness to build upon foundations already laid, and I do not doubt that in future years this will be one of the strongest justifications of our Haitian work.

Mrs. Royce.

Mrs. Estelle S. Royce, U. T. O. worker, terminated her active work in the field in March, after ten years of notable service, the first four having been spent in Panama and thel ast six in Haiti. In this short space of time, Mrs. Royce has made a valuable contribution to the work of the Church, the outstanding feature being her own example of complete dedication of herself to the work. In Panama, she was the founder of what is now an unusually richly equipped Children's Home. In Haiti it has been work among girls that she has been most interested in—pure social service. With no experience of her own or of another to guide her, she opened a school where girls might find work and sale for their work, at the same time being able to supply means to the Bishop with which to build up more quickly than would have been otherwise possible some of the many waste places in Haiti.

Mrs. Royce quickly secured the confidence of the clergy and people, as well as the confidence of the many supporters of missions at home. Her first thought was to spend just a brief term of service in the field, and then to retire; her zeal and earnestness have carried her on to the completion of the tenth year. Now she retires, not from missionary interests but simply from Haiti and as a United Thank Offering Worker. She will be greatly missed.

New Work.

During the past year the Rev. Edouard C. Jones has begun new work at Savannette and Carrefour Berrett, reopening work that has been suspended for a number of years past at Torbeck and Macombe.

The Rev. Victor Gilles has opened a promising mission at Bayonnais, in addition to new work at Gonaives, made possible by Madame Grant's gift of a church built many years ago by her husband.

The Rev. David B. Macombe has opened a mission and built a modest chapel at Chateau Gaillard, thus replacing an old chapel at Dufaure that simply fell down. He has also begun the construction of a chapel at the mission at St. Luke's, Duny.

A new mission is also under construction at St. Luke's, Citronnier, under the Rev. Villevaleix Coulanges.

The Rev. Ledoux L. Paraison is rebuilding on a larger scale at Petit-Boucan.

Pressing Needs.

For the field outside Port au Prince, our most pressing needs for the immediate future are two new churches, one at Gros-Morne and the other at Grande Riviere (Deslandes), replacing the present almost incredibly impossible structure. At Deslandes, work in the extensive Leogane district was begun many years ago. There are now more than twenty missions that may be traced directly to the influence of Deslandes.

In Port au Prince, the need is a schoolhouse for girls. At present we are using the old church building; apart from its inadequacy, it can hardly stand many months longer.

(Bishop Carson has in Haiti fifteen native priests, two native deacons, and one American priest, Dean Kroll; sixty native lay readers; fifty-one mission stations. During the year there were forty-seven adult baptisms, five hundred and eighty infant baptisms, three hundred and ninety-eight confirmations. He has 13,760 baptized persons, including 4,652 communicants. There are 1,440 pupils and eighty teachers in thirty-five Sunday Schools.

Contributions amounted to $3,572, and in connection with this figure, the great poverty of many people in Haiti

may be remembered. The Cathedral School for girls has fifty pupils; the industrial school for girls, sixty. In addition, there are twenty elementary schools, with thirty-one teachers and 1,171 pupils.)

In the Dominican Republic, by reason of the insufficient equipment and the inadequate supply of clergy, there is little progress to be reported. The inadequacy of equipment will be very materialiy remedied upon the completion of the new Church of the Epiphany, Santo Domingo City, but there will be immediate and pressing need for a new worker in that city. As Archdeacon, the Rev. Wm. Wyllie gives ministrations at many scattered points, and as he desires to continue such work it will be necessary to secure an additional priest for the important post at the capital of the Republic.

Our next need is to purchase ground and erect a church at Puerto Plata, the Rev. Wm. Thomas Johnson being priest in charge. We are now using a rented building; it is within the realm of easy probabilities that we may be dispossessed of the building at any time, or upon very short notice. Then we shall be confronted by a serious situation. At the earliest moment possible, the work of construction should begin, so that the gains and advantages already secured by the faithful ministrations of the Rev. Mr. Johnson may not be lost.

At San Pedro de Macoris, the Rev. Mr. Beer is likewise laboring under serious disadvantages—no church, inadequate school facilities, a too populous field for one priest.

I want to express my very deep appreciation of the response that the Woman's Auxiliary has made to the appeals of Mrs. Wyllie. Not only has it resulted in the building of the new church at Santo Domingo City, but it means deep sympathy and interest. I feel that a larger understanding of the importance of this work will result in its quick strengthening and for that reason instead of depression I feel hopefulness for the future. Our objectives should now be a church at Puerto Plata; a priest at Santo Domingo City; and enlargement of the equipment at San Pedro de Macoris.

(Statistics for the Dominican Republic include: Four foreign priests, four foreign lay readers, ten stations, seventy-two infant baptisms, twenty-three adult baptisms, 2,165 baptized persons, including six hundred and seventy-four communicants.)

EASTER

Reverend Wm. S. Shacklette

"Jesus said unto her, I am the Resurrection and the Life."—John 11:25.

THESE words spoken by our Lord to Martha, bear a wonderful message to us. They bring the glad tidings of Easter. To make our Easter day perfect we must come begging and trying to know in our own lives all that it means.

We celebrate on Easter Day the rising of the Saviour from the tomb—and we go about with glad hearts, saying "Christ is risen." It is a glad cry—it comes from the heart. It is the cry of joy and of hope.

Joy, because the Saviour is risen. Hope, because hidden beneath the glad greetings of Easter lies the assurance that —"We too shall rise."

It is the assurance of our immortality bound up with Christ's—the certainty that because He rose, we shall rise also—that makes the resurrection such a message of gladness to us all.

But this simple assurance of continuous existence—that we are to rise again from the dead and go on in some future state of existence—is not all. It was not simply that by Christ's death and resurrection the tyranny of the old law of decay had been broken.

It was, that the quality of life was to be changed. That we are to be something new—something different.

It meant that instead of living our allotted time—three score years and ten—life was to be stretched out into eternity—never to end.

1. "I am the Resurrection." We do not have to look far to find unlimited proofs of life eternal.

Nature wakes from her winter sleep, only that Springtime might bring forth thousands of lives—and there is no flower that blooms but sings of life immortal.

From where the timid violet lifts its faint sweet song—to where the tall pure lilies waft heavenward their incensed hymns of praise—the chorus that bespeaks eternity encircles life that is, and gilds it with the Divine glow of life that is to be.

"They toil not, neither do they spin." Their little day is swiftly spent, still, they bear to man's heart God's greatest message.

With Easter there comes a burst of bloom. A second sun shall see the petals droop as if weary and when the evening shadows fall a flower is dead. It is a little thing, one out of countless millions. It will be little missed and soon forgotten. But, it is not dead!—some other sun shall rise upon the fragrant beauty born of this sweet dying. In rarer beauty, this flower that was shall be again, and through the years, down to the very meeting place of end and endlessness, one flower shall gladden all the garden.

Then, if He who says—"I am the resurrection and the life"—wills that not even a flower shall die, except as the gateway to a new life, can it be that H ehas not for us, to whom is given dominion over the flowers of the field, some gift at least as great?

In the clear uplifted eye of the daisy—in the steadfast smile of the buttercup—in the warm caress of the rose—in the beauty of the lilies, we have His undying pledge.

Whatever we may feel or think within, whatever may come to our eyes or ears from without—we turn to the flowers and the trees, and, in the whisperings of Nature we hear but one strain—that comes to our souls like the soft murmur of a vesper bell—over the echoing hills at dusk, "I shall rise again."

It is but the voice of Jesus heard through the ages telling out to all mankind—the one day that has changed the whole course of human existence.

For thirty-three years Jesus lived as man and loved as God. Many a dark and trying hour cast its shadow in His life. At last He stands on Friday, the accursed of men—men He had healed and comforted and done good unto. With His last breath He forgave them, and commended Himself to your God and to mine—for we are all of the same great clan. And He gave His life that He might add to our lives the limitless estates of immortality.

2. The doctrine of the resurrection has a practical and moral value. It has rendered great value to Christian thought, by adding definiteness and vigor to the hope of immortality.

It has made immortality easier to believe in, because it has made the unknown world more homelike.

It is somewhat like the country mother who sends her boy to a great city. She at once feels familiar with the great city, because somewhere, lost among its hurrying thousands is her boy.

She feels as if she knew all about it. She talks of it with a kind of affection, because it is the home of one she loves. She catches every mention of it as if it were a message meant for her. To go there is the constant dream of her life. She feels that should she go there she would know the streets in which her heart has had its home so long.

So, when our dear ones die and go to heaven, heaven becomes more real to us. It is the home of one we love, and when we think of going there—we think of going home, because our heart has had its home there.

This is just what St. Paul meant when he said (2 Cor. 5:5) God had planted in the human heart instinctive longings which argues for immortality, and that He has given to us His Holy Spirit as a pledge of the resurrection life.

So down through the years, between the dawning of eternity and our own day untold numbers have been helped to forget the roughness of the road—through the remembrance of that changing of death into life.

There comes into our years—no trial; no sorrow; no loss; no longing; no hungering which we cannot see and understand in the glorious white light of Easter.

Life has its Gethsemane, and the worn spirits pray and wrestle with lack of strength. Faith falters—hope dwindles. Life has its trails before the Pilates of a thousand wrong ideas and customs. Life has its bleeding roads to Calvary —and life has its Calvarys.

But all through the darkness the finger of hope still points the way, and the light of our Faith in Christ makes it clear, and when the end seems to have come—and the burden has become too heavy for us—then life has its Easters!—for the road to Calvary is the path to peace.

3. This lesson is constantly before us in an endless variety of example. But, it is a hard lesson to learn—and it seems the supreme mission of nature to teach us this.

Who has ever given thought to a flower—or loved and

tended a vine, and failed to see in the woods, the fields, the hills, a resurrection.

Who can think of the quiet fields where in summer myriads of blossoms swayed before the gentle breezes—without catching the vision of winter amid a dull stretch of lifeless brown. The skeleton of the leafless trees stand like sentinels, guarding some encampment of death.

One night the great Sky-mother leans down and softly, silently, casts her ermine robe over all the earth. So far as we can see the end has come.

But one morning the Sun returns in some semblance of his former glory. The grave cloth disappears. A limp, decaying leaf is lifted—that the pink Arbutus may smile at the blue sky above.

There is a strange gladness in the air. The world is awakening. This is the Easter of Nature! coming year after year to testify to the truth of the Easter of Man.

This is the great help that God has given us, to understand the reality of the resurrection life.

It is the forerunner of eternal life, which has become the ceaseless echo of the Holy Easter Day.

It is the prelude to immortality. And but further proof of all that Christ has done for us by His resurrection.

That by His life and death He has made the strongest appeal to the human heart. He taught man to love Him. He called out the deepest and tenderest affection. With all this He passed down to the grave—a human death—but only that He might emerge from the tomb triumphant in His Divine glory, so that all mankind should have the blessed privilege of dwelling with Him, forever in Heaven.

Book Reviews

THE TEACHING OF THE PRAYER BOOK: By the Rev. Latta Griswold, M. A. Cloth. Pp. 101. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.50.

The fidelity with which the author has kept to his title is commendable. He is to be congratulated that he has grasped his theme and presented it with painsaking fairness. We may thank him that he does not obtrude the seven sacraments, nor call the Holy Communion the Mass, nor describe the eucharistic vestments. If he does protest that the ferment over the Thirty-nine Articles was an altogether needless agitation, he puts them where they belong and makes as much use of them as one of his school of thought could be expected to. Not every man is true enough to hold so strictly to his guage; and for this we extend appreciation.

Kenneth Mackenzie.

BACK TO BETHEL: By George H. Mitchell. Paper. Pp. 59. Published by Marshall, Morgan and Scott, London, England. To be had of the Fleming H. Revell Company, New York City. Price, 40c.

A deeply spiritual contribution to the realm of soul-culture. The author is well-grounded in the things of God. We accept his challenge to return with Jacob, from the absorbing things of world acquisition to the more worthy aims and pursuits of the inner life. A chapter on retiring will prove a link to bind the heart to God and the body to needed rest. A commendable treatise.

Kenneth Mackenzie.

MEN WHO MADE THE CHURCHES: By Paul Hutchinson. Cloth. Pp. 212. Published by the Cokesbury Press, Nashville, Tenn. Price, $1.50.

When Paul Hutchinson puts his pen to paper, something worthwhile is sure to result; and here we are not disappointed. Our surprise that he should care to enter this field as contrasted with the great areas of discussion which he has so successfully traversed, is subdued in the revealing of the rare discrimination and genuine heartiness with which he treats this subject.

We have before us the condensed and vitally interesting headlands of the history of the great men who made their contribution to the birth of the conspicuous bodies of the Protestant world. Luther, Cromwell, Fox, Knox, Bunyan, Wycliffe, Wesley and Campbell, are thrown on the screen with high lights and shadows well interspersed. Churchmen will object to Wycliffe as the founder of the Church of England, and the author is careful enough to state that he does not intend to be sweeping in this classification. He allows for the traditional view of the apostolic inheritance of the Church in the British Isles; but thinks that if there were choice of any man to represent the awakenings of the English Church, there could be none better than the "humble parish minister, who truly stood at the headwaters of the stream of Anglicism, which still flows for the replenishing of the nations."

One cannot too highly commend a book written with such rare taste and from such evidently sincere motives as this easy to read compendium of the rise of the several Christian bodies whose names are familiar to us, but of whose origins we, many of us, know so little. A book for the business man who cannot get in more than the daily paper or the magazine and who would be informed in succinct measure of this absorbing subject.

Kenneth Mackenzie.

A LIFE OF CARDINAL MERCIER: By Monsignor A. Laveille, Vicar-General of Meaux. Translated by Arthur Livingstone. Cloth. Frontispiece. Pp. 245 Notes and Bibliography. Published by The Century Company, New York. Price, $2.50.

This is a charmingly written story of one who has been called "the best loved Cardinal that ever lived." As student, priest, patriot, he made his faith a living thing and his living a record of the power of supreme faith in God. Cardinal Mercier's life was not an easy one. All through his earlier life his character was growing under strain and testing in preparation for the supreme contribution to world idealism he was to make during the World War—truly a great and saintly man, worthy to rank with outstanding heroes of the Christian faith.

E. L. W.

A SCHOOL OF PRAYER: By the Rt. Rev. Michael Furst, Bishop of St. Albans, England. Paper. Pp. 40. Published by The Macmillan Company, New York City. Price, 20c.

Those who followed Andrew Murray in his long, yet instructive, studies "With Christ in the School of Prayer," will welcome this brief instruction. It is terse, to the point and sincerely put. Being a number of the "Teaching Church Papers," it falls in line with the unity of that scheme. The author treats The Need of Prayer; The Rationale of Christian Prayer; Pre-Requisite of Effective Prayer; Adoration and Thanksgiving; Self-Dedication; Petition and Penitence; Private Prayer and Public Worship. One may easily see how succinctly and applicative these large topics may flow into the channel of a so abbreviated stream of teaching. For those who wish gist in these busy days, this is the book to meet the need, if prayer is a quest sincerely followed.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

AN ALLEGORICAL POEM.

Mr. Editor:

I am enclosing your cheque according to request, and hope you will evolute enough to really appreciate the first Chapter of Genesis: The most sublime allegorical poem of the Creation, that could possibly be written. Moses got all his geological periods exactly correct. How he did it, we will never know. He "was learned in all the learning of the Egyptians," but that disgruntled monk, Mahomet, who started out to obliterate Christianity, had a follower who destroyed the Alexandria Library, so that we shall probably know nothing of their science. It was perfectly natural that Eve, "the mother of all living," should be first (being the feminine element in society), to realize the difference between good and evil, as she sufferd most from the evil, and does still, as a rule, though she can make Adam go one better, if she is bad herself and has a mind to. She also has to take her long finger and poke the core down Adams throat, when he begins to choke over it, as he quite frequently does. I am too busy to write any more.

Fanny M. Burke.

Alexandria, Va.

QUESTION 36.

Mr. Editor:

Responding to your Question 36 of April 12 issue, I want to say that your paper is a fine "put out" every week. Your editorial on Transsubstantiation struck a sympathetic chord hereabouts and I would enjoy and be helped by **more of them.** Also your selections of poems is remarkably good. Your articles on Lincoln appeal to no one hereabouts and I don't like them at all. The foundation on which you otherwise stand is **immovable** and encourages all who think with you. Your courage in showing up those in our schools who are disseminating Error is, we believe, of great service for **Truth.** Only please **don't let up on it.** Your paper is like a cool draft of water in a dry and thirsty land, and only the future can reveal the **great blessing** of your **firm stand** for the **Truth.**

Francis J. Marsh.

Upton, Massachusetts.

IMPROVEMENT.

Mr. Editor:

Your spiritual and educational paper improves with each issue, and the one of the twelfth that carried Dr. Landon C. Bell's superb address on the Dr. Claude G. Bowers' "Tragic Era," was most attractive, and I always get something worthwhile out of each issue.

Oliver Orr.

Macon, Georgia.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 41.—Did Christ die in our stead or only on our behalf, or both?—B. T.

Answer.—The Greek proposition translated "for" and includes:

(1) "On behalf of," as for example in Rom. 8:32; Gal. 2:20; Titus 2:14.

(2) "Instead of," as in Matt. 20:28; Mark 10:45; 1 Tim. 2:5, 6.

(3) "On account of," as in Rom. 4:25.

These all harmonize in their substantial meaning. Our Lord died on account of our sin, that is, as a sin-offering, and He died instead of, as our substituted representative. The obvious sense is that He so gave Himself to suffer as lawfully to secure our exemption.

Question No. 42.—Why are not the Apocryphal books included in the Protestant Bible?—W. S. A.

Answer.—Authorship is doubtful and uncertain. The Roman Catholic Church declared these books to be a part of their Bible in A. D. 1545. Both internal and external evidence is against their inspiration and, therefore, against their being a part of the Sacred Canon.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

An interesting situation has arisen in in the Diocese of Birmingham, which may have far-reaching results. Proceedings were taken in the Chancery Court against Bishop Barnes by the Trustees for the benefice of St. Aidan's Small Heath, a parish in the Diocese of Birmingham. The complaint was that the Bishop refused to license their nominee. The Bishop refused to license the said nominee because he refused to give an undertaking that he would obey the Law of the Church and the Realm. The main point at issue was the practice of Reservation which the Bishop forbade, and the nominee refused to pledge himself not to practice. To the ordinary mortal it would seem that the Bishop was doing his simple duty. A man to be instituted must publicly assent to the Thirty-Nine Articles of Religion and to the Book of Common Prayer and pledge himself that in Public Prayer and Administration of the Sacraments he will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority. Reservation is specifically forbidden in the Articles. The Bishop seems to have clear right on his side. But Reservation has been widely permitted in recent years, and its inclusion in the Prayer Book Measures of 1927 and 1928 was an admission that it had the approval of the majority of the Bishops. Those Prayer Book Measures were defeated, and more because of the inclusion of Reservation than anything else. Since then the Bishops have declared the lines upon which they intend to administer the order and discipline of the Church. They have set forth certain rules in regard to the practice of Reservation, though admittedly illegal.

The Bishop of Birmingham has always been opposed to the practice of Reservation, and has from the first sought to establish some discipline in his diocese. Before the Prayer Book Measures were rejected in Parliament, and even before they were passed in the Church Assembly, he had called for the cessation of all public reservation. Further than that he did not then go, as there was doubt as to what might eventually be authorized through the Prayer Book Measures. The line the Bishop has now taken is not only according to law (in regard to the practice of reservation), but also in keeping with the declared intention of the Bishops as a whole.

Having refused institution, proceedings were taken against him by the Trustees in the Chancery Court to compel him to institute. The Bishop, however, maintaining that this was a matter of administration and rested with him, refused to appear, and judgment was given against him. Order was made that he should institute the nominee of the Trustees. No date by which he must obey was given, and it does not seem clear how long we must wait to see what will happen next. There seems no likelihood, however, that the Bishop will proceed to the institution, and so presumably after a length of time the Trustees will again go to the Court. But they may hesitate to do this as imprisonment of the Bishop would probably do more to strengthen the Bishop's position than anything else. It would draw immense sympathy from all parts. In the popular mind he is doing the right and straightforward thing. It is possible, however, that another way may be found out of the difficulty. The position is not very plain, but it seems that the Court can call upon the Archbishop of the Province (i. e. Canterbury) to institute in his place. This would put Dr. Lang in a difficult position. He might consider it undesirable that he should intervene, and refuse. In which case possibly resort might be had to the Lord Chancellor. But this is a matter for the lawyers to determine and the point has not yet arisen.

There is an aspect of the case which should not be overlooked. The Ecclesiastical Courts have not been functioning for some time except in certain respects. And as far as they need support for enforcement of their decrees by the civil arm they have been practically in abeyance for years. It has been frequently urged, and by none so loudly as by the Anglo-Catholics, that matters of conscience and religion must be dealt with by an Ecclesiastical Court whose judgments must rest upon moral authority. This has led to a repudiation of the authority of the civil courts in all matters ecclesiastical. The lack of discipline in the Church of England of recent years has been largely due to this attitude, which has been taken up by many of the Bishops as well as others. Naturally those who are opposed to the teaching of the Thirty-Nine Articles and the Book of Common Prayer have been foremost in resisting any appeal to law. But now comes this interesting case, in which the Trustees who appeal to the civil law include the Anglo-Catholic Bishop of Truro (Dr. Frere) and one of the most pronounced Anglo-Catholic Incumbents of Birmingham. It suits their purpose now to think that the spiritual authority of the Bishop should be overruled by the secular court's authority. How they justify their action, which is freely criticised, they have not taken any steps to enlighten us.

Prebendary H. W. Hinde.

Consecration of Bishop Coadjutor of Southern Ohio.

Cincinnati, Ohio.—Nearly nine hundred tickets of admission to the consecration of the Rev. Henry Wise Hobson, as Bishop Coadjutor of the Diocese of Southern Ohio, on May 1, have been distributed through the clergy of the parishes and missions of the diocese. Arrangements for the consecration have been perfected and nearly a dozen bishops and practically all of the clergy will be in attendance. The Goveronr of Ohio and the Mayor of Cincinnati have expressed their willingness to attend officially and will occupy a prominent place in the choir. The Bishop's throne, which in Christ Church is an inconspicuous niche in the apsidal wall of the chancel and guiltless of any Episcopal symbol, will be occupied successively during the ceremony by the retired Bishop, the present Diocesan and the newly-consecrated Bishop Coadjutor.

A luncheon in honor of the new Bishop will be given at the Queen City Club immediately after the ceremony

for the Bishops and others taking official part in the consecration, the clergy and their wives, and other officials of the Diocese.

The first occasion for Bishop Hobson to meet any of his clergy will be afforded at the monthly meeting of the Cincinnati Clericus on Monday, May 5, at Christ Church. Many out-of-town clergy of the Cincinnati Convocation being present for the consecration will take advantage of this opportunity to meet their new Bishop.

On Sunday, May 4, Bishop Hobson will visit St. Paul's Church, Columbus, for what is expected to be his first confirmation.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

A Silver Tea, under the auspices of the B Branches of the Woman's Auxiliary of the Diocese, was given in St. Thomas' Parish Hall on Saturday, April 26, from 4 to 6 P. M. The proceeds were for the benefit of the Rev. Mr. Donovan's work in Liberia.

The Annual In-Gathering Service of the Woman's Department, Washington Federation of Churches, was held Wednesday, April 23, at 2 P. M., at New York Avenue Presbyterian Church.

The Provincial Convention of the Young People's Fellowship will be held in Washington, May 9-11. Delegates will be entertained by the Church people in Washington, who are interested in the work of the young people.

Commemoration Service for Admiral Dewey.

On Thursday, May 1, a commemoration Service for Admiral Dewey was held in Washington Cathedral at 4:00 P. M. The remains of Admiral Dewey are buried under Bethlehem Chapel and the stone, which marks the place, is nearly opposite to the tomb of Woodrow Wilson.

"The Cathedral Age."

It would be impossible to give an adequate idea of the beauty and charm of the Easter number of the Cathedral Age, just issued. It would be well for those interested to procure a copy from the Cathedral offices, Washington. Articles, with beautiful illustrations of other cathedrals in this country and the old country, with news notes of the same, an article by Canon Stokes about the new Presiding Bishop, an interesting title and article, "The Quest of a Jarvis Letter," by Dr. Marcus Benjamin, and an article, "The College of Preachers at Work," are some of the outstanding contributions. "In Memoriam" articles pay tribute to the late Rt. Rev. Charles Palmerston Anderson, D. D., William Howard Taft, Colonel John Heth Finney and Mrs. Elizabeth R. Stevens. Reorganization plans of Washington Cathedral Activities are described as worked out by the Cathedral Chapter in cooperation with the United States Bureau of Efficiency. These plans are up-to-date in character and will, it is believed, make for greater efficiency. In this connection, several changes of importance are announced as follows:

The Rev. Wm. L. DeVries, Ph. D., D. D., resigned as Chancellor and Acting Precentor, and was elected Precentor in charge of the Department of Worship.

The Rev. G. Freeland Peter, D. D., was elected Chancellor in charge of the Department of Education.

Mr. Charles Hazelhurst was appointed Proctor and Head of the Department of Maintenance and Construction.

Mr. Edwin W. Lewis, as Executive Secretary, was appointed head of the Department of the National Cathedral Association and Publicity.

The head of the entire organization is the Bishop of Washington, who, with the Chapter, is the ultimate authority. The Dean is the Bishop's Secretary of Administration. Details of the reorganization plan are of considerable interest as published in the Cathedral Age. A section headed, "With Washington Cathedral Pilgrims Far and Near," tells that 33,000 people entered Bethlehem Chapel during the first quarter of 1930, with every state in the union, many foreign countries and many creeds represented. Organizations made pilgrimages as such and were personally guided and helped by one of the clergy or by the vergers. Some of the countries represented were Australia, Belgium, England, Canada, Italy, Norway, Manila, P. I., Porto Rico, Scotland, Africa, India, Mexico, Turkey, Kotral America, Brazil, Japan, China, Korea, Sandwiken, Switzerland and Spain. A picturesque visitor was Archbishop Nichisky Noguchi, a Nippon Buddhist from Tokyo, Japan, who was escorted to the Cathedral by a member of the Japanese Embassy Staff. Te was attired in the gorgeous street robes of his office and listened to descriptions of the Cathedral through an interpreter. Others, as interesting, are described in this article.

The Cathedral Age is published quarterly (Easter, Mid-Summer, Michaelmas and Christmas), by the National Cathedral Association. Members of the Association receive the magazine as a part of the membership privileges.

M. M. W.

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

Bishop McDowell to Attend Lambeth Conference.

At a meeting of the Clericus of the Birmingham District, held March 19, a purse of about $2,100, "with more to come", was presented to Bishop McDowell from the laymen and women of the Diocese of Alabama, that he might represent the diocese at the approaching session of the Lambeth Conference. The Woman's Auxiliary contributed generously to this fund to make it possible for Mrs. McDowell and the children to console themselves during the Bishop's absence by a vacation of their own devising. Dr. Clingman, rector of the Church of the Advent, Birmingham, in presenting the purse, spoke in happy vein, stating that in view of a recent call to the episcopal office, as chairman of the standing committee of the diocese, he was especially happy in making it possible for the Bishop to vacate the diocese, so that he himself might have the opportunity of experimenting with the reins of diocesan government. Bishop McDowell's reply was that he gladly afforded him that opportunity; feeling assured that if Dr. Clingman ever experienced the delight of being the ecclesiastical authority of the Diocese of Alabama he would never accept a call to any other. The Bishop spoke of his gratitude with deep feeling, stating that he hoped to bring back to the diocese ideas and plans for further advancement of diocesan life and institutions.

St. Paul's, Greensboro, Celebrates Hundredth Anniversary.

Special services in recognition of the one hundredth anniversary of St. Paul's Church, Greensboro, Alabama, were held the Second Sunday in Lent. The Rev. J. W. Heyes, rector, was assisted in the services by several clergymen and laymen from other parts of the diocese. At the eleven o'clock service, the Rev. J. R. Walker, of Trinity Church, Demopolis, was epistoler, and the Rev. E. M. Parkman, of the Holy Comforter, Montgomery, was gospeler. The sermon was preached by the Very Rev. Raimundo do Ovies, of Atlanta, a former rector of St. Paul's.

There was an historical session in the afternoon, presided over by the Hon. H. G. Benners, Junior Warden. At this service greetings from the clergy of the diocese were extended by the Rev. E. M. Parkman, and the good wishes of the laity were presented by Mr. Algernon Blair, of Montgomery. Greetings from the City of Greensboro were voiced by Mayor L. J. Lawson. Mrs. Lawson gave an address on "Some Notable Women of St. Paul's Parish." "St. Paul's Church Through the Century" was the theme of Mr. Wm. E. W. Yerby.

At the Evening Service a musical program was rendered under the direction of Mrs. M. P. Tayloe, organist, assisted by Mr. Alonzo Meek, organist of St. Paul's Church, Selma. At all three services the seating capacity of the church was fully taxed. People were present "from everywhere," who were once identified with St. Paul's. A letter of congratulations from Bishop McDowell was read, his enforced absence being much regretted.

In St. Paul's there are forty-five memorials. One of these is the candle lighter, which memorializes the faithful services of colored Samson, who was sexton during forty-three years of his life, and who died a communicant, being buried from the church by the late Dr. Cobbs.

G. W. R.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Church Army Mission in the Diocese.

Captain Arthur Casey, who is in charge of the work of the Church Army in Canada, conducted two missions in the city of St. Paul, one at St. Paul's Church and the other at St. Mary's Church, March 16 to March 30, inclusive.

There was a daily celebration of the Holy Communion, with special services for the children, and for the men and women, and a mission service each evening at 8 o'clock. The evening service was preceded by fifteen minutes of hymn singing, the congregation being asked to select their favorite hymns, which were sung during that time.

There was a question box, and an intercession box in which people placed their intercessions for prayers, and each day at noon, and at 7:30 P. M. ,a service of intercession was held.

There was a very large attendance at the services at both churches.

A special missions service was held in each parish, preceded by a supper, at which Captain Casey told, in a most interesting manner, his experiences in his visits to the prisons of England. After these supper meetings a special service for men was held.

At the closing services of each mission Captain Casey invited the people to come to the altar rail and receive a card in remembrance of the blessings received at the mission.

In the words of the rector of St. Mary's Parish: "The mission was a blessed experience for all who faithfully attended the services. Captain Casey came without any material compensation, and those who heard him will never forget his rugged and vigorous preaching, his fiery conviction, his child-like simplicity, his deep devotion and consecration to his Lord. He brought us a new vision of life and of our loyalty to our Master and His Church. He has done what he could. The best thanks we can give him is not to tell him how much we enjoyed the services, but to let him see how his teaching is being translated into our daily lives. The only way that we can pay him is to let him know that our parish has been transformed and that we are a different people because of his coming."

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor

Rev. Alaric James Drew.

Southern Pines, N. C.—The Rev. Alaric James Drew, rector of Emmanuel Church, Southern Pines, died at his home in Southern Pines Wednesday morning, March 19.

Mr. Drew was born in Moira, N. Y., September 23, 1886. He was a graduate of St. Stephen's College and the Berkley Divinity School. He was formerly rector of St. Luke's Church, Cambridge, N. Y., Christ Church, Morristown, N. Y., Church of the Messiah, Rensselaer, N. Y., and minister in charge of St. Giles Church, Castleton, N. Y.

Having been forced several years ago to come to the South because of ill health, he did a notable and outstanding work in tubercular and other institutions surrounding Southern Pines. Often suffering considerable physical handicap he nevertheless faithfully ministered to the patients at the sanitariums, and many tributes have been made to the character of his pastoral ministry.

E. L. H.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Thirty-eighth Annual Convocation.

Inspired by three days of intensive meetings, service and address in the Cathedral of St. John the Evangelist, Spokane, the delegates to the thirty-eighth Annual Convocation of the Missionary District of Spokane returned to their homes March 26. Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, and the Rev. Frederick B. Bartlett, Field Secretary for the National Council in the Province of the Pacific, were the Convention speakers.

Opening Sunday, March 23, with a corporate communion at eight o'clock, the eleven o'clock service that day was the most largely attended. Mr. Bartlett was the preacher. The evening service, with addresses by Miss Lindley and Mr. Bartlett, was broadcast over radio station KHQ, Spokane, Washington.

The business sessions of Convocation were held Monday morning and afternoon. Elections and appointments were made as follows:

Secretary and Registrar—the Rev. Frederic W. Pratt.

Treasurer—Mr. William H. Farnham.

Chancellor—Mr. Philip S. Brooke.

Council of Advice—the Ven. Alex. Coffin, the Rev. S. T. Boggess, the Rev. E. W. Pigion, Mr. Frederic Phair, Mr. Walter Burke, Mr. R. M. Dye.

Examining Chaplains—the Rev. James A. Palmer, Rev. F. W. Pratt, the Rev. A. W. Bramhall, the Rev. S. T. Boggess, the Rev. E. W. Pigion, the Rev. Thomas E. Jessett.

Ecclesiastical Court—the Ven. Alex. Coffin, the Rev. W. A. Sharp, the Rev. F. W. Pratt, the Rev. E. W. Pigion, the Rev. S. T. Boggess.

With the largest representation of any year, the District Federation of Episcopal Young People met Sunday afternoon in the Crypt of the Cathedral. Miss Frances Corbett, President, conducted the meeting. Miss Alice Stevenson, of Epiphany Church, Spokane, was elected to the office of President for the ensuing year.

The rapid growth of the work of the women in the Church was strongly emphasized when over four times the number of delegates present three years ago took up the matters pertaining to the Woman's Auxiliary. Reports of progress came from all of the five deaneries, and showed practically every guild and Auxiliary working in five fields of service.

One of the greatest blessings of the Convocation was having the Bishop of the District, the Right Rev. Edward M. Cross, whose recent illness had made two postponements of Convocation necessary, at the helm.

T. E. J.

SOUTHERN OHIO.

Rt. Rev. Theodore I. Reese, D. D., Bishop.

The spring meeting of the Church School Institute of the Cincinnati Convocation was held in Christ Church, Cincinnati, on Monday evening, April 28. About ninety clergy and Church School teachers attended the supper before the Institute at which time Dr. Sedgwick, who is in charge of Christ Church during the absence of the rector, gracefully welcomed the Institute and a testimonial presentation on behalf of the Institute as a whole was made to Mr. Clarke, the retiring Secretary of Religious Education in the Diocese, in appreciation of his seven years of enthusiastic work in the Institute.

Miss Vera L. Noyes, Superintendent of Religious Education in the Diocese of Chicago, spoke after a brief business meeting on "Creative Expression in Religious Education."

The presentation of the Church School Lenten Offering of the diocese will be held in three centers on Sunday, May 4, Christ Church, Cincinnati, Trinity Church, Columbus, and Christ Church, Dayton. At each of these services a pageant will be the center of the presentation ceremony. The Church School of Holy Trinity, Madisonville, giving the pageant at Christ Church in Cincinnati, while in Columbus and Dayton, the local Church Schools and Young People's organizations will be responsible for the production.

Returns from the Easter Offerings have not all come in, but large congregations and generous offerings seem to have been the rule. At St. Paul's Church, Columbus, the Easter Offering was almost $4,000. At St. Paul's, Greenville, where they have had no rector for a year, the offering was more than $1,000, which was used to extinguish an accumulated floating debt.

At a special Convocation to be held in Ascension Hall, Gambier, on Saturday, May 3, the degree of Doctor in Divinity will be conferred upon the newly-consecrated Bishop Coadjutor of Southern Ohio by the President and Faculty of Kenyon College.

A Box of Candy.

At a recent meeting of the Guild of St. Barnabas, held in St. Stephen's, Winton Place, Cincinnati, the Guild presented to Canon Reade the rector of the parish, a box of candy in which there were secreted thirty new $1 bills, one for each of his thirty years of service in Holy Orders.

The Community Chest of Cincinnati has increased its allotment to the Day Nursery of St. Andrew's Mission (Colored), Cincinnati, from $3,800 to $4,000 for the current year. However, the Ohio State Welfare Board threatens the extinction of this work by the withdrawal of its license unless the building and equipment can be brought up to State standards. Dr. Oxley, the energetic priest-in-charge of St. Andrew's, is endeavoring to raise a fund of $60,000 to make the necessary improvements.

Roumanian Orthodox.

At Newark, Ohio, Trinity Church has extended its usefulness to include Roumanian Orthodox congregations, which recently expressed appreciation in the local newspaper. This Roumanian congregation, while endeavoring to procure and maintain a priest for its permanent worship, has been worshipping in Trinity Church, using their own liturgy, presided over by the Rev. Nechifor Mihaie, who was brought from Terre Haute, Indiana, for this purpose by the rector, wardens and vestry of Trinity Church.

N. W. C.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Budget Quota Promised.

In February the Diocese of Virginia notified the National Council that it could expect only $42,000 on the budget quota of $47,700 assigned to Virginia for 1930. Since that time the Bishop and others have been hard at work in an effort to supplement the pledges made by the parishes in order that the full budget quota might be paid. This has now been accomplished and, on April 8, the Executive Committee of the Diocesan Missionary Society formally voted to accept the full quota. This increase of $5,700 from the Diocese of Virginia not only puts the diocese in the 100 per cent class, but is a great help to the National Council.

At the February meeting of the National Council efforts were in progress in a number of dioceses to supplement the sum already reported to the National Council. At that time the Council estimated that these efforts would result in additional payments of $44,000, and Virginia's additional pledge will be of great help in justifying this estimate.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Grace Parish: Dr. Bowie has issued the following conditions upon which marriages will alone be performed after May 1. The following is to be signed by both contracting parties:

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
26, 27, 28. Rogation Days.
29. Thursday, Ascension Day.
31. Saturday.

COLLECT FOR SECOND SUNDAY AFTER EASTER.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ Our Lord. Amen.

"HE WAS DESPISED."

If I should meet my Master on our quiet village street,
In overalls and apron (as a carpenter might be),
Do you suppose 'd pass him by—or worship at His feet?
Would there be some strange glory that these eyes of mine could see?
I wonder what I'd think of Him—and what He'd think of me.

If I should see my Saviour sitting at a wayside well,
A wilful, sin-stained woman—eager, wistful—standing near,
Would I delight to hear His words, life-giving, as they fell;
Or would I scorn to know the thought of any one so queer,
And hurry quickly on my way—avoid Him with a sneer?

Should I behold the Son of man, dragged forth to die in shame,
Derided, cursed, and spat on by a mad, bloodthirsty throng,
Would I perceive Him as my King, and praise His holy name?
Or would I, too, shout, "Crucify!" and jostle Him along,
And help to put my Lord to death, and think I did no wrong?

—Roy Bunten,
In Christian Endeavor World.

"Christ Who Is Our Life."

The Resurrection of Christ lies at the heart of our faith. If it did not happen, and the Gospel narrative of the Risen Lord is an allegory, a poet's vision or a mystic dream, then it must be said that Christianity has no meaning. That is what St. Paul affirms. "If Christ hath not been raised, then is our preaching vain, your faith also is vain." All that makes up the record of Christ's ministry and death, all that Christendom represents, is unintelligible if He did not rise again from the dead.

The records of the Resurrection are not without their difficulties. It may be impossible to weave them into a completely ordered scheme, and details here and there may be irreconcilable with the main trend of the records, but one thing is plain. The Apostles were certain that the Lord had risen, and that having resumed His life He was the source of a new life to His people. That first Easter Day marked not merely the resumption of the life Christ had laid down on the Cross, but His entrance into a larger life, a life of ampler range, a life of glorious immortality. Nor was this all. In His Risen Life He became the fountain of life to His people, the source of inexhaustible energies given to them here and now and for ever. He is the Living One.

We cannot emphasize the fact too confidently, or give it too wide an interpretation. In recent years men have frequently discussed the question whether Christianity is likely to continue in the increasing clash of religions. They ask: Is the faith of the Gospel after all inadequate to the demands of modern experience and scientific inquiry? Easter Day provides us with our answer. Those who believe in the Resurrection will be content to remind themselves that prophesies of the imminent failure of Christianity have been made before, and when it has seemed as if they were about to be fulfilled, a new wave of life has appeared in the Church which has been re-awakened to renewed energies. The Christ Who rose from the dead is alive for evermore, and from Him Who is the Living One there issue powers of grace which requicken the Church, and in spite of men's sins and failure make its ministry and sacraments the effective agents of truth and life to mankind.

Julian Huxley, in an impressive statement of his attitude to religion, recently declared: "I believe first and foremost that life is not merely worth living, but intensely precious: and that the supreme object of life is to live: or if you like to turn it round, that the great object of living is to attain more life—more in quality as well as in quantity." He goes on to point out that men, who from one point of view are mere trivial microbes, are from another the crown of creation, engaged upon a task which is the most valuable of any known, the task of imposing mind and spirit upon matter and outer force. "In a phrase, he is a living mill or vital machine into which the world of brute reality is poured in all its rawness, to emerge a new reality on a higher level, as a world of values." We may accept this statement as our own, doubting whether this scientist could have made it if it were not for the witness of Chrisianity to the spirit of man, but we may add that human life, however large and noble it may become, only reaches its completion in the regenerative life of the Risen Christ.

This is the affirmation of the Apostles. They referred to the Lord as "Christ Who is our life." There is something more than a metaphor here. The Risen Lord is far more than an inspiration to higher thought and nobler living. He brings to men the energies of supernatural grace by which He dowers them here and now with His resurrection life. St. Paul no longer regards the Christian as sharing the conditions of the first man, the man who is of the earth earthy, disorganized by sin and subject to death. He Who rose from the dead gives His people His own life: He quickens them here and now; they live in Him and He in them. They are already risen men, sharing the inheritance of the Lord from Heaven. They live in Him Who is the Living One.

Life here and hereafter is all one in Christ, yet we look for a larger life than is possible in this world of time and space. One of the principal causes of the growth of Christianity in the early centuries was its Gospel of immortality. We must take care to see that it is presented to the present age in its true character. We shall do this if we proclaim not merely the life after death, but insist that it is a resurrection life. We look forward not merely to a continuity of existence, but to a life of ampler powers and larger experience in which truth shall be more plainly seen and goodness more perfectly attained; in which fellowship with God and man will bring its fullest satisfactions, and the revelation of God in Christ shall be complete. In the power of the Resurrection we shall stand before the Presence of the Living Lord, and seeing Him we shall be transfigured into His likeness.—"Episkopos," in Guardian (English).

For The Southern Churchman.

ONE NIGHT AT SEA.

John Mackaye Dunbar.

Above was the starlight eternal,
Below were the ceaseless waves,
And lying between were the sailors
Silent as men in their graves.
While I, on the quarter-deck standing,
Joyously steering for home,
Free for the nonce of my yearning
Over the billows to roam;
Dreamily thought of the differing
Elements there displayed,
Like unto strata of earth-land,
One o'er the other one laid.

High were the mystical heavens,
Cumulous clouds between,
Mortals, at wearying vigil,
Sleepers awhile serēne;
And 'neath the boon from the forest—
Sheltering ever mankind,
Rolling the wonderful waters,
Heeding the lash of the wind.

The Conclusion.

Fear God and Keep His Commandments.

You whittle a pencil down to a point in order to prepare it for use. The unnecessary element is dispensed with for you write with the lead. Reason compels us to do the same thing with life. What does it all mean? What are the essentials? What is the conclusion of the whole matter?

The first conclusion is, life must serve a supreme purpose. The wise man has a name for this. It is called duty. There is a "must" in life which human beings disregard at their peril—a divine imperative which finds its origin not in man's caprice, but in the constitution of the universe. This was the truth that Kant conveyed to an age schooled in David Hume's Scepticism whcih doubted everything and undermined the foundations of morality. Kant asserted the inadequacy of reason, but two things he found to be elemental, axiomatic and unassailable—the immutable law of the heavens above and the moral law within his own breast. He spoke for the ages. Jesus used this word of Himself. "I must work," He said. That "must" came out of His own heart. Duty compelled Him, not something from without, but a force within which crowned Him Lord and Saviour. The first essential in life is a right understanding of the purpose which it serves.

The second conclusion is, this purpose is intelligible and practical. The cynic sneers at this, asserting that life is meaningless, the play of chance, a gamble at the best. Religion believes otherwise, but makes it clear that two things are necessary to prepare the

heart of man for the truth—first, the fear of God and secondly, obedience to His commandments. The two things stand or fall together. To fear God is to be under His power and subject to His will. What multitudes of people need today is this fear of God to check the flow of illicit passion and to create within them a sense of obligation towards the highest and holiest things in life. Civilization is built upon personal morality and only the fear of God can secure it. True religion is not mystic contemplation, but spiritual power expressed in righteous living.

The third conclusion is, this purpose has an eternal significance. "God shall bring every work into judgment." Nothing is forgotten. This is another point of difference between man and the rest of nature. The grass withereth and the flower fadeth. Today it is in the field—tomorrow it is cast into the oven. But man is responsible to God and must answer to Him. There is a day of judgment. Are we ready for it? There is only one right thing to do—live every day in God's sight. Make His purpose your purpose, and when the judgment comes you will not be ashamed.—Dr. Robt. MacFarland, in Presbyterian Banner.

Teaching Children Generosity.

Some children do not have to be taught to be generous. They are as impartial in giving as sunshine itself! But many children are, if not actually stingy, inclined to be selfish. In a family where there are several children, it will often be noticed that either generosity or stinginess is a marked trait in each child.

The "only" child is often little to blame if he grows up selfish, for he hasn't the opportunity for sharing that one of several children in a family has, and his parents often unconsciously encourage him to be selfish. But unfortunately, adults may also teach children, blessed with brothers and sisters, to be selfish, both by example and by speech. The "holding-on" habit is easy to learn. It grows, and it is hard to break! The mother who hoards, unnecessarily, in her household, the father whose garage is a junk pile from which he won't spare a scrap or the aunt who can't bear to pick a flower in her garden (because "they look so much prettier growing," all teach children to be the opposite of generous.

Contrast, with these, the mother who encourages Johnnie to collect newspapers in his own home and neighborhood a salvage for charity or, better still, the parents who from the child's babyhood by suggestion and example make him eager to share his seat, his playthings, his candy, with brother or sister or even the forlorn little child of the laundress playing at the back door. "Not what ye give, but what ye share." Children are like putty at the beginning, and those first impulses, educated in the right way, may become the cornerstone of generosity.

When a little girl sees Mother share her "company" dessert with a neighbor, remember those at Christmas who can't "exchange gifts," lend her magazines and books, and give willingly to various benevolences instead of spending all her spare change on trifles for herself, the child learns the real joy of generosity. The spiritual doesn't need to be voiced. It will be felt.

But how carefully must the opposite teaching be avoided. The mother who says, "Go and borrow that magazine back from Mrs. Brown. She's had it all day; that's long enough! I want it myself this evening," is unaware, doubtless, that she is grafting an unlovely bit from her own character on to her child's! By this act she is likely to impede even the child's material success in life.

As unselfishness is a fundamental of generosity it can be impressed on children that sharing does not always refer to material things. They can easily understand that to share a friend, to show others a pleasant walk or a beautiful sunset is often a most delightful kind of generosity. It is worth while to help them to cultivate it.—National Kindergarten Release.

THE CHILD'S BILL OF RIGHTS.

The ideal to which we should strive is that there shall be no child in America:

That has not been born under proper conditions;

That does not live in hygienic surroundings;

That ever suffers from undernourishment;

That does not have prompt and efficient medical attention and inspection;

That does not receive primary instruction in the elements of hygiene and good health;

That has not the compiete birthright of a sound mind in a sound body;

That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

—Herbert Hoover.

The New Day.

"Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can.

"Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense.

"This day is all that is good and fair. It is too dear, with its hope and invitations, to waste a moment on the yesterdays."—Emerson.

A Message From Carlyle.

It is good in times of depression and doubt to let Carlyle send some of his ringing messages into our souls. He had his sore doubts and saw as deep into the tragedies and mysteries of the world as anybody, but the citadel of his fundamental faith stood unshaken. We were reading some extracts from his letters and came upon some passages that are most timely and heartening. This, for one, in a letter to John Stuart Mill: "Great, soul-inspiring, unfathomable in significance is that poor artless biography of St. Matthew. Of all antigigmen, too, in any time, in any place, the greatest is that divine Hero of St. Matthew. A thousand times have His words even through all these impediments, brought life and hope back into my heart. I have wept warm tears as I thought of Him, and of how the voice of His glad tidings (the gladdest of all, for it was man's indefeasible divineness) had gone forth to all lands, had reached even the English land and me: 'Be of good cheer, I have overcome the world.' If you consider it and who the 'I' was who spoke a whole gospel lies in it. I advise you to persevere in reading the Bible—in seeing it through all distances and disguises." And this, written to John Stirling, who was on his deathbed, in 1844: "My friend, my brave Stirling! A right valiant man: very beautiful, very dear to me: whose life I shall not see again in this world . . . We are journeying towards the great silence; what lies beyond it earthly man has never known, nor will know: but all brave men have known that it was Godlike, that it was right good—that the name of it was God. . . . What is right and best for us all will surely be. Though He slay me yet will I trust in Him. Eterno amore: that is the ultimate significance of this wild, clashing whirlwind which is named life, where the sons of Adam flicker painfully for an hour."—Selected.

Are You a Chum?

We mothers should be chums with our children.

How are we to be real chums? We "kiss the place to make it well" while they are tiny babies, when they are sick we stay awake for them night after night if necessary, we sympathize with them in their little troubles, when they break their cherished toys we mend or replace them. This is not all that is required of us. We share their tiny troubles, patiently, but do we as patiently share their joys?

I once saw a lonely little girl in school on a celebration day. She was in tears. All the other children had their parents there. Why had hers not come? I tried to find out, but there seemed to be no real excuse. When our children have to recite in public, do we put off everything to go?

We can lose our children in more ways than one. We must play with them as earnestly as we work with them and then they will tell us almost everything that is in their hearts. If we don't, they will think we are too "grown up" and will confide in others instead.

"I never think of you as grown up," said my daughter to me one day.

That seemed to me one of the highest compliments she could pay me.

Allow a child to crumple your dress a little. What are such trifles compared with her happiness?

Do you think you are a wonderful parent because you give your child enough to eat and drink, nice clothes to wear and a pretty room in which to play? Maybe she wants you to play with her.

When playing with a child, be careful to play as a child, or she will not enjoy the game. If you get a little huffed (in pretense), because you lose, she will like you better. I know. I have tried it.

At the same time you must teach her how to take losses in a game. Do not keep up the huff more than a second.

Laugh a great deal with your children. I once heard a child say, "We never laugh in this house unless we have visitors."

"What a disclosure! What a life for that child to lead!

Do not be content to say that you do not understand your children. Study to understand them. If you have not been playing with them, try it as a new method of contact. The mother who plays with her children is the mother who is best beloved.—National Kindergarten Association Release.

Influence.

Some one has said that there is nothing in the universe that exists alone, nothing solitary. No atom of matter, no drop of water, no ray of light, no vesicle of air, exists in a state of isolation. Everything belongs to some system of which it is a necessary and component part. Just so it is in the moral world. No man exists alone, nor high angel, nor little child. Everywhere his presence or his absence will be felt. Everywhere he will have friends who will be better or worse for his influence.

For the Young People

THE ROAD TO EMMAUS.

Gray evening shadows lay across
The darkening land. Oppressed by loss
Two sad-eyed pilgrims muttered low,
Recalling words so often spoken,
Recounting hopes, once bright, once broken,
So recent, yet so long ago.

As they communed with heads down bent,
With laggard steps and spirits spent,
A Stranger hailed them on the road—
"How is it, friends, that ye are sad?"
"Alas," one cried, "our Lord is dead,
And we had deemed Him Son of God.

"A mighty man in word and deed,
To Whom the simple folk gave heed
But our chief priests, with envy fired,
Condemned Him to be crucified
(Between two common thieves He died),
And wrought on Him as they desired.

"But now strange stories meet our ears
Which leave us torn 'twixt hopes and fears.
Some women of our company,
Going thither in the twilight's gloom,
Declare they found an empty tomb.
We know not how such things may be."

The Stranger took the words of seer
And prophet; made their meaning clear;
Showed how Messiah must die this way,
Yet rise triumphant in His power—
"Friends, know you not the darkest hour
Is just before the breaking day?"

And now the travelers were come
Unto their simple village home,
And one spake to the Stranger Guest—
"Abide with us the night we pray,
For evening waneth, lo! the day
Already dieth in the West."

Now when the evening meal was spread
The reverent Visitor took bread,
And looking up, He blessed and brake.
While round Him shone a mystic light,
Straightway He vanished from their sight.
Even as the words of grave He spake.

Then said Cleopas—"Fools are we
Not to have known Him. Who but He
The prophets' word can make so plain?
Now all my grief is turned to joy.
Let songs of praise my tongue employ
Since my good Master lives again.

"Unfold, O Lord, Thy truth to me,
Anoint mine eyes that I may see,
Shadow and cloud roll Thy away.
From sin's dominions set me free,
Let each day make me more like Thee
Until I find the perfect day."

—W. K. McCoy.

Honor Class.

"Aunt Sally," Mary exulted, as she rushed into the living room, "Just take a look at this gorgeous ring Mother gave me for being on the Honor Roll the first semester."

"It is beautiful, my dear," Aunt Sally smiled; "that reminds me of my first ring and, while it wasn't an honor ring, it helped to make me honorable. Do you want to hear about it?"

"My next best wish would be one of your stories, Aunt Sally, so let's go," Mary urged.

"When I was a very little girl, dear, we lived next door to one of your grandfather's dilapidated churches. The kind of church your grandmother used to show us on her hands. The words of her delineation were, 'Here's the church and here's the steeple,' then she'd turn her interlocked fingers up, 'here stands the preacher and here sit the people.'

"That rhyme was symbolic of all Father's churches to my childish eyes. Yet there was something different about this particular church, not in architecture or forlornness; but inside its one room there was something distinctive for a little girl to feast her beauty loving eyes on, when she became tired of looking at the preacher and the people."

"The object of interest to me was a moth eaten velvet banner, two words in gold letters, 'Honor Class,' shone in bold relief against the dark, red background and around the edge of the banner was the loveliest fringe, hanging down like the golden catkins on alder bushes."

"What a joy it was if one happened to get the seat next to the banner! The gold fringe was flexible, and would uncurl when pulled out by mischievous fingers and it would snap back into place when released. And most wonderful of all the inside was not tarnished, but bright and glowing.

"I had the seat of honor one Sunday morning and I couldn't keep my hands off the fringe. Mother cautioned me repeatedly. Just one time too many my sly fingers pulled, the gold wire did not snap back into place; but stuck to my small, damp fingers."

"Now what was one to do? I glanced at my mother, her eyes seemed glued to my father's face up in the pulpit.

"I wrapped the coiling gold around my finger and twisted the ends in a knot to represent a stone in the ring I had fashioned.

"I knew when I saw it shining on my finger I had wished this to happen. I also thought I knew what naturally would follow when Mother saw what I had done."

"All the afternoon the words 'Honor Class' were plainly written everywhere. I'd close my eyes, but they would dance and shimmer mockingly. I knew I had done wrong and I wished Mother had seen me do it. Then when I'd think of giving that bit of gold up, I'd harden my heart. I hid the ring, but there was a green mark where it had been and I couldn't wash it all off.

"Night came and we gathered around Mother for the evening prayer. Father had gone to another church some distance away to hold a service. I was in a panic, what was I to say when it came my turn to repeat a Bible verse?

"Mother solved my problem for me in her usual way, 'Let's repeat the Commandments together,' she said softly. I knew I couldn't stand a bombardment of Commandments as missiles. That was her method of getting confessions.

"The older children looked at each other to find the culprit but before they could look towards me, I gritted my teeth and ran and buried my face in Mother's skirts. Oh! blessed confessional, Mother's knee. 'There, there,' she said as she held me tight against her to keep the other children from seeing my shamed face. 'I saw you this morning and I hoped you wouldn't wait till night, I wanted to shield my baby; but you needed the lesson. Look at your finger, dear, 'Your gold was cankered. and the rust a witness against you. But we'll try some way to get a real ring for that precious finger.'

"'No, mother, please,' I begged, 'gold will never tempt me again. I was sick as I could be about it, really I was. May I carry it back and tie it on, so I will always feel that I belong to the Honor Class?'

Great tears splashed on Mary's expensive ring, she ran over to Aunt Sally and threw her arms around her neck. "You precious darling, why don't you wear oodles of rings now that you can afford the most expensive?"

"Don't you understand, Mary?" Aunt Sally asked softly, "I'd rather give my rings to little girls who are hungry for beauty."—Selected.

Ginger's Rebellion.

(A true story of the olden days.)

"Ginger" was a sturdy, little roan mustang, with white feet and a white star in his forehead, who had been caught young and treated rough in the effort to transform him from a free wild creature to a docile beast of burden.

Through various ways and experiences he had finally become the property of "Ole Doc Hall" who was one of the unsung heroes of earlier days, a country doctor, who lived to serve his community and fellowmen, with little thought of reward or what it might profit him. At almost any hour of day or night he was accustomed to start out, in answer to a call. There were patients who lived off the main road, which was none too good, where faithful old white "Nelly" with the gig could not go, especially at night, and a stout, sure-footed pony, that could carry the doctor and his saddle-bags, was an absolute necessity. Ginger was the best one he had ever had, in many respects, though at times the horse seemed possessed of an evil spirit and able to tax the patience of Job himself.

Ginger would refuse to be caught and saddled, continue to graze, with one eye on his would-be captor, moving just out of reach before the detaining hand descended, and leading Henry, the doctor's chore boy, a weary chase over the pasture before he could be rounded up. At last, when he finally had allowed Henry to mount and was jogging along at a good pace, suddenly he would come to a halt and allow poor Henry to fly over his head. At other times he seemed to feel his responsibilities and through the darkness and the mire, up narrow rocky trails his swift, sure, little feet carried his rider on many errands of mercy and won for him, too, a share of praise and gratitude.

When Ole Doc's strength began to fail him and the midnight rides seemed a little too hard, he had plenty of offers for his little roan pony. One day, when his rheumatism was extra bad and the amount of cash on hand especially short, and Ginger had had a tantalizing spell, he happened to meet John Harvey, who lived in an inaccessible spot and had always coveted such a means of locomotion as Ginger seemed to be. At this opportune time, raising his standing offer a bit, Harvey's hopes were realized and Doc sold him the little roan.

Without much delay, Ginger was transferred to his new home, but he missed the old one and managed to shake off his new owners and surroundings and every few days would appear at the familiar gate, guarded by Henry, who bore him no malice but welcomed him with joy and an extra portion of oats.

Always, though, he was returned to the Harveys. At last he must have decided that sterner methods should be adopted, as he proceeded to create a

reign of terror in his new quarters.

After many difficulties and dangerous situations, Mr. Harvey and his two sons managed to corral Ginger in the barnyard, which had a good, strong fence, but now that they had him, they did not know what to do about it. No one dared approach him; he kicked and squealed and tore and snorted and rushed at any one who tried to enter the gate.

"That pony has just gone clean crazy, much as a body's life's worth to go near him," cried Fred. Mr. Harvey agreed with his son, and ordered him to hitch Baldy to the buckboard and drive with speed for Ole Doc, adding the usual admonition with even more than usual earnestness, "'ntell him to come jest as quick as he kin." When in record breaking time, Ole Doc arrived, the Harvey family, armed with pitchforks and a shotgun, were standing at a respectful distance watching with scared fascination the antics of Ginger who realized perfectly well that he was causing a commotion and was wickedly enjoying himself by adding to his performance all the wild antics he had not thought of before.

Ole Doc himself was appalled to see his former mount, now red-eyed, ears laid back and teeth bared, doing equine hand-springs, but he felt it was his duty to tackle the job before him, so refusing to be scared, armed only with his small riding-whip and in spite of entreaties oot to go in for he'd "be killed," he opened the gate, while the spectators retreated toward shelter, and marched straight up to Ginger, adjuring him in a stern voice to "Whoa" and "Behave yourself."

Like a bad boy who realized that the game was up, Ginger recognized authority and in obedience to the familiar voice, his badness subsided and his fierceness oozed away. With a final shake of his head he settled back to normal, but not for nothing had he exerted himself, for the Harvey's were unanimous in declaring that they had no more use for him. So Ole Doc who had missed him, was very willing to take him back again; and once more, in contented, chastened spirit, Ginger bore his old master down the narrow road toward home.—Our Dumb Animals.

How Pierre Was Promoted.

Pierre was a little shepherd boy who lived a long time ago in Southern France. One day, when he was watching his sheep as they fed in the meadow not far from a great woods, a hunter came out of the forest and asked, "How far is it to the nearest town, my boy?"

"It is six miles, sir," he answered. "But the road is only a sheep track, and it is easy to miss it."

The hunter looked around him and said, "My lad, I am very hungry and tired, for I have been lost in the woods. If you will leave your sheep here and show me the way, I will pay you well."

"I cannot leave my sheep, sir," said the boy. "They would wander into the woods and be eaten by wolves or stolen by robbers."

"Well, what of that?" answered the hunter. "They are not your sheep. The loss or one or two would not be much to your master, and I will give you more than you have earned in a whole year."

"Sir, I cannot go," answered Pierre. "My time does not belong to me, for my master pays me for it. Besides, if any of the sheep should be lost, I should be to blame as much as if I had stolen them."

"Well, then," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and a guide? I will take care of them for you." But the boy shook his head.

"The sheep," said he, "do not know your voice, and"—he stopped speaking.

"And what?" asked the hunter; "cannot you trust me? Do I look like a thief?"

"You are not so bad as that," said Pierre, "but you tried to make me break my word to my master. And how do I know that you would keep your word?"

The hunter laughed, for he felt that the lad was right. Then he said: "I see, my boy, that you can be trusted. I will not forget you. Show me where to find the sheep path that you spoke about, and I will try to follow it without a guide."

Pierre then offered the hunter the food which he had brought for lunch that day; and, coarse as it was, the hungry man ate it gladly. While he was eating, there was a shout in the forest and several hunters came up.

Then to his great surprise, Pierre learned that the man to whom he had talked so plainly was the prince, who owned all the country around. The prince was so pleased with the boy's honesty that he soon afterward sent for him to come to the city.

And so, Pierre, dressed in his best suit, and carrying his shoes under his arm, went to visit the great man in his fine palace.

"I believe that you are a boy who can always be trusted," said the prince, "and so I want you to live with me. You shall be as one of my family, and shall have books and teachers, and everything else that is needed to help you along the true road to manhood."—Selected.

For The Southern Churchman.

DO RIGHT.

Maude F. Mumma.

If you're only a candle, instead of a star,
Let your light shine wherever you are;
And whatever you do, do right!

If you live in the country instead of the town
Make the most of your life, and be not cast down;
And whatever you do, do right!

If someone's achieved, where you have failed,
Then study the problem at which you quailed,
And whatever you do, do right!

If you've too much to do, be thankful for that,
Better too much than everything lack;
And whatever you do, do right!

If the road be hard, and the battle long,
Soon you'll be singing the Victor's song.
And whatever you do, do right!

An Indian Story.

"Sara, you didn't wash your face, and your hair is a fright," called mother, as Sara rushed to the door with her book-strap. "Go right back and make yourself tidy!"

Sara scowled. Because she knew that she must, she ran to the kitchen, gave her face a swipe with the washrag and hurried to join her chums.

"That isn't one bit better," said Mrs. Alden, as she turned her daughter to the light and inspected her severely. "I can't understand it," she said to Aunt Sara, very spick and span, and on her way to the newspaper office. "Sara is so careless. I try to have her look nice, but she hasn't a speck of pride."

"You said you didn't want me to be proud and stuck up," defended Sara.

"A certain amount of pride is a necessary thing."

Sara looked into the glass at her untidy reflection, and she tossed her head. "I never heard of any one who got anything by looking at herself," she said pertly.

Then auntie, who knew the school bell hadn't rung, knew that Sara and Louise and Masy were very fond of her stories which they did not often hear because auntie was such a busy woman. She laughed and glanced at the clock, then remarked:

"I believe there's time for a very short story."

Sara's frown melted. She gave a glad gurgle, clapped her hand over her mouth and made a noise which sounded like this "Gur-ru ruls, gur-rllulus. Auntie'll tell us a story." They came running.

"Good-dee," cried the girls, as they flopped down on the rug at auntie's feet, "tell us an Indian story."

Auntie laughed reflectively, and, openning her pink palm, showed them a penny. "Why, that was just what I was thinking of," she mused, "I've a penny each for you girls if you can tell who this is." She indicated the Indian head upon the coin.

"That's an Indian chief," confidently announced the three, holding out their red-mittened hands, and their faces beamed. "Penny, please."

"You are fooled," giggled auntie; "it's a little girl."

Each girl's face dropped. They scanned the pennies which had dropped miraculously into those red mittens, and were disappointed. Even the pennies couldn't compensate for the fact that they had been wrong. "It looks like an Indian chief. See his headdress all made of eagle feathers," defended Sara. "Fine feathers don't make fine birds nor Indian chiefs," smiled auntie. "It was in 1835 that Uncle Sam concluded to make a new coin, and offered $1,000 to the person who furnished the design. Among the people who wished to try was the chief engraver at the Philadelphia Mint, but he could not decide upon a model. One day a number of Indian chiefs from the Northwest visited the mint, and were taken to Mr. Longacre's for dinner. Little Sara Longacre, just ten years old, was a little afraid, and afterward much attracted by the gorgeous war-bonnetts which they wore; for the chiefs came in full war paint.

She took a pipe to old Red Eye, sang for him and entertained him so nicely that after awhile the old man grunted: "Red Eye want to please the lil' white miss. What?"

And Sara, who had looked and looked at those gorgeous feathers and wished to get nearer, was taken on his lap. There, when she glanced into the mirror, a daring idea came. If she could wear that beautiful war-bonnet just a minute, and see how she would look. Oh, it would be worth $1,000, and she managed to gasp: "If I could wear it, just a minute."

She was frightened at her own boldness, but old Red Eye smiled. He put the gorgeous war-bonnet on her head and carried her to the glass, where she primped and tipped her head to one side and admired herself, and just then the artist came. He saw, quickly sketched the picture, and gave it to Sara's father, who submitted the sketch to the Government and won the $1,000 prize.

"Auntie," interrupted Sara, who was no longer sulky, "is it true?"

"It is. Sara's father, Mr. Longacre, was chief engraver, and for more than eighty years millions of people looked at the profile of little Sara Longacre, which was stamped on every penny made by Uncle Sam."

Smiling Sara looked thoughtfully into the glass, caught up the hairbrush and began to brush frantically.

"I was just thinking," she smiled whimsically, "of how I would feel if I knew that my picture were to be looked at by ninety million people for almost ninety years. My hair is a fright. I guess I've time to comb it."—Grace Boteler Allen.

The Bag of Potatoes.

When Rosalie came down to breakfast that morning, there was a big bag of potatoes on the kitchen floor.

"Dear me," said Rosalie's mother. "I am sure I don't know how I'm going to get those potatoes out into the storeroom, for they are so heavy that I cannot lift them!"

"But Daddy can carry them," suggested Rosalie.

Her mother shook her head.

"No," she replied, "your father was called away this morning on important business, and will be gone a couple of days. He went before you were up. Well, I'll have to try and manage some way or other, for they are right in the way here."

Then Mrs. Barrie went upstairs to make the beds.

Rosalie looked at those potatoes thoughtfully. She wished she could lift them, but that was out of the question. She went out into the storeroom and there she saw a big bushel basket.

Rosalie suddenly got an idea. She hurried back to the kitchen and got an empty basin. Next she untied the bag and filled the basin with potatoes. It held ten. Then she started trips back and forth between the bag and the basket.

There were times when Rosalie's arms ached, for it took a good many trips before the bag was empty, but such a thing as stopping never occurred to her.

When every potato was in place, she folded the empty bag up neatly and put it on a bench in the storeroom, and with her own little broom and dust-pan, swept up any litter which moving the potatoes had made, for Rosalie, you see, had learned to pick up after herself, and not to leave that for some one else to do.

She had just finished her self-appointed task when her mother came down, and Rosalie waited to see what she would say.

"Well, I do declare!" exclaimed Mrs. Barrie, "what has become those potatoes?"

Rosalie burst out laughing, took her by the hand, and led her out to the storeroom.

"There they are," she pointed out, "and I bringed them myself in the gray basin!"

"It must have taken a great many trips," said her mother admiringly.

"It did," beamed Rosalie, "but I didn't mind because I was helping you."

"That's splendid," approved her mother, and it shows us how much we can do when we are satisfied to do a little at a time and to work right away at it until the task is finished.

"And then," nodded Rosalie wisely, "it's fun to fink about it."

And Rosalie went out to play, very happy indeed!—Emma Gary Wallace, in The Evangelical-Messenger.



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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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W. Aux., Christ Church, Middlesex County, Va.	$ 1.00
Miss M. T. Bargamin, Richmond, Va.	3.00
Mrs. C. M. Colhoun, Cumberstone, Md. (on annual support of leper child)	5.00
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Fairfax, Zion	3.00
Gloucester, Ware, Sect. B.	2.00
Vienna, Holy Comforter (Canal Zone)	1.00
Little Helpers, F. L. W. Children	2.50
Little Helpers of Va.	2.50
Central Presbyterian Church, Kansas City, Mo. (Dr. Wilson's Work in Korea)	25.00
Stewart Bible Class, Covenant Presbyterian Church, Richmond, Va. (Dr. Wilson's Work in Korea)	24.05
January Meeting	32.15
Misses Nolting, Richmond, Va. (support two lepers)	50.00
Mrs. Eugene Massie, Richmond, Va.	25.00
Miss Ann Maury, Richmond, Va.	5.00
Mrs. Eugene Massie, Richmond Va. (for benefit of blind lepers Dr. Wilson in Korea)	100.00
(In Memoriam)	
Mrs. Virgie Pleasants, Richmond, Va.	2.00
Mrs. A. Moore, Richmond, Va. (Pete Bank)	4.00
Mrs. Langbourne Williams, Richmond, Va. (support of child)	25.00
Mrs. Randolph Williams, Richmond, Va.	5.00
Miss Margaret D. Mason, Woodville, Va.	3.00
Diocese of Va., W. Aux.	
Fredericksburg, St. George's, Sec. B	25.00
Leesburg, St. James' Jrs.	14.95
Oak Grove, St. Peter's (Canal Zone)	2.00
Richmond, St. Thomas	10.00
Richmond, St. Stephen's	5.00
The Plains, Grace Church (Canal Zone)	5.00
Upperville, Trinity	25.00
Holy Innocents' Church, Simmons Gap, Va.	2.23
Mrs. T. H. B. Corbin, Hallwood, Va.	2.50
Emmanuel Chapel, Boyce, Va. (Dr. Wilson's Work in Korea, support of Leper)	10.00
Miss Fanny Sams, Norfolk, Va. (Pete Bank)	2.00
A Friend, Richmond, Va.	25.00
Miss Roberta Jeffery, Richmond, Va.	5.00
Mrs. Helen Mordecai, Richmond, Va.	1.00
Miss Lucy R. Mason, Richmond, Va.	5.00
Good Shepherd Church, Rocky Bar, Va.	1.80
St. Stephen's, Yancey, Va.	.50
Jr. Aux. Christ Church, Millwood, Va. (Leper work in India)	10.00
From Friends, Weston, Casanova, Va. (Chaulmoogra Oil for Leper's cure)	10.00
March Meeting	5.50
Misses Annie and Lou Jones, Richmond, Va.	5.00
W. Aux., Presbyterian Church, Winchester, Va. (Dr. Wilson's Lepers in Korea)	155.54
Burnt Church, Winchester, Va. (Missionary Society) (Pete Bank)	5.00
Total	$628.22

IN THE LAND OF THE PHARAOHS.

From Leper News, March 1930.)

"There are ten thousand lepers in Egypt, the land which gave us the first written record of leprosy four thousand years ago, in the time of Rameses II. I have known what it was to have the lepers come to the hospital and be able to do nothing for them. Now, the out-patient clinic, the only work that is being done for lepers in Egypt, permits us to invite them to come. If there is anything that is a modern miracle, it is the transformation in the bodies of these people. They are more ready to hear the message of Christ than any other patients. There is nothing in Mohammedanism for the lepers except cursing and casting out, and I believe that in our treatment of them we hold a golden key to the hearts of the Mohammedan people. Egypt has sixteen political divisions. I wish that we might establish a clinic in each district. What a wonderful thing if after these thousands of years, the land could be freed from leprosy."

Mahatma Gandhi in India, says:

"A visit to a leper asylum is for me always a privilege—it makes one humble and enables one to realize one's littleness."

All contributions received and gratefully acknowledged by Miss Evelyn P. Meriwether, President-Treasurer Richmond Branch Leper Mission. Address 2346 West Grace Street, Richmond, Va.

SPECIAL NOTICES.

ANTIQUES

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

MAGAZINE ORDERS.

Dear Friends: I wish to say that I still take orders for subscriptions for any magazine published. I am a wheel-chair invalid trying to earn a living. Remember me with your orders for subscriptions and renewals. They will be appreciated. Edward P. Broxton, Grovetown, Ga.

WASHINGTON—PARROT TEA ROOM, 1643 Connecticut Avenue. Take Mt. Pleasant car. Managed by Southern ladies.

VIRGINIA BEACH FOR SUMMER.

FOR RENT, IN PRIVATE HOME, JUNE first, two lovely rooms with twin beds, private bath, entire summer, or by week or month. No children. For full particulars address "Beach," care of Southern Churchman.

BOARDING—WASHINGTON.

MISS BOULDIN, APARTMENT 208, 1346 Park Road, Washington, D. C., would accommodate lady friends, transiently, lodging and breakfast, $1.25.

SITUATION WANTED.

WANTED, SEPTEMBER, POSITION AS nurse or housemother in school, girls or boys. Best references. Address "Deaconess", St. Mary's School, Knoxville, Illinois.

CLERICAL.

EARNEST EVAN SEEKS PARISH. Graduate, middle-aged, married, no family. Preacher Chaplain in Great War. Free May 1. Address "Rector", care of Southern Churchman.

WANTED, FOR SUMMER MONTHS, POsition of some sort by lady teacher, 35 years of age, experienced in the training of children, housekeeping and practical nursing. Address "A. B. C.", care of Southern Churchman.

HELP WANTED.

WANTED, LADY TO HELP WITH INVAlid Father, and assist in household work. References exchanged. Address, Mrs. A. K. Wood, Brandy, Virginia.

Deaths

JUDGE R. H. L. CHICHESTER.

At "Glencairne," the home of his maternal ancestor, in Stafford County, Virginia, on February 3, 1930, the HON. R. H. L. CHICHESTER, Associated Justice of the Supreme Court of Appeals of Virginia, departed this life in the fifty-ninth year of his age. He was the son of the late Judge Daniel McCarty Chichester and Agnes R. Moncure Chichester, of Fairfax, Va., and was born at the Chichester family home, "Olney," in Fairfax County, April 18, 1870.

He leaves surviving him his widow, Mrs. Belle Wallace Chichester, two sons, Daniel M. Chichester and R. H. L. Chichester, Jr., all of Stafford, and one daughter, Mrs. John L. Wilson, of Knoxville, Tenn.

Funeral services were held at St. George's Episcopal Church, in Fredericksburg, where he was once a vestryman, and interment was in the family graveyard at "Glencairne," where lies the body of his illsutrious grandfather, Judge R. C. L. Moncure, as well as that of his mother and father. Judge Chichester was a member of and a vestryman of old Aquia Church in Stafford County.

Judge Chichester was admired, highly respected and loved by his many friends and relations; he lived a beautiful Christian life; served well and long his county and state; and died in charity toward all mankind and in the comfort of his perfect faith in God.

WILLIAM DABNEY WIRT—1857-1930.

The death of WILLIAM DABNEY WIRT, at Wirtland, the old Wirt home in Westmoreland County, Virginia, on the sixteenth of March, closed a long career of usefulness, and removed a personality of unusual charm and distinction.

Mr. Wirt was a devoted member, and for nearly forty years a vestryman, of St. Peter's Church, Oak Grove. This church, which was built largely through the efforts of his parents, was always an object of deep interest to him; her welfare was ever his serious concern.

Mr. Wirt died in the house in which he was born, his birth having taken place on the twenty-fourth of July, 1857. He was the son of Dr. William Wirt and Betty Payne Wirt, and the grandson of William Wirt, who, through three administrations, was Attorney General of the United States. Mr. Wirt's maternal grandmother was a Washington, and he was related to, or connected with, many of the best known families of Virginia. His wife, who was before her marriage, Miss Garnett Randolph Pendleton, and two daughters, Henrietta Randolph and Elizabeth Pendleton Wirt, survive him.

Mr. Wirt was bred to the law, and appeared not only in the courts of his native state, but in the North and West as well. Some time ago he retired from active practice and it was as a country gentleman, living on his own acres, that he was best known to those who had the good fortune to enjoy his friendship in his later years.

Mr. Wirt's influence was as wide as his acquaintance. He was well known in the most exclusive and brilliant circles of New York Society, and was equally beloved and respected in the town and villages of the Northern Neck.

Traveled, widely read, most generously hospitable, learned without pedantry, of charming and courtly bearing, but approachable by all, he was a fine representative of the Old Virginia aristocracy to which he belonged. Those who knew Mr. Wirt can never forget him, and those upon whom he bestowed his friendship will treasure the memory of the gift always.

Paul Kester.

CHURCH INTELLIGENCE.

(Continued from page 15.)

"In requesting to be married according to the rites of the Christian Church, as set forth in the Book of Common Prayer,

"We express our purpose to enter into a life-long union of mutual faithfulness and devotion;

"We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance and unselfish love which religious ideals can help to create;

"And, therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

In addition to signing the statement and meeting the general marriage requirements of the canon law, the applicants will have to confer with the ministers at least one day previous to the ceremony, bringing their license with them, and, if unknown to him, will have to prove by a "responsible witness" that there is no impediment to their marriage.

When the candidates for marriage reside outside of the city or wish to be identified with another church, the clergyman performing the ceremony will ask their preference and send to the minister of that church their names and addresses. The relationship of the minister to the wedding must, he averred, be "more than simply an official act."

E. M. C.

Bishop Manning to Ask for Suffragan.

Bishop William T. Manning has informed his clergy that he intends to

ask for a new suffragan bishop to succeed the late Rt. Rev. Herbert Shipman at the annual convention of the diocese, to be held May 13 and 14, in Synod House of the Cathedral of St. John the Divine.

Bishop Manning in his letter to the clergy of the diocese wrote:

"The great loss which has come to the diocese and to all of us in the death of Bishop Shipman necessitates my asking for the election of a Suffragan Bishop, and it seems proper for me to let you know definitely that it is my purpose to make this request at our approaching diocesan convention.

"Will you kindly give this notification to your lay delegates to the convention."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Clergyman Holds Important Office.

The Rev. F. Ernest Warren, rector of Emmanuel Church, Bristol, Virginia, was elected President of the Virginia Conference on Social Work at the annual session of that organization, which was held in the Hotel Patrick Henry, Roanoke, Virginia, April 23-25. He had been made Vice-President at last year's meeting in Norfolk.

Mr. Warren attended both of these meetings as the official representative of the Social Service Department of this diocese. Last year he was chairman and this year he is an associate member of this department ("associates" being members of a department who are not members of the Diocesan Executive Board). He is greatly interested and well informed in social service of various kinds and is prominently identified with a number of organizations working for the civic welfare of the twin cities, Bristol, Virginia, and Bristol, Tennessee, which are separated only by "State Street."

Mr. Warren is the only clergyman in the diocese who broadcasts his services on a regular schedule. His morning service on the second Sunday in each month goes on the air through Station WOPI, which has a radio frequency of 1,500 kilocycles. Occasionally he broadcasts other services also. After his midnight service of last Christmas Eve, he received cards of appreciation from Portland, Oregon, and Buffalo, New York.

T. A. S.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Easter Day.

Savannah, Ga.—Reports from the diocese indicate that Easter Day was more than ever a joyous one in all the parishes. The weather was perfect, clear and crisp, and the services were more largely attended than in several years. Bishop Reese was the celebrant, assisted by the rector, the Rev. S. B. McGlohon, at the eight o'clock service at St. Paul's Church, Savannah, and was also the celebrant, assisted by the Rev. D. C. Wright, D. D., rector, at Christ Church, at the eleven-thirty service.

Active Negro Parish.

Savannah, Ga. — St. Augustine's Church (Colored), Archdeacon J. Henry Brown, Vicar, had a full Lenten and Easter program. The Rev. W. B. Crittenden, Field Secretary for Negro Work of the National Council, held a Mission followed by special visits from the Rev. Messrs. S. B. McGlohon, Joseph Burton and R. H. Daniell, local rectors. Mrs. Gladys Porter Broughton, a member of the parish, has given a set of Altar Linen and Hangings as a memorial to her mother and the Altar Guild has given hangings for the door and windows of the Sacristry and Sanctuary.

Instead of having an Easter Festival, the young people of the parish will have their second annual breakfast and conference on Sunday, May 11, at 8:30 o'clock, following a service of the Holy Communion. Prof. G. H. Pinckney of the Cuyler Street Junior High School (Colored), will deliver the address. Prof. Pinckney is an authority on young people's work, and at present is organizing troops of Boy Scouts among the Negro boys of the city. On that same day, the Bishop will confirm the first class of the year at the evening service.

Archdeacon Brown, having been appointed by the Bishop to attend the Washington Conference of the Field Department to consider the problem of the Church's work among Colored people will, for the first time, miss attending the Diocesan Convention, which meets at the same time.

Best in Eight Years.

Augusta, Ga.—The Church of the Atonement, the Rev. Jackson H. Harris, rector, had the best congregations during Lent and on Easter than at any time in the eight years of his rectorship. On Easter Day he held five services, beginning at seven A. M., drove about seventy miles to St. Michael's Church, Waynesboro, and returned, preached three times and conducted his own Church School. Christ Church, Augusta, a mission in the mill district, is also the charge of the rector of the Atonement and every Sunday night the church has been packed.

Negroes Participate in Celebrations.

Savannah, Ga.—At Christ Church, the Rev. David Cady Wright, rector, the Palm Sunday procession, which has been a custom in this parish for a number of years, was notable this year for the large number in the Colored Bible class, which is composed of nurses who bring the little pupils to Church School. Their present teacher, Donie Hodges, is a young Negro woman about twenty-five years of age, who, under the direction of the Director of Religious Education, is following a prescribed course of study. This class contributes to all the Church School projects and at Easter the members will be in their place in the pews making their offering and presenting their banner. Some of the members are descendants of families who have been connected with Savannah for many generations.

C. P. C.

Savannah, Ga.—Mrs. Thomas S. Bond, diocesan director of the Church Periodical Club, reports the work of the club in the diocese has been very encouraging this past year. Seventy-one Bibles, Testaments and Prayer Books were distributed during the year, against one the year before; 2,878 old magazines against 1,078. There were sixty-two picture cards and calendars against none the year before; 2,874 old magazines games and scrap-books against none the year before. More institutions were aided than in the previous year. A great deal of this work in the diocese is done locally in hospitals, jails, orphanages and to shut-ins, but some of it reaches to the far corners of the globe and to almost every state in the Union.

Gifts.

Bainbridge, Ga.—Mrs. Parnell of Chicago has given to St. John's Church, the Rev. H. Scott-Smith, Vicar, two handsome altar vases as a thank offering for her restoration to health after a serious illness.

St. John's has also received from Mrs. George W. Evans, of this city, a lectern Bible. This gift is greatly appreciated, the more so as Mrs. Evans is not a member of St. John's Church, but is a loyal worker in the Methodist Church.

J. St.C. M.

Personal Notes

The Rev. Ebenezer H. Hamilton, formerly rector of St. Cyprian's Mission, Hampton, Virginia, has accepted a call to the Chapel of the Resurrection, Corona, L. I., New York, with address at 103-20 Thirty-second Avenue, Corona.

The Rev. Charles C. Edmunds, D. D., formerly professor at the General Theological Seminary, has become rector of the Church of the Holy Advent, Clinton, Connecticut.

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, Indiana, who has been on a leave of absence necessitated by a serious illness, has completely recovered. He renewed his duties with the Three Hour Service on Good Friday. During his absence, the Rev. J.B. Langstaff, formerly an assistant at Grace Church, New York, acted as locum tenens.

The Rev. Charles Baird Mitchell, who has been assisting Bishop Thomas of South Carolina during the winter and who has been in charge of Emmanuel Church, Southern Pines, N. C., since the death of the late rector, the Rev. A. J. Drew, late in March, has returned to his home in Fairmont, W. Va., for the summer months. He will return to South Carolina in October.

ORDINATIONS.

The Rev. Reno Sheffer Harp, Jr., was advanced to the Priesthood by the Rt. Rev. Edward Trail Helfenstein, D. D., in Christ Church, West River, Maryland, on Thursday, April 10. The Rev. Douglass Hooff presented the candidate and the Rev. Harry P. Nichols preached the sermon. Mr. Harp will continue as rector of Christ Church Parish, West River.

Francis Darnall Daley was ordained to the diaconate in the Church of St. Michael and All Angels, Baltimore, Maryland, on Tuesday, April 22, by the Rt. Rev. Edward T. Helfenstein. The Rev. Wyatt Brown, D. D., former rector of St. Michael's, preached the sermon, and the candidate was presented by the Rev. Charles E. McAllister, present rector of the church. Upon Mr. Daley's gdaduation in June from the University of the South, he will be placed in charge of one of the rural parishes in Maryland.

WINNING SOULS WITH THE WORD

WM. H. RICHIE

Was it not D. L. Moody who said he never knew of a person being truly converted to Christ, without some influence of the Written Word of God,—heard by the ear, spoken by a witness for Christ, or read with the eyes from the printed page of Scripture or quoted in a Gospel message of some kind? And would not all of us who have seen repentant sinners confess the Saviour and be born from above by the Spirit, acknowledge the same?

Is this not the point of Peter's testimony in his First Epistle, that even before the Scriptures of the New Testament were all written and acknowledged by the Christian Church, "the Gospel" was like "incorruptible seed?" This enduring and permanent message, the "Word of God," the "word of the Lord," concerning God's grace in redemption by the Son of God, was used by the Holy Spirit, when "mixed with faith," to beget "new life" within the human soul. Recognizing God's holiness and justice, repentant sinners, through faith in Christ, are given "the right to become children of God." By **trusting** in the Substitute Lamb of God, one's sins are forgiven and the Spirit of God comes into the believer with the gift of "eternal life."

The message of man is transitory and changeable, "but the word of the Lord endureth for ever." The Gospel once true is always true, and this Gospel preached by the Apostles was demonstrated by the Spirit to be "the power of God unto salvation." Recorded by inspiration, it has now in the Holy Scriptures been preserved in Greek and Latin and German and English, and when brought to the sight of man and "mixed with faith" it has engendered in the human heart regenerating faith in a Living Saviour.

MUST BE SEEN OR HEARD

Wherefore, seeing it is the very message of Salvation which must be seen or heard before it can be received, we do well to place it before people with all possible effectiveness.

It has been observed often that that which affects the mind through "eye-gate," that which is seen, is more accurately and permanently retained. The Gospel preached is good; the Gospel in print so that it can be read is perhaps better for lasting effect; and what it may lose in the force of the personality which goes with the spoken word, it may gain through repeated reading and meditation.

For truly effective Evangelism do we not need a combination of both? The writer frequently receives letters from evangelists who report most effective work when they have distributed Pocket Gospels to supplement the preaching of the Gospel. By promoting a Bible-reading or verse-memorizing campaign in connection with evangelistic meetings, the Holy Spirit has worked more effectively. Ear-gate and eye-gate agree and give a double impression which more likely brings conviction of sin and repentance in the heart of the sinner, and realization of the need of the Saviour. Christ's ability to meet any and every human need, and His power to save to the uttermost was demonstrated and is recorded in the Gospels. As one reads the Good News in print, it is reinforced by the testimony of the personal worker or evangelist to the grace of God, and Christ's power is made objectively real. The evangelist quotes the Word of God to bring conviction; and as one reads the Written Word, the Holy Spirit at times seems to magnify certain verses to stand out on the page with special power and persuasion. Hence the importance of "watering the seed" with prayer so that God's power is realeased to make the word of life effective. It may bring condemnation, but it is better still for it to bring salvation.

A STRONGER APPEAL

Many have felt it wise to use the Scriptures in attractive form so that they make a stronger appeal to the unconverted, especially among children. A pocket Gospel which has a few colored illustrations of scenes in Bible lands has an unusual appeal. The Scripture Gift Mission of England publishes attractive Gospels and Testaments and Scripture Portions which throughout the world have been most effective for such winning of souls with the Word. (For the Dominion of Canada there is an Auxiliary in Toronto. The American S. G. M. is at 119 S. 4th St., Philadelphia, Pa., and will send samples out upon requent—throughout the United States, to Mexico, Central America or the West Indies). One feature of these Gospels and Testaments is "the Way of Life," clearly stating the Plan of Salvation in the words of Scripture, and also a brief outline called "the A B C of the Gospel," in the front of the book. Then the few Gospel Hymns in the back are useful at times, and best of all, there is a Decision Form in the back of the book which very definitely challenges each reader with the claims of Christ. Herein is the unique value of these Scriptures. If God's Spirit is deepening the sense of need within the reader, the words "I now receive," etc., may be the final influence to make for actual decision and the yielding of the life to Christ. The public confession of the Saviour at the invitation of the evangelist is then assured.

Another advantage of using the Written Word in **attractive** form is that it is more lasting. Though the one who first receives it may not be interested in its message, he's less likely to throw it away. It may be taken home, as the pretty pictures will appeal to the younger children. They will value it and ask to have it read. Children naturally want to hear the Bible read,—provided they are not "educated" out of it. Especially in the rural homes is there a native respect for God's Word and a hunger for the Bread of Life.

A Pastor working in West Virginia, in the valley of the Ohio River, reported recently on the use of Gospels in connection with some revival meetings. He said, "Quite a number of the recipients were small children. I required they read the book before their parents. It is remarkable how some of the poorest children have become interested in the Scriptures. And a large number of the boys and girls have come forward in our special boys and girls meetings to dedicate themselves to Christ; thereby being able to sign definitely the Decision Blank in the back of the booklet. I feel that this is a good investment for any pastor to place his tithe into when I consider the definite results it has brought."

LEVEL ONE

DESIGED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MANTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

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DOMINUS FECIT NISI 1835

Rev E P Minor
326 Brandon Ave
June23

POSSESSING OUR POSSESSIONS

To be appropriated and possessed by faith as we discover our riches recorded in the Word of God.

"IN CHRIST" EVERY TRUE BELIEVER POSSESSES:

1. A LIFE that can never be FORFEITED: ROM. 8:31-39; COL. 3:3; PHIL. 1:6.
2. A RELATION that can never be ABROGATED: GAL. 3:26; 1 JOHN 3:1, 2; ROM. 8:18.
3. A RIGHTEOUSNESS that can never be TARNISHED: ROM. 3:25, 26; 1 COR. 5:21.
4. AN ACCEPTANCE that can never be QUESTIONED: EPH. 1:6; ROM. 8:33, 34; 1 THESS. 1:4.
5. A JUDGMENT that can never be REPEATED: ROM. 8:1; GAL. 3:13; JOHN 5:24.
6. A TITLE that can never be CLOUDED: 2 TIM. 1:12; EPH. 4:30; 1 PET. 1:3-5.
7. A POSITION that can never be INVALIDATED: EPH. 2:5, 6; COL. 2:9, 10; 3:1-4.
8. A STANDING that can never be DISPUTED: ROM. 8:29-34; COL. 4:12; ROM. 5:1, 2.
9. A JUSTIFICATION that can never be REVERSED: ROM. 8:30-34; EPH. 1:4-13; PHIL. 3:10.
10. A SEAL that can never be VIOLATED: EPH. 1:13; 4:30; 2 TIM. 2:19.
11. AN INHERITANCE that can never be ALIENATED: EPH. 1:11, 14, 18, 19; COL. 1:12; EPH. 2:7.
12. A WEALTH that can never be DEPLETED: 2 COR. 8:9, 12-7-9; PHIL. 4:19.
13. A RESOURCE that can never be DIMINISHED: 2 COR. 9:8; COL. 3:3; EPH. 3:20, 21.
14. A BANK that can never be CLOSED: ROM. 11:33; PHIL. 4:19; EPH. 1:7.
15. A POSSESSION that can never be MEASURED: ROM. 11:33; EPH. 3:17-19; 3:8.
16. A PORTION that can never be DENIED: ROM. 8:32; 8:17; 1 COR. 3:21-23.
17. A PEACE that can never be DESTROYED: ROM. 5:1; PHIL. 4:6, 7; COL. 3:15.
18. A JOY that can never be SURPASSED: GAL. 5:22; ROM. 5:1-3; PHIL. 4:4.
19. A LOVE that can never be ABATED: EPH. 2:4; 3:19; ROM. 5:5-8.
20. A GRACE that can never be ARRESTED: EPH. 2:7; 2 COR. 12:9; HEB. 4:16.
21. A STRENGTH that can never be VITIATED: 2 COR. 12:9; PHIL. 4:13; EPH. 6:10.
22. A POWER that can never be EXHAUSTED: EPH. 1:18, 19; 3:20, 21; COL. 1:11.
23. A SALVATION that can never be ANNULLED: ROM. 8:1; 1 THESS. 1:4; HEB. 5:9.
24. A FORGIVENESS that can never be RESIGNED: EPH. 1:7; COL. 1:14; EPH. 4:32.
25. A DELIVERANCE that can never be THWARTED: 1 THESS. 1:10; ROM. 7:24, 25; 2 TIM. 4:17, 18.
26. A PRESERVATION that can never be HINDERED: 1 COR. 10:13; 2 TIM. 1:12; 1 THESS. 5:23.
27. AN ASSURANCE that can never be DISHONORED: 2 TIM. 1:12; TITUS 1:1, 2; 1 JOHN 5:11-13.
28. A NATURE that can never be CHANGED: 2 COR. 5:17; 1 JOHN 3:14; 5:19.
29. A FRUIT that can never be DESTROYED: GAL. 5:22-24; PHIL. 1:11; JOHN 15:16.
30. A HUNGER that can never be UNSATISFIED: ACTS 20:32; MATT. 4:4; JOHN 6:33-35.
31. AN ACCESS that can never be DISCONTINUED: ROM. 5:22; EPH. 2:18; 3:12.
32. A BLESSING that can never be INTERRUPTED: ROM. 8:32; EPH. 1:3; 1 COR. 2:12.
33. AN ATTRACTION that can never be SUPERSEDED: COL. 1:18; 1 PET. 2:4, 6, 7; HEB. 1:1-12.
34. A COMFORT that can never be RETARDED: 2 COR. 1:3, 4; 7:4-7; 2 THESS. 2:16.
35. A PERSECUTION that can never be EVADED: 2 TIM. 3:12; 1:8; 2 COR. 4:8-11.
36. A SUFFERING that can never be OMITTED: COL. 1:24; ROM. 8:16-18; 2 COR. 4:7-18.
37. A WARFARE that can never be SHUNNED: EPH. 6:10-18; 2 TIM. 2:1-4; 2 TIM. 4:5-8.
38. A BURDEN that can never be SHIFTED: GAL. 6:5; 1 COR. 3:8; ROM. 14:7-12.
39. A MINISTRY that can never be TRANSFERRED: 1 COR. 9:16; 2 COR. 5:11, 14; COL. 4:17.
40. A MESSAGE that can never be REPRESSED: 2 TIM. 1:8; ACTS 20:26, 27; 1 COR. 9:16.
41. A SERVICE that can never be UNREWARDED: GAL. 6:9; 1 COR. 3:8, 14; COL. 3:24.
42. A BIBLE that can never be DESTROYED: 1 PET. 1:23-25; MATT. 24:35; HEB. 4:12.
43. A WALK that can never be NEGLECTED: EPH. 5:1-8; 4:1-3; COL. 1:9, 10.
44. AN INTERCESSOR that can never be DISQUALIFIED: ROM. 8:34; HEB. 7:25; ROM. 8:26.
45. A VICTOR that can never be VANQUISHED: COL. 2:15; HEB. 2:14, 15; 1 COR. 15:57.
46. A RESURRECTION that can never be FRUSTRATED: ROM. 8:11; 1 COR. 15:51-57; 2 COR. 5:1-8.
47. A DESTINY that can never be CHANGED: PHIL. 1:6; 3:20, 21; JUDE 24.
48. A HOPE that can never be DISAPPOINTED: 1 THESS. 2:19, 20; TITUS 2:13; COL. 1:5.
49. A GLORY that can never be DIMMED: COL. 3:4; 2 COR. 4:16, 17; ROM. 8:18.

—Dr. Robert A. Haddon.

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Thoughts For the Thoughtful

Love, that knits the souls of friends,
Makes for all divine amends.

You can see a million miles through a hole in the wall.—Dan Crawford.

"Once it was the blessing, now it is the Lord;
Once it was the feeling, now it is His Word;
Once His gifts I wanted, now the Giver own;
Once I sought for healing, now Himself alone."

Train up a child in the way it should go, and go that way yourself.—Rt. Rev. J. I. B. Larned.

"They who keep the path of prayer well worn have no difficulty in trouble in finding God."

Let Thy clear Light forever shine,
To shame and guide this life of mine.

In one of George MacDonald's books a beautiful definition of prayer is given by an old Scotch woman. She said, "Prayer is just keeping the gate open!"

"The way to God is by the road of men,
Find thy far heaven in near humanity!
Love the unseen neighbor as thyself! Thereby—
Thou lovest Him unseen who is thy all!"

"There is no calm like that when storm is done,
There is no pleasure keen as pain's release;
No peace so deep as that by struggle won,"
There is no joy that lies so deep as peace."

Call to your mind the record of the Lord Jesus, and you will find that He never treated sin as the residue of a lower life. He never made an apology for sin. He never excused it, nor condoned it in any way. He always regarded it as an alien, as an enemy, that had no proper place in human life, a thing that was to be dealt with and got rid of somehow.—Dr. T. T. Shields.

"Let nothing disturb thee,
Nothing affright thee;
All things are passing,
God never changeth;
Patience endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting:
Alone God sufficeth."

One violet is as sweet as an acre of them. And it often happens—as by a kindly law of compensation—that those who have only one violet find the way through its narrow, purple gate into the land of God.—Mary Webb.

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EDITORIALS

Vol. 95. RICHMOND, VA., MAY 10, 1930. No. 19.

THE GREAT CENTRAL LAW OF THE UNIVERSE

The time seems to have come when an attempt should be made to find out more about the higher laws which are operating in this universe of ours just as really and certainly as those which we call physical. We may call them higher or spiritual laws, but in the sight of God they are just as natural as those which we are accustomed to call by that name. Knowledge of physical laws and their application to human needs has been of very great advantage to mankind, and those higher laws may well be of even far greater benefit to humanity if we could only discern them and apply them to human needs.

And the importance of this is shown by the following quotation from the Literary Digest, which is itself a quotation from The Nation: "If the process at present under way continues much longer, then the theologians (now headed towards skepticism) and the scientists (now headed towards religion) will pass one another on the road, and the preacher, discovering that he believes less than the physicist, will find that the traditional conflict between science and religion has not so much been resolved as stood on its head, and that the difficulty which faces him is the difficulty of reconciling a rationalistic theology with a scientific attitude which grows increasingly mystical." This may be a great exaggeration, but there is enough truth in it to set Christian people thinking.

The failure of the theologians to develop the territory which is the special possession of Christianity has resulted in an apparently impoverished condition on its part, as compared with that of Natural Science. And this has given an altogether wrong impression to the world as to what Christianity has at its disposal for the benefit of mankind.

It would seem, too, from the above that some theologians have had their faith and confidence in their own cause impaired and weakened through paying too much attention to keeping up the fences on the border line between Science and Religion and failing to explore and develop their own territory.

In fact, when the theologians have given more time and attention to the vast resources available in the spiritual world, it may be clearly seen that after all the knowledge which science has given us belongs rather to the primary grades as compared with the higher and more important knowledge made known to us by a proper study of the territory which has been left unexplored. And when this takes place theology may once more be hailed as the Queen of Sciences.

The following only claims to be a kind of preliminary survey of the ground which it would seem to be the duty and privilege of theology to turn to account for the benefit of mankind, since the Church of God is the trustee, holding these treasures for mankind generally:

Here we, as it were, leave the beaten track and come face to face with a higher law than those which we see working around us, the law of the Divine Purpose, which is the central law of the universe. It is the central law because all other laws, no matter how important, are controlled and governed by it. Thus Tennyson, with the poet's intuition, speaks of "that far off divine event, towards which the whole creation moves".

This represents the divine purpose. Man's greatness is measured by his being able to enter into and cooperate with the divine will and purpose.

If Science is, as it has been represented to be, thinking God's thoughts after Him, then it is the work of the theologians to find out what God's purpose is and to make it known to their fellowmen. It should dominate the landscape, as it were, of all our thinking. For we form part of a vast movement, compared with which the movement of the heavenly bodies, together with the whole system of Nature, is insignificant; in fact, forms but a small part of that far larger movement of which we have been speaking. We are unconscious of the fact that we are encircled by it, and are being carried forward by it; we may be helping to further it, or we may be hindering it, but it moves on majestically just the same towards its destined end.

Christian people were not always unconscious or ignorant of what is going on and of the relation in which they stood to this great central law.

If we read the Epistles of St. Paul to the Ephesians, Philippians and Colossians, we realize how clear a grasp St. Paul had of the great and mighty realities with which the Church was linked up as the Body of Christ, and therefore as the Fulness of Him that filleth all in all.

Let us see what he says: "Unto me, who am less than the least of all saints, was this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. * * * According to the Eternal Purpose, which He purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of Him. * * * For this cause I bow my knees unto the Father of our Lord Jesus Christ * * * that He would grant you, according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and depth and length and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

I have quoted St. Paul's words at considerable length because they reveal clearly his mental and spiritual outlook, and at the same time show that he considered it as part of his mission to make known the mind and purpose of God to his fellowmen, as being entitled with him to share in the more advanced knowledge of the Kingdom of God.

It is time that the Divine Purpose, with regard to the world, flowing forth from the redemptive work of Christ upon the Cross, together with "the innumerable benefits procured unto us by the same", were given a larger and more prominent place in the thought of our time.

There is a mine of wealth here which would enrich the world, if as much importance were attached to it as to the study of Nature and the development of merely natural resources.

Frederick W. Neve.

Bishop Perry Calls for a Rededication

29 April, 1920.

To the Bishops and Other Clergy of the Church.
Dear Brethren:

Whitsunday, the perpetual witness to the Church's spiritual heritage, will have unusual significance this year. By common consent it marks the nineteen hundredth anniversary of Pentecost. The season will call for more than commemoration. It will declare once more the "promise of the Father" which Christ said, "Ye have heard of Me" * * * "Ye shall receive power, after that the Holy Ghost has come upon you."

The coming of the Spirit to the disciples gathered together with one accord in one place has become the universal experience of Christendom through all time. He has come in answer to our prayers, in the inspiration of our counsels, in the laying on of hands, in the realization of a fellowship which is the Body of Christ on earth.

I ask that the congregations of the faithful gather in their churches at the Whitsunday Eucharist with special observance of the feast and offer the sacrifice of praise and thanksgiving with gratitude to God for His manifold gifts of grace. May we feel anew the sense of His presence and hear again His call to service. There will be corporate acts of self-dedication made on the part of many, notably by members of the Young People's Fellowship, who have named Whitsunday as the time for receiving together their communion. To them I send a special word of blessing. They are the heirs of promises as yet unrealized, witnesses of Christ to a new age.

For old and young let this Whitsunday be a season of renewal. Stir up the gift which is in you by the laying on of hands. The Church enters upon the twentieth century of its Pentecostal life in the power of God the Holy Spirit, sustained by His presence, led by His light into all truth, charged with the proclamation of the Gospel to the uttermost parts of the earth.

Faithfully yours,
(Signed) **James DeWolf Perry,**
Presiding Bishop.

Mother's Day, May 11

The Rocking Chair.

To and fro, to and fro, it swings to the music of the woman's dreaming thought, in cadence with the busy moving of her hands. It is not like other chairs made to sit upon while we breakfast, dine or linger to exchange the compliments and gossip of a visit. It is lived and thought in. It is for comfort and continued use.

In the summer it is drawn close to the open window and there it swings with steady motion while the little heels click upon the floor with the regular stroke of clockwork. Then the woman's eyes, brown or black, blue, gray or hazel as they may be, look out upon the sky above or the ground below and gather substance for her waking dreams to be based upon. While the soft white clouds drift slowly across the arch of brilliant blue, while the blackness of the coming storm shuts away the light, while the sun goes down amid a glory and blending of hues beyond the power of pen to tell or brush to reproduce, she sits and rocks and dreams, thinking her own feminne thoughts, living in a world belonging to her.

When the short twilight of winter swiftly blends the darkening day into the dark night, while rain or hail or snow from lowering, leaden sky beat upon the window panes or the frosty breath of the season blights life and growth without, the woman in the rocking chair by the fire sits and swings and taps the small heels of shoes or slippers upon the floor as she rocks and thinks, reads or works.

The maiden in the rocking chair rocks and dreams of love and happiness and hope and in her eyes are depths wherein the innermost recesses of her soul might be fathomed, whether they reflect the light of the summer sky or are lighted by the red blaze of the winter fire, but that the soft lids droop like curtains and the lashes lie upon the white cheek, shyly shutting out that which is within from eager scrutiny or cold enquiry. By window or fire the young mother rocks to sleep the baby pressed close to her breast, and yet broods and dreams and smiles with yearning heart and tender love by window or fire, whether the beauty of the summer sun or the glare of the winter blaze lights her face. In the rocking chair the matron lives the happiest hours of her life, for in it the youngest born nestles and about it the others gather, and in it the evenings are passed when the man to whom she has given her love and surrendered her life is with her.

It is in the rocking chair that the grandmother—great-grandmother, maybe—upon whose once graceful, proudly poised head the years have drifted snow and heaped weight, in whose plump cheeks wrinkles have been worn and whose eyes have been dimmed by time, sits and waits for the coming of the end, for the stroke that cuts away all the troubles, vexations, anxieties and pains of life and brings rest and peace and happiness.

It is not like other chairs. It is the household throne wherein the household queen lives the happiest part of her life, and it becomes part of her and her life, so that its steady rocking, the tapping of the shoe heels as it swings, seem to be like her voice, like the music of her dreaming thought, and harmonize with her soft singing of familiar notes as she swings gently to and fro.

She is a queen—the woman who swings in the rocking chairs in thousands, tens of thousands, of homes. Very pure in the thoughts of her heart, very glorious in the grand generosity of her love, noble in her purposes, true in her hopes and dreams, infinite in patience, with endless forbearance and unfaltering courage, she is well worthy the worship of the man who wins her, a fitting object for his tender care and unwearied devotion. The time may come when the rocking chair will be empty, when it will no more swing by the window in the sunlight of summer, by the fire in the gathering darkness of winter evenings; when the eyes which looked from it bright with life and love will be closed in death, and the form which filled it will be no more seen. Then heaven pity the man who has not given his homage to the throne of the rocking chair, who has not upon the white altar of the woman's breast laid his life and hope and sacrificed selfishness and passion, that he might see the answering fires of unfailing love and faith sparkle from her eyes, black, brown, blue, gray or hazel.

Alfred B. Williams.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are pernlexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 43.—What books would you recommend my giving to a Roman Catholic friend for whose conversion I am praying?—E. A. F.

Answer.—"The True and the False," by A. C. Dixon; price, 50c. "Rome in Scripture and History," Jennings; 10c. "The Scarlet Woman," Haldeman; 10c. There are many others which may be had.

Question No. 44.—Will you enlighten me regarding the teachings of Seventh Day Adventism?—R. M.

Answer.—Seventh Day Adventism is a great mixture of truth and error. Four of the main errors are:

(1) Their teaching concerning the atonement.

(2) Their teaching that the soul sleeps after death. Such passages as Phil. 1:23 and 2 Cor. 5:8 clearly imply that there is no such thing as soul sleep.

(3) Their teaching of annihilation of the soul after death.

(4) Their teaching that the Seventh Day and not the first is to be strictly observed. In this and other teachings they mix law and grace against the danger of which Paul warns us throughout the Epistle of Galatians (Gal. 1:6-9).

Space will not permit us to go into detail concerning this false doctrine, so we refer you to helpful books on the subject. "Seventh Day Adventism," by Biederwolf; "Seventh Day Adventism Renounced," by Canwright; Pamphlet by Dr. Robert Hadden, "Spirit of Truth and Error."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. L. H. Seeligson, of Cuero, Texas:

"Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear" (Isaiah 59:1).

Who will send one from the far-away places as well as very near?

CAN GOD? CAN HE?

By Canon Dyson Hague

A Digest of a Sermon Preached in the Church of the Epiphany, Toronto.

ONE day last summer in the old land I was reading for my morning portion with great joy the Seventy-eighth Psalm. And as I came to the nineteenth and twentieth verses the words "Can God? Can He? Can He?" struck me with a strange and startling significance. The words seemed to stand out as if in great electrically illumined letters:

Can God? Can He? Can He?

and as I read them, and reread, and pondered, there rose up before my mind the thought of the strange fatuity of doubt, the mystery of unbelief, in the heart of those people of old. As if after all the Lord had done for them He could do no more; or, that after all the mighty things He had done He was unable to do smaller things; or that after such marvelous works He was unable to do far less wonderful things. Think of the succession of wonders that is tabulated in verses 4 to 7 and verses 11 and 12. One by one they are reiterated until the accumulation seems almost incredible; the works of God, and the marvelous things that He did. He divided the sea; He caused them to pass through; He made the waters to stand as an heap; He led them in the daytime with a cloud; all the night He led them with a light of fire! And then in the wilderness He clave the rocks; out of the great depths He gave them drink; He caused waters to run down like rivers! And then He commanded the clouds from above; He opened the doors of heaven; He rained down manna upon them to eat, and gave them of the corn of heaven so that every one of them did eat the bread of the mighty; yea, man did eat angels' food! And then to think that after all that, they should ask such a trivial, such an almost contemptible question as: "Can God furnish a table; can He give bread; can He provide flesh?" After all He had done; after all He had given; after all they had seen; after all they had heard; after all they had got; to think that their hearts could be so surcharged with doubt, so evacuated of trust as to put such a question. God had redeemed them—that was the greatest of all things—with His mighty hand and with His outstretched arm He had brought them forth, and His own right hand and His holy arm had gotten God the victory. And after that there had come such a succession of marvels, never failing, glorious in might and power and grace and love. And then to think they could doubt Him. How could they imagine that after redeeming them He would not provide for them, and after providing for them up to that time He would not give them guidance and grace and bread and provision to the end?

Can God? Can He? Can He?

The student of God's Word will remember that the besetting sin of the redeemed was that of murmuring; murmuring through doubt; doubting through failing to reason; failing to reason through forgetting all that God had done and was doing and could do, and as the result of forgetting what God could do, losing heart and losing faith. The bottom of it all was questioning the power and the ability of God; and back of that the very Being of God Himself. For he that cometh to God must believe that He is. That is the categorical imperative of thought and of faith (Heb. 11:6). And from that there must come as the inevitable result of the acceptance of that primary knowledge the conviction not only that God is, but that being God He is as the mighty God who worketh all in all, able to do for us men and for our salvation exceeding abundantly above all that we ask or think at all times and in all places.

How in contrast to Israel's unbelief, a fine illustration of faith in God's ability is found in Jere. 32. The prophet's position was from the human viewpoint absolutely hopeless; there was not a gleam of light as far as man could see. He was shut up in prison. The beseiging armies encircled the city. The prospect of his ever getting out or of God's people ever coming back seemed humanly impossible. And yet to show his absolute faith in God's power, that man actually bought a field, got witnesses to evidence the purchase and put the evidences in a jar, to be kept until that time seventy years afterwards, when the children would come back to their own land. And then in a glorious triumph of faith he lifted up his heart and voice to the Lord and said: "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Thou art the Great, the Mighty God, the Lord of hosts, is His name; great in counsel and mighty in work" (Jer. 32:17-19). It was indeed an act of transcendent faith, and no wonder there flashed back the word of the Lord (lay the emphasis upon that "then" in verse 26): "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"

Now let the believer open the New Testament, and let the revelation of the new supplement and amplify the revelation of the Old. To the three times repeated question: Has God still power? Can God still work? Is He able still to provide? Let us hear the word of the Lord. Turn to Matt. 28:18. It is the crucified Lord now risen in glory who is speaking to us. He is saying: "All power is given unto me in heaven and in earth." We must believe that, and taking up the language of his great ancestor of old in 1 Chron. 29 and adding the word "Jesus", shall we not say: "Thine O Lord Jesus, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come to Thee, and Thou reignest over all; and in Thine hand, O Christ, is power and might, and in Thine hand it is to make great, and to give strength unto all." As you repeat these words and think these thoughts after Him, will you, O doubting Christian who say day by day, "Thine is the power", ever dare to ask or to think?

Can God? Can He? Can He?

And now read Ephe. 1:19, that wonderful prayer of St. Paul for the Church, that the God of our Lord Jesus Christ and the Father of glory may so illumine the eyes of our understanding that we may perceive the superlative greatness of His power to and in and over us who believe, a power proportioned to the energy of the might of his strength. And perceiving that, and believing that, is it possible that we should fall so low as to dare to say:

Can God? Can He? Can He?

Then read the successive assertions of His power in these verses: 1, Heb. 2:18, He is able to succour those that are tempted. A vision of the ability of Christ to help His tried ones in every crisis of the soul, the church or the nation; 2, Heb. 7:25, He is able to save to the uttermost. A revelation of the ability of Christ to save for all time and throughout all circumstances every child of God; 3, Jude 24, A glorious declaration of God's power in Christ to keep us from slipping and to make us stand irreprehensibly and exultant, who is able to keep us from falling, to stand us blemishless before His glory; 4, Rom. 16:25, Paul's climax, the consummation of that glorious epistle, the ascription of glory to Him who is able and has power to establish us in a state of immovable settledness according to His Gospel; 5, Ephe. 3:20, A pinnacle of faith that seems so gloriously exalted as the Spirit of God leads him on from height to height, of words expressing immensity, infinity, transcending word and even thought, like an infinite sea stretching on to an infinite sky. God is able. God is able to do. God is able to do abundantly. God is able to do exceeding abundantly. God is able to do exceeding abundantly above all that we ask. God is able to do exceeding abundantly above all that we think. Surely inspiration could no farther go! And then, 6, just one more verse, a verse that explains it all. Rom. 8:32. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Redemption, salvation, through the blood of the Lamb, the Son of God, so freely given up (John 3:16). As a rule, man argues from the lesser to the greater. But God argues from the greater to the lesser, yea, from the greatest t othe least. If He has given His Son, will He not give all? Yes, as you ponder these verses and think of the revelations of incredible power, can you, will you, O believer, dare any more to utter the query of doubt

Can God? Can He? Can He?

That God would save us and not keep us: That God would keep us and not feed us: That God would feed us and not supply all our need: That God would supply all our need, but would not supply in days of trial: That God would supply our need in days of trial, but would not to the end! He who fed us yesterday can surely feed us today and feast us tomorrow.

Never, perhaps, was there such a call to simple faith strong in the risen Christ and His inspired Word as in these days of problems and mysteries. The clouds of doubt hang very near at times and increase in darkness, and at times God's people seem forced to cry with the prophet of old the words of Jer. 12:1, and with the philosopher of this day: Why does not God do something? But amidst

all the clashings of fear and the cryings of doubt the one anchor of the soul is our unshakable faith in the immutability of His power. We would remember His gentle rebuke to the man who said: "Lord, if thou canst do anything to help us," "If thou canst believe, all things are possible." Would that we believers in this twentieth century could rise to the height of faith of the poor leper as he worshipped Jesus and said: "Lord, if thou wilt, thou canst." "Lord, if thou wilt, thou canst!"

May I conclude with an incident that happened at this year's Keswick in England last July. I was asked to give a Bible reading to a select company of missionaries and others at one of the morning breakfasts, and I thought I would take this thought of Ps. 78:19-20. So for a few moments I dwelt upon the thought of our admitting all that God had done, and extolling the wonders of His grace in other years and centuries. But, alas, how often we are apt to interject even as believers the paralyzing thought that the great days of God's energy were in the past; that we shall never see again such exhibitions of power as in the times of the Reformation or of the great evangelical revival of the eighteenth century under Wesley and Whitfield and Burridge, or of the nineteenth century revival in Scotland and Ireland, and through such mighty men as Spurgeon and Moody and others. Let us not, I said, think that after all He has done He can do no more, or that He cannot raise up more wonderful workers and bring about now more wonderful revivals than have ever been known in the history of the Church. As I passed out of the door a gentleman stopped me and asked me if I had known Dr. Griffith Thomas and his work, and to him and two or three others I spoke for two or three moments of our much-lamented friend. I said it was an irreparable loss. I said we had no one like him now. In fact, it seemed as if no one could take his place or any man could do his work. I was proceeding in this confessedly pessimistic strain when a lady standing by stopped me, looked up in my face, and then said in a quiet voice: Can God? Can He? Can He? I shall never forget that rebuke. I shall never forget the smile that spread over the faces of those who listened, and how we all that day took to heart the practical application of what we had just professed to believe.

Yes. God can. God is able. Let us never question it, lest the displeasure of our God light upon us. Let us believe it with all our hearts, that He who hath done great things may do still greater for our salvation and His glory.

THE GREATER ROGATION SUNDAY

By the Reverend H. W. Foreman

Secretary for Rural Work National Council.

FEW "movements" have met with greater response than the suggestion that the Church take advantage of the age-old Rogation Days and make them real days of prayer for the rural life of the world. Churches in every section of the country, in every part of the globe, have responded and have had prayers, services, processions and sermons, as need and opportunity offered.

Approved by Leaders.

President Hoover, Secretary Hyde, and the American Country Life Association endorsed the movement, and so, also, the Federal Council of Churches and the Home Missions Council. A Committee on Rural Life Sunday, consisting of the Rev. H. W. Foreman, the Rev. M. A. Dawber, and the Rev. M. R. Zigler, was appointed by the organizations mentioned and they are enlisting the cooperation of officials and organizations in the promotion of Rural Life Sunday.

Pamphlet Prepared.

A pamphlet entitled "Rural Life Sunday," containing suggestions and material for the observance of the day, has been prepared by the Committee and can be secured through the Home Missions Council, or the Book Store at the Church Missions House, 281 Fourth Avenue, at the rate of five cents each, or $3 per hundred. The pamphlet contains the history of the movement, suggestions from the field, intercessions and prayers.

Ways of Observing the Rogation Days.

The Secretary for Rural Work trusts that every clergyman of the Church will get the pamphlet on Rural Life Sunday, but for those who may not wish to avail themselves of this he offers the following suggestions:

For Services—Rogation Sunday, May 25.
Collect, Epistle and Gospel—Prayer Book, page 175.
Psalms and Lessons as appointed.
Hymns—358, 356, 183, 423, 428, 360.

The Rogation Days
as appointed in the Book of Common Prayer, pages XVIII, 261, 39, 40, 175.
Psalms 65, 67, 104, 144.
A sermon or address on "Co-workers With God."
An address to Church Schools on "As Ye Sow, So Shall Ye Reap."
Invite organizations to attend service.
Have a joint service of all the churches in a field.
Present pageant or play on Rural Life.

Bibliography.

Beyond City Limits: By F. D. Goodwin, D. D., 281 Fourth Avenue, New York City—60c.

The Church and Public Affairs: By H. W. McLaughlin, D. D., Home Missions Council, 105 East Twenty-second Street, New York City—60c.

Handbook of Rural Social Resources: By B. Y. Landis, The University Press, Chicago, Illinois—$1.

A Guide to the Literature of Rural Life: Division for Rural Work, 281 Fourth Avenue, New York City—10c.

Plays and Pageants.

Rogation Day Across the Years: By Ethel Bain, Winner of Price Contest: Pageant for use in Church, or out of doors on Rogation Sunday; The Book Store, 281 Fourth Avenue, New York City—25c.

The Earth Shall be Filled with the Glory of God: By Louise H. DeWolf; a simple pageant for use in church on Rogation Sunday; The Book Store, 281 Fourth Avenue, New York City—25c.

The Third Throw: By Rev. Thomas C. Maxwell; a Parish House Play for the Rogation Days; The Book Store, 281 Fourth Avenue, New York City—25c.

Rural Community Plays (ten short plays for children): March Brothers, 208-212 Wright Avenue, Lebanon, Ohio.

Along the Highway of the King (contained in the book, "The Country Church and Public Affairs," by H. W. McLaughlin, D. D.; Home Missions Council, 105 East Twenty-second Street, New York City—60c.

Prayers for Rural Life.

(In addition to those set forth by the Division for Rural Work in 1929.)

For Vision and Zeal in Rural Work.

O God, Heavenly Father, we beseech Thee to grant to us and all leaders, members and organizations of Thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by Thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, Pray ye the Lord of the harvest that He would send forth laborers into his harvest, thy Son, our Saviour Jesus Christ. Amen.

For the Faithful Brethren Who, in Lonely Isolation, Are Striving to Uphold the Banner of the Cross.

O Father Almighty and God of all comfort, look, we beseech Thee, upon the little companies of our faithful brethren who in lonely places of the world are striving to uphold the banner of the cross. If the comfort of human sympathy seem far from them, be Thou their companion and pour into their hearts the spirit of hope; that they may steadfastly persevere and be of good courage, because of Thy Word, knowing that their labor is not in vain; through Jesus Christ our Lord. Amen.

For Lands Suffering From Dearth and Famine.

O God, Heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech Thee, the afflictions of Thy people; increase the fruits of their lands by Thy heavenly benediction, and

grant that the scarcity and dearth which they now are suffering may, through Thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, now and forever. Amen.

For the Seed Sown Throughout the World.

O God, Thou Lord of springtime and harvest, we beseech Thee to bless the seed sown throughout the world for the sustenance of mankind. So water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit an hundredfold, to the glory of Thy Holy Name and the welfare of Thy people; through Jesus Christ our Lord. Amen.

For Beasts and Cattle.

Gracious Saviour, Thou wondrous Lamb of God, we beseech Thee to bless the beasts and cattle who bear the burdens of the world and whose guileless lives are offered for the well-being of Thy people. Thou, Lord, hast promised to save both man and beast and great is Thy loving-kindness, O Master, Redeemer of the world. Amen.

The Benediction.
(Commended by the Rural Fellowship.)

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

NEWS FROM THE FRONT

Good Shepherd Mission to the Navajos

Fort Defiance, Arizona, April 24, 1930.

Mr. Editor:

I wonder if you, or the readers of the Southern Churchman, hav eever heard very much of this work, started over thirty-five years ago when there was no hospital at all on the great Navajo Indian Reservation, where live thirty-five thousand Indians, a very superior tribe. The Church gave the first hospital which did general work for twenty years then special, eye, ear nose and throat work, caring for and saving from blindness, those suffering from that terrible eye disease, Trachoma, literally scratching out their eye sight, for fourteen years. Two years ago the government developing along larger lines their medical, and especially their Trachoma work, we again turned to another field, to fill a need, long felt, among these Indians giving them an orphanage and with it a boarding school. The Indians for some time have expressed the wish that we would have a school here and the need of some place to care for orphans and half orphans, has been a pressing one. We felt it here particularly as, while we were doing the Trachoma work, five orphans were left here on our hands, because no one wanted them. Two were not wanted because, after months of painful treatment, they were left blind. Some one had to care for them and this mission has done it. They have been educated in the School for the Blind and the older one, Howard, completed the high-school course last summer and this year has been a freshman in the University of New Mexico, making good and keeping up his marks with his companions without his handicap. The little girl is in the sixth grade and her English teacher has just sent me a copy of a poem she wrote, which seems pretty good for a blind Navajo Indian. She had vision until she was six and now she is fifteen.

At present we have thirty-five children here, orphans, half orphans, and a few children with both parents living. We are using old wards for the boys' dormitory, and the old operating room and another ward for class rooms, very small and poorly ventilated and poorly lighted. Every day we are turning away children, for we have but one vacant bed and that I am holding for a little four-year-old orphan, who is now in a hospital.

We are trying to raise twenty or twenty-five thousand dollars for a new building and toward this we have about four thousand dollars raised and given by the Woman's Auxiliary of the Westchester District of the Diocese of New York. In this building we will have dormitories for the boys, class rooms, an infirmary for the children when sick, and a much needed laundry in the basement. Our present laundry facilities are most inadequate, as we do not even have a stationary tub, which makes the problem of laundry work most difficult.

I have served here as a U. T. O. Worker for nearly fifteen years, first as nurse, then as Superintendent. Now it is the wish of the Bishop to have a clergyman take from me the work of the Superintendent and the church services and leave me free to start social work. This I have longed to do, but, being short of help and money with which to hire help, I have been tied down to the work of the institution.

It is my plan to, with a small Ford car, which will clear the bumps and high centers, and be easily turned around on the reservation where a larger car would not, visit the Indians in their homes three days a week, then be home here to receive them three days. They can come here for clinics, treatment and learn to care for their babies and children, to sew and have advice of all kinds, and, I hope with it all, to bring them to our Lord.

This is a need here and a part of the work very near to my heart, for, as I have often said, there is a gap in the work, because the old people can go to the hospitals to be treated for this Trachoma, and the government school children are treated in the schools for such afflicted children, but there are the little tots, pre-school age, going blind on the reservation for want of treatment and through the ignorance of their parents. These I hope to help and save from blindness as well as to follow up cases discharged from the hospital and which should be watched and treated.

I am leaving for the east next week to speak for the new, much-needed school building, as well as for funds to help develop the social work. I have told the Bishop that I will gladly give part of my salary to hire more help here, or to help secure a car, sewing machine and such things as I shall need for this branch of the work. I feel so strongly that in this lie the last years of my work here and to it I want to give my best.

Yesterday Dr. Glazebrook sent me a check which had been given him for his work. I appreciated it, but felt that it meant sacrifice for him. I think he is such a wonderful man and doing such wonderful work.

Cordially yours,

Anne E. Cady.

The little poem referred to above follows:

The Returning Spring.

Spring is here at last,
And the cold winter days are past.
Cries of gladness filling the air,
The spring came to do its share.

Each bird seeks a new nest,
Some fly east and some fly west,
Over the new dressed tree tops they fly,
Singing and chirping when they go by.

The flowers, too, are blooming and grow
Where lately lay the retreating snow;
The new little blossoms bloom here and there,
Sending their delicious smell into the air.

The murmuring stream and the calling of crows,
Makes one happy wherever he goes;
The spring weather had made all things clear—
Rejoice and sing, for springtime is here.

By Topsy Beyal,

School for the Blind, Alamogordo, N. M.

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

Book Reviews

TURNING POINTS OF GENERAL CHURCH HISTORY: By Edward L. Cutts, D. D. Condensed and revised by William C. Piercy, M. A. Cloth. Pp. 319. Index. Published by The Macmillan Co., New York. Price $2.25.

Since its publication in 1877 Cutt's "Turning Points" has continued in demand as one of the authoritative outlines of general Church history. Its clearness, fairness and (within its limits) completeness fit it well as an introduction to the essential points and vital crises in the history of the Holy Catholic Church. The present reissue is accompanied by a reduction in size to an abridged edition, mainly by verbal condensation with unimportant omissions, with such emendations by the editor as researches of scholarship during the last half century require. The present book ends with the chapter on the Reformation, leaving any later "Turning Points" to be judged in the future in the cool light of history when a like perspective of time can properly reveal their real importance.

E. L. W.

A BRIEF SKETCH OF THE CHURCH OF ENGLAND: By G. K. A. Bell, Bishop of Chichester. Cloth. Pp. 177, with index. Published by The Morehouse Publishing Co., Milwaukee. Price, $1.60.

This brief sketch supplies a place that many a parson and layman of alert, inquiring mind has long found empty on his book-shelves. In a single volume of moderate size it gives an accurate account of the growth, character and organization of the Church of England as it exists today. After three chapters surveying in turn The Early Day, The Middle Period and The Reformation, the chapters proceed with such subjects of vital present-day interest as The Character of the Church, The Prayer Book and Church Services, The Bishop and the Diocese, The Parish Priest, Representative Assemblies, Church Establishment, Church Property and Revenues and the Payment of the Clergy, The Anglican Communion and the Lambeth Conference, and Relations with other Christian Communions.

E. L. W.

THE EARTH THE THEATRE OF THE UNIVERSE: By Clarence H. Benson. Cloth. Pp. 140. Published by the Bible Institute Colportage Association, Chicago, Ill. Price, $1.50.

This book will be a tonic to those who have become infected with the malady of evolution and its accompanying hypotheses. Mr. Bensen departs from the field of apologetics and bravely invades the arena of the scientists to prove the integrity and authority of the Word of God regarding the origin of the earth and its ultimate destiny.

When he avers that the earth is demonstrably the only habitable planet he but confirms the statement of a recent lecturer who admitted that the vast heavenly bodies many times the larger than the earth are but whirling gas. Sir Alfred Russell Wallace contended years ago that the earth alone is likely to be seat of organic life.

And Mr. Benson is true to the Scriptures in his analysis of the creation story in Genesis. Here he is in full accord with Dr. Bartoli, who so clearly enlightened us two years ago on this matter. And as well, Mr. Benson agrees with Dr. George McCready Price that much which is thought to be glacial of the far distant past is but the testimony of the ice to the history of the flood as recorded in Genesis. The chapter on that theme is most interesting. Certainly, we must concluded that the flood was more than a mere outpouring of water from above. The fountains of the deep were broken up; and no doubt the earth changing its axis witnessed other cateclysms because of the disruption of the former order.

Mr. Benson shows us the glory of the restored earth as delineated in the Word of God, an order for which a weary world is waiting and which the purposeful God is longing to bring into being.

A comprehensive testimony, written intelligently and convincingly, to show how that the Word of God and the Book of God in Nature are in harmony.

Kenneth Mackenzie.

THE CHRISTIAN CONTENT OF THE BIBLE: By George Holley Gilbert. Cloth. Pp. 207. Published by the Macmillan Co., New York City.

This book can best be understood by a passage from the author's introduction: "With the emergence of the Christian standard from the rest of the Scriptures there will come a different view of Jesus. We shall no longer see Him through the medium of Greek philosophy or the Messianism of His own day; no longer speak of Him as having pre-existed, as having been the active agent in the creation of the world, and as having revealed Himself in a measure to the prophets of the Old Testament; no longer regard Him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of Him as having wielded any extraordinary power save such as flowed naturally and inevitably from the pure fountain of His inner life of faith and love; no longer think of Him as being, like God, the object of human worship, but rather as the unique pattern and inspirer of the acceptable worship of God; no longer see in Him and His work a special law of redemption, but rather a perfect illustration of an eternal law, operative, however feebly, among all men from the beginning of history; operative at present, and to be operative to the end of the record of our wayward struggling race."

This writer forgets that all that he knows of Jesus has come to him from men who would from the depths of their being repudiate every statement in the above. Had what he now describes as the ideal Christianity been published in the world following our Lord's ascension, there would have been nothing left in a generation but the vague history of an eccentric, misunderstood dead man. Dr. Orchard is right when he avers, "We must accept all that is embraced in the New Testament concerning our Lord, or reject Him entirely."

What good such a book can accomplish is hard to conceive. It will confirm those who are of the like thought. But it will impart no spiritual strength. Men are hero worshippers and they may to a degree accept this postulate; but religiously, they want more and must have it. The radiance of the face of Jesus is not from the "man of sorrows" who walked the lonely path which was His, but from the resurrected glory, after His conflict with the powers of darkness and His emergence from the grave. The power of Jesus is not in imitating Him, but in the acceptance of His dynamic life. The joy of Jesus comes only as we see Him crowned with the "oil of gladness" for us, through His meritorious Cross and Passion.

Kenneth Mackenzie.

SUMMER SERMONS: By the Rev. Elliott C. B. Darlington ,LL. B. Boards. Pp. 63. Published by The Revell Co., New York City Price, $1.00.

This promising son of a great father, occupying his brother's pulpit in the summer of 1898, gave to the congregation of the Church of the Heavenly Rest, New York City, these stirring appeals to the recognition of Christian privilege and responsibility.

The scope of truth herein embraced includes not only robust living and courageous endurance, but the finer touches of the inner life with God which is the prerogative of all who walk with Him in full surrender to the divine will. And the brevity of these sermons will the more enhance their usefulness to the busy men and women who shrink from long dissertations. If these ten appeals to holier thinking and more effectual service and deeper praying shall be applied to a morning or evening period of meditation, they will prove of inestimable value to the thoughtful Christian who would know God.

Kenneth Mackenzie.

THE CHRISTIANITY OF TOMORROW: By the Bishop of Plymouth, the Rt. Rev. John Howard B. Masterman, D. D. Cloth. Pp. 320. Published by Harper & Brothers, New York City. Price, $2.50.

This is a volume of the Library of Constructive Theology. The Bishop acknowledges the invitation of Sir James Marchant, well known to American readers through his own winsome contributions to religious literature, and who is one of the editors to write this book. We are therefore assured at the outset of the confidence of the library administration in the ability of the Bishop to meet the challenge which his title implies.

As we follow the author, we must admit that "the truth as the truth is in Jesus" is as unchanging as the God who gave it; yet admit that changing forms of expression of that truth will invariably be demanded by the age in which it is presented to the minds and hearts of men. And the author believes that the task of tomorrow will be to discern and place first things first. For we have been in danger of emphasizing secondary things. Conciliation as to the position of those who differ with us, though we may be most clear in our own convictions, will win many who are now antagonized.

And this process will, because it must, apply itself to the unity of the hearts of all separated believers, as well to seek the adjustment of commercial, industrial and social problems to the scale of Christian ethics. Pure, cold mechanism will have spent itself in an arid desert of mental sophistication, in futile spasms of resistance to the venerated religious standards of the vital past.

If the author bows to the call of the New Knowledge, he does not thereby surrender the positive conviction of the truth of the Holy Scriptures and essential doctrines of the historic Christian Church. After analyzing The Pres-

ent Situation, he boldly expounds **The Eeternal Purpose of God** in redemption and exalts the sovereignty of our Lord Jesus in that sphere of divine intention and accomplishment. There may be a leaning towards the Higher Criticism in his treatment of **The Bible of Tomorrow**; but it will not embarrass consecrated believers who treasure the Book as the Word of God. It has its human side and its divine; we may see both and not be in disagreement. He believes that in the comprehension of these two features there will come to be seen "a recovery of a truer sense of proportion". And in this and his entire message we may be in sympathy.

In these days it is required that only a brave man shall undertake the task of outlining a future so pregnant with apprehensions, so prophetical of disaster. And the good Bishop has not shrunk from the charge which the editors of the Library have committed to him.

Kenneth Mackenzie.

MEMORIES OF WILLIAM REED HUNTINGTON, D. D.: By one of his staff of clergy. Paper. Pp. 16. Published by The Church Missions Publishing Company, Hartford, Connecticut. Price, 25c.

This brochure set forth by the editors of the Soldier and Servant Series, so well known in missionary circles, presents a fascinating story.

Those of us who knew Dr. Huntington will be moved by the recollections of past days as evoked by this treatise. Others will be awakened to the sense of the virility, scholarship and genuine consecration of this great leader of the Church of his day.

As rector of Grace Church, New York, though he never became a typical Manhattanite, he made a marvellous contribution to the life of the metropolis. His heart-searching sermons, wide plans for the extension of the influence of his parish and his close relation to every communicant entrusted to his pastoral care, combined to effect a result which is seldom the privilege of the historian to record.

His part in the proceedings of the General Convention was conspicuous for clarity, precision and downright sincerity. Though he constantly met opposition on the floor of the House of Deputies, every man respected his position and admired his shining personality.

One statement from his lips which startled his hearers at a session of the Church Congress in New Haven may well illustrate his own religious convictions: "Very few men love God passionately." Does this not cut to the core of our modern Christianity? Who is all aflame for God? Was Faber merely expressing a sentimental impossibility in his alluring poem: "The Desire of God"? "Surely not," would Dr. Huntington say. Our great temptation is to take our religion temperately. For some of us have just enough religion to make the world uncomfortable to us and not enough to fill us to the brim with the glorious sense of the joy of fellowship with the Lord Jesus. May the voice of dear Dr. Huntington call us back to the old paths in which he so triumphantly trod.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer

A PRAYERFUL CONSIDERATION FOR OUR BISHOPS.

Mr. Editor:

Owing to the late occurrences of mortality among our Bishops and the situation becoming alarming, it makes one think that the life of a Bishop is very, very strenuous and too full. The Bishop, being the shepherd over his flock, thinks his sheep need him when they call, and he knows nothing of a refusal. He is kind, gentle and comforting to them: in fact, he is the embodiment of the Christ Spirit.

A Bishop travels often days and night, with very little rest and refreshment. Frequently on arriving at home, thinking that he can relax and be quiet awhile, a telegram awaits him for some vital business. He then rushes off to catch the next train without any rest, constantly on the go. Carrying the message of Christ day and night is a very glorious life to live, yet a Bishop needs recuperation as others do. He spends many sleepless nights trying to solve problems that confront him; he has very little time for study and meditation. If a prominent layman dies or a distinguished minister passes on the Bishop must officiate at the funeral. When a noted couple in the parish are "to be joined in holy wedlock" no one else can add a blessing to them save the Bishop. Besides work in his own Diocese, other Dioceses are seeking his aid to be on programs, etc. Schools everywhere and various organizations are requesting him to deliver sermons, the anxiety of the General Church is on his mind, and his heavy traveling to and fro, all are extremely taxing. Under such trying circumstances, how can we expect him to overcome. Eventually **the work will overcome him.** His life is one round of activities. Our Bishops are leaving us so rapidly. We should call a halt. Let the Bishops have more rest.

Let us dedicate altars of prayer and implore God's mercies upon them that they may be empowered with the faith, strength and energy of the apostles and enjoy the privilege of shepherding their flocks through countless ages.

"Apoint them kings, aye kingly kings, O Lord—anoint them with the spirit of Thy Son. Theirs not a jeweled crown—a blood-stained sword—theirs by sweet love—for Christ a kingdom won."

Mrs. E. A. V. Herritage.

Edenton, N. C.

ADMIRABLE STAND.

Mr. Editor:

Just a few words from a humble Canadian Churchman, in appreciation of the request made by Rt. Rev. Thomas Casady, Bishop of the Missionary District of Oklahoma, as published in your issue of April 26. Not only is it an admirable wording, but it is also an admirable stand. Would that many other Bishops and clergy would show clearly that they have the courage of their convictions.

Sterling Brannen.

Fredericton, N. B., Canada.

COMMENDATION.

Mr. Editor:

Enclosed find my check to cover bill. I am sorry you did not get same sooner. I am so very fond of this Church paper, and I get much good of same. I feel I could not get along without its **strong, splendid** articles that help to uplift any one reading and digesting same. I hope you will keep up the good fight and grow stronger and stronger each year.

B. Lucas Webb.

Columbia, S. C.

THE ONLY MESSAGE FOR A LOST WORLD.

Mr. Editor:

Please pardon my delay in expressing appreciation of your generous gift to the patients here. The ten copies of the Southern Churchman are passed around to the patients and I am sure give pleasure and profit to all. I find it hard to get enough good literature for the patients, and your help is indeed a great help. At this time I want to also express my appreciation of the firm stand you take on the fundamentals of our Christian faith. My husband and I were for more than thirty years missionaries in China, and we have always felt that the only message for a lost world is salvation through a crucified and risen Redeemer—and that message is recorded for us—not in a mutilated book—but in **The Book**, the whole of which is the inspired Word of God.

Eliza T. Venable.

Piedmont Sanatorium, Burkeville, Va.

PARENTS' DAY.

Mr. Editor:

The support given by clergymen all over the country to the proposal of **The Parents' Magazine**, that the title of the second Sunday in May be changed from "Mothers' Day" to "Parents' Day," is most gratifying.

You may be interested in printing this letter in your correspondence columns or commenting upon the subject editorially.

The Editors of **The Parents' Magazine** believe that a Parents' Day would not only foster in children a proper recognition and appreciation of the unselfish devotion and self-sacrifice of both mothers and fathers, but that it would also serve to emphasize the responsibilities of parenthood and to foster parental education. It is heartening that the sentimental over-emphasis of "Mothers' Day" is being replaced by recognition of the importance of both mother and father in the life of the child.

The plans for the observance of such a day should not, however, stop with oratorical remarks to the effect that children would do well to express some appreciation of their parents. A deeper significance will be given if it serves to emphasize the fact that parenthood is the greatest of all professions, the one requiring the most

skill and knowledge. On "Parents' Day" the attention of fathers and mothers should be called to the fact that they may ask for and receive help with the care and training of their children. The sources of such help should be made clear to them and an organized effort made to stimulate parents to come together to study and learn how best to bring up their children in the light of that great body of knowledge which is being amassed today by scientists, doctors, teachers, nutritionists and experts in many fields.

Former Governor Alfred E. Smith says: "I am glad to endorse the idea of changing 'Mothers' Day' to 'Parents' Day.' I believe it will emphasize the responsibility of fathers to families. I am also in accord with the idea that such a day should be started not alone for the expression of appreciation from children to parents, but for a realization of the interests and responsibilities of parenthood. No greater pleasure exists in life than the realization and fulfillment of parenthood."

Dr. S. Parkes Cadman says: "I endorse this position which you take in reference to changing the name of 'Mothers' Day' to 'Parents' Day.' I think the matter carries its credentials on its face because the title is more inclusive and more just in every respect.

George J. Hecht, Chairman,
Editorial Board, The Parents' Magazine.

BROKEN CHRYSALIS.

By Elizabeth M. Bruen.

Immortal Christ, this Easter day
We lift our hearts to Thee,
To thank Thee for Thy costly gift
Of Immortality—
For back of Easter joy there stands
The cross of Calvary.

We thank Thee Thou didst rise to rob
The grave of victory;
That binding chrysalis to break
That, thus unfettered, we
Might rise on shining wings to share
Eternal life with Thee.

—The Presbyterian Advance.

MEETING OF THE NATIONAL COUNCIL

The National Council met on April 30 and May 1, its meetings preceded, as usual, by meetings of the several departments on April 29.

Bishop Perry made a graceful address upon the opening of the session in which he referred to the "changed relation" by which from a member he had become the Presiding Officer of the body because of his election by the House of Bishops to be Presiding Bishop of the Church. "We are continuing our work together," he said, "with common understanding and a common purpose." He cited canons and intent of General Convention and of the Church that the National Council be both a deliberative and an executive body. The result was, he said, that it only had the power to complete plans originating in its departments as an executive committee. Hence the importance of adequate reports from the departments and due deliberation of every plan proposed.

Bishop Perry insisted further that the National Council and its departments were agents on behalf of the organized authority of the Church centered in bishops, priests and deacons, indicating that final verdict or action upon the work of any department of the Church's work should be achieved through the bishops in their dioceses and the clergy in their parishes.

The Bishop declared that the intent of the Church as expressed through the House of Bishops was that the Presiding Bishop should also be the active diocesan of one diocese, which he declared to be an eminently wise provision, aiding a Presiding Bishop to work more intelligently because conscious of the duties and needs of parishes in his diocese. After an experience of one month, he said that both interests could be served by an equal division of time between his own diocese and the national headquarters of the Church in New York City. (It was at this point that Bishop Perry announced his decision of the use of salary and allowances authorized by General Convention, which appears elsewhere in this article.)

"I ought to say a word about the organization in this building," said the Bishop in conclusion. "For fifteen years and more I have been a member of the Board of Missions and of the National Council, yet I never have realized as I have in the past month what a complete and devoted organization of men and women doing exacting and successful service we have at the Church Missions House. It is an organization in which the Church may well take pride."

Bishop Perry referred to the work of reorganization and coordination in the Church Missions House conducted by a committee of which he has been chairman. To a continuation of this work, he said, he would look for the achievement of a complete and conscious unity among the various officers and departments of the National Council.

"We have as our executive body," he said, "and as a working force in the Church Missions House an organization upon which we may depend with gratitude and with perfect trust."

Assistant to the President: In accordance with the plan of reorganization adopted at the February meeting of the National Council, a number of changes in personnel were acted upon at the meeting.

To the newly created position of "assistant to the President of the National Council", as officer in charge of the four sections on foreign missions, domestic missions, Christian social service and religious education, the Presiding Bishop appointed the Rt. Rev. Hugh L. Burleson, D. D., who also continues as missionary bishop of South Dakota.

Bishop Perry to receive no additional salary: The following resolutions were presented by the Finance Department, in accordance with statements received from the Presiding Bishop and Bishop Burleson, and were adopted:

Resolved: That the Department of Finance takes pleasure in reporting that the Presiding Bishop has stated that he will receive no salary beyond that which he has as Bishop of Rhode Island, but will draw upon the amount appropriated for salary and expenses by the National Council under order of General Convention only to such extent as may be necessary to meet expenses incident to administering his office as Presiding Bishop.

Resolved: That the Department of Finance takes pleasure in reporting that the Assistant to the President of the National Council has announced that he will receive his salary as Bishop of South Dakota and one-half of the sum appropriated for the salary of the Assistant to the President.

Dr. Franklin was reappointed vice-president, to be officer in charge of the sections on finance, publicity and field.

The following resignations from members of the headquarters staff were accepted with deep appreciation of the splendid work done by them:

The Rev. Arthur R. Gray, D. D., educational secretary to the Board of Missions, 1911-17, and secretary for Latin America since 1917—"for nineteen years a loyal and efficient officer of the Board of Missions and of the National Council, now unable to carry on the important duties of secretary for Latin America because of physical disability." The Department of Missions has elected Dr. Gray a consulting member of the department, "in order to continue the benefit of his extensive and detailed knowledge of the field whose interests have been so long under his care."

The Rev. Louis G. Wood, general secretary in the Field Department since 1920—"one of the pioneers in the Nation-Wide Campaign and in the work of missionary education which laid the foundation for that great movement. Since the formation of the National Council he has labored indefatigably as a general secretary of the Field Department and in that service has spent his strength to such an extent as to require rest and recuperation."

The Rev. Thomas Burgess, D. D., secretary in the Foreign-Born American Division, Department of Missions, since 1920. The Council placed on record its great appreciation of the "pioneer service which Dr. Burgess has rendered in a difficult task". (Dr. Burgess has been called to All Hallows' Church, Wyncote, Pa.)

The Rev. Carroll M. Davis, LL. D., domestic secretary for the Department of Missions since 1921—"having faithfully served the Church in its ministry for forty-nine years and having reached the age of seventy-two, is entitled to a well-earned rest from his arduous task as domestic secretary."

The Rev. Harold Holt, assistant secretary, Department of Christian Social Service since 1927. The Council placed on record its grateful appreciation "of the faithful and intelligent work done by the Rev. Mr. Holt, especially in connection with the important work in the organization of the Family Relations Institutes". Mr. Holt has accepted a call to Grace Church, Oak Park, Ill.

Dr. Burgess and Mr. Holt continue their work for the National Council on a part-time basis until September.

General Secretary of Field Department: As head of the newly created section on domestic missions, the Presiding Bishop appointed the Rev. Frederick Bethune Bartlett, who since 1926 has been a general secretary of the Field Department. Mr. Bartlett is a native of Connecticut, born in 1882 he graduated from Trinity College, took a Master's degree at Harvard, graduated from the Episcopal Theological School, Cambridge, Mass., and since his ordination in 1908 has served in Oregon, Long Island, New Jersey, South Dakota and

Missouri. He was active in the early years of the Nation-Wide Campaign development, 1918-23, and as field secretary has made thorough study of much of the Church's work throughout the country.

Other changes: The Rev. Charles Henry Collett was elected a general secretary of the Field Department. Mr. Collett is a native of Quebec, born in 1888. He graduated from Trinity College and the Berkeley Divinity School; since his ordination in 1917 he has served in New Hampshire, Boston and Pennsylvania, and since 1924 he has been rector of St. Paul's Church, Grand Forks, N. D.

The Rev. Samuel S. Drury, D. D., head of St. Paul's School, Concord, N. H., was elected a member of the Commission on the Ministry, Department of Religious Education.

Bishop Reese, of Georgia, resigned as chairman of the Commission on College Work, Department of Religious Education, and the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., was appointed chairman.

A committee was appointed to report to General Convention on the amendment of canons necessitated by the creation of the new office to assistant to the President of the Council. The committee members are Bishop Reese, of Georgia; Bishop Rogers, the Rev. Mr. Chalmers, Mr. Peterkin, Dr. Franklin.

The committee on cooperation, coordination and economy is continued. Bishop Perry was a member of this committee before his election as Presiding Bishop. As that election makes him a member **ex officio**, he appointed Bishop Rogers in his place as a regular member. Mr. Houston resigned from the committee and Mr. Kidde was appointed in his place.

A large committee was appointed, at the request of the Commission on Evangelism, for the observance of this Whitsuntide as the nineteen hundredth anniversary of Pentecost. The committee members are Bishop Cook, Oldham and Rogers, the Rev. Drs. Milton and Stewart, the Rev. Mr. Sherrill, Mr. Samuel Thorne, Dr. Adelaide Case, Miss Margaret Marston.

The following missionaries were appointed for the Department of Missions: Miss Lois Lockhart, for Arkansas; Miss Alice M. Bennett, North Dakota; Miss Laura A. Hankins and Miss Mildred C. Edmunds, both for Southern Virginia; Miss Ruth Johnson, Porto Rico; Miss Pearl E. Keller, Liberia; Miss Frances D. Mackinnon, Shanghai; Miss Helen K. Shipps, North Tokyo; Miss Bernice Jansen, Tohoku.

The following workers among college students were appointed for the Department of Religious Education, some of them on a part-time basis: The Rev. Thomas H. Wright, for the Province of Sewanee; Miss Irene Couper, for work at the University of Illinois, Champaign; Miss Helen E. Brown, Smith College; Miss Ruth Loaring Clark, University of Washington, Seattle; Miss Leila Anderson, Province of the Pacific.

Word was received from Dr. John Wood, who had recently been in Japan and was in China at the time of the Council meeting. The Rev. W. Brooke Stabler, incoming secretary for college work, was presented to the Council. Among visitors to the sessions were Bishop Creighton, of Mexico, who made a brief but stirring and encouraging speech, and Dean Ault, of St. Andrew's Cathedral, Honolulu, who spoke with unbounded enthusiasm of the new bishop, Dr. Littell, and also expressed deep gratitude for Bishop Burleson's care of the district during the interim between bishops. The Council sent greetings to Bishop Hobson, coadjutor of Southern Ohio, whose consecration was taking place at the time of the Council meeting on May 1.

All but three of the twenty-five members of the Council were present for all or most of the session. Bishop and Mrs. Perry entertained the members of the Council and the executive secretaries at lunch on the first day of the Council meeting. They were at home to the staff of the Church Missions House on Thursday of the previous week.

The Advance Work program now being presented to the Bishops of the Church claimed attention in the regular meeting of the Field Department, the Woman's Auxiliary Executive Board and the National Council itself.

The Rev. C. E. Snowden, executive secretary of the Field Department, announced gratifying progress. He reported that sixty-six dioceses and districts out of the eighty-seven in continental United States had already agreed to take part in the enterprise. These dioceses have undertaken to raise $900,000, or about 64 per cent of the $1,500,000 needed. The whole program includes 170 separate items, and the effort now under way is to secure acceptance of all of these. Mr. Snowden conceded the size of the task. He said, however, that to achieve complete success, the cause needed only "the loyal and enthusiastic cooperation of leadership throughout the Church". He asked every member of the Council to help.

The nearest approach to apprehension concerns the total of $425,000 allotted to the American Church Institute for Negroes. Certain generous gifts have been proffered by the General Education Board which are contingent upon the raising of a larger total than thus far has been pledged for this part of the program.

The completion of the Advance Work program will be the outstanding missionary achievement of the triennium.

Taylor Hall, Racine, Wis., leased to the National Council for a Church Center for Conference and Devotion, where for the past six years an important and growing work has been carried on under the direction of Mrs. George Biller, is now needed by its owners, and the Council's use of the building is to end in June. Twenty-eight conferences were already scheduled here for the remainder of this year, in addition to the constant valuable but less formal work which goes on. Several generous offers of temporary quarters or suggestions for permanent future location have been received. The Woman's Auxiliary reported to the Council its deep interest in the continued development of the work. The National Council adopted a resolution which called for the appointment of a special committee, consisting of Bishop Burleson, the Rev. Dr. Stewart, the Rev. Mr. Chalmers, Dr. Franklin, Miss Lindley, Miss Elizabeth Matthews, of Glendale, Ohio, and Miss Frances Bussey, of Milwaukee, "to investigate and report to the Council as to the possibility of securing another location", and also provided "that the Council's appropriation for 1930 be continued, the services of Mrs. Biller retained and her work continued, and the balance of the appropriation expended under the general direction of the executive officers of the Council and upon the advice of the committee" named above.

The following resolution concerning unemployment was presented by the Department of Christian Social Service and adopted by the Council:

The National Council of the Protestant Episcopal Church desires to record its deep concern for the recurrence of the serious and far-reaching condition of unemployment in the United States today. Unemployment is more than a problem of individual needs; it has become a national problem and is a challenge to our conscience and our capacity for intelligent cooperative action.

The National Council commends the efforts of all Church groups, social agencies and philanthropic bodies that are responding to this emergency, and in particular the splendid pioneer work of the Church of the Transfiguration, in New York City. The National Council further urges that every practical effort should be taken by our government and those charged with the management of industry to respond in the spirit of Christian fellowship to the present needs and to render less frequent in the future these recurring periods of demoralizing unemployment.

The work of registration and reference of workers, for permanent positions, both clerical and lay, now being conducted by the Personnel Bureau, is to be discontinued as of June 1, 1930, but the Bureau will continue its work, which has been carried on so successfully, of supplying clergy in parishes where temporary assistance is needed.

Plans and drawings: Dr. Silver brought to the attention of the Council some plans and drawings prepared by Hobart Upjohn for the redecoration and refurnishing of the chapel in the Church Missions House, and the Council, expressing its appreciation, asked that a committee be appointed to carry on the matter. Dr. Silver and Dr. Stewart were named as the committee, with the Very Rev. Milo H. Gates, D. D., as a consulting member. It is hoped that the furnishings may be given as memorials.

The Council's attention was called to a photograph of a portrait of Bishop Murray recently placed in the board room, the gift of the Church of the Incarnation, New York, through Dr. Silver. Mr. Chalmers offered to provide a similar photograph of Bishop Garrett, Mr. Houston, one of Bishop Talbot, and Dr. Franklin, one of Bishop Gailor. The executive secretary of the Department of Publicity was asked to secure these. Dr. Stewart is giving a photograph of Bishop Anderson.

(Action in several important matters was taken by the Council, which will be reported a little later in connection with the matter of undesignated legacies.)

(An account of the meeting of the Woman's Auxiliary Executive Board, which preceded the National Council meetings has been held over for our next issue due to lack of space.—Ed.)

For The Southern Churchman.

SUPPLICATION.

David Van Raalte.

Let me be a wounded sky
With crimson blood poured on me,
Let me be away on high
Near Your heart etched eternally.

Don't let me be the night of death
The blackness of an awful fear,
The fear of Your great presence near,
The fear of returning breath.

No! Make me like the rising sun,
Forgiving all mistaken strife,
Renewed as with the glorious life,
Seeing Your kindly will be done.

Imparting to my heart—so human still—
Strength, onward yet to press unto the goal;
To do as well as know His blessed will—
My cup doth overflow.
—Mary Holden Willingham.

Church Intelligence

Church Congress Scene of Spirited Debates.

The 1930 National Church Congress of the Protestant Episcopal Church met in Charleston, S. C., April 29 to May 2.

Dr. John Rathbone Oliver, Bishop Casady and the Rev. Elwood Worcester, D. D., of Boston, addressed the opening meeting Tuesday evening, all speaking on the question, "Ought the Church to Revise Her Position on Marriage and Re-Marriage"?

Expressing slightly divergent views as to authorities to be accepted in religion and morals, Dr. S. Tagart Steele, Jr., Baltimore, and Dr. Beverley D. Tucker, Jr., Richmond, discussed this subject to conclude the second day's program.

Individualism, the speakers agreed, must be the deciding factor in establishing the truth to the individual's satisfaction.

Dr. Steele pointed to the life of Christ as his precept of authority, while Dr. Tucker held that it is **"impossible for us to accept the Bible as an infallible witness".**

Proceeding, Dr. Tucker declared that "innumerable Protestant sects, each of which makes its appeal to the Bible for vindication of its particular standard of faith and order, would indicate that there is room for much difference of opinion in our interpretation of the Bible."

Subjects taken up Thursday morning and night were greeted with general debates, volunteer speakers taking part informally from the floor.

Ordination as an obstacle to church unity was discussed. The morning session was turned into a heated discussion of the merits of "apostolic succession" when volunteer speakers were invited to participate after the two papers were read.

Dr. Samuel Marquis, Birmingham, Mich., and Dr. William A. McClenthen, Baltimore, read the papers that set off the pyrotechnics.

Friday morning program included a discussion of whether the Church should be organized for social work, on which papers by Dr. William Keller, Cincinnati, and Dr. Donald D. Aldrich, New York, were presented the congress.

Dr. Keller said the "first instinct" of Americans, "when they begin to feel that something is wrong", is to organize. "What we need," he declared, "is to know what to do and how to do it. More organizations pushed out into the highway will only congest traffic and get us nowhere. The Church ought to see that there may be a new impulse, a new note in the old Gospel. I do not mean that the Gospel of Jesus Christ is to be altered, but I do insist that the times have long been calling for churchmen to know the social order with a deeper understanding, and to approach man's need with a new emphasis."

The session closed with a debate Friday afternoon, when Dean William Scarlett, St. Louis, upheld the cause of peace against nationalism. Rear-Admiral Reginald Rowan Belknap, New York, taking the latter side of the issue.

A fuller report of these discussions will be carried in our next issue.

Wide Appeal of the Wellesley Conference.

An extremely interesting announcement is made by the Registrar of the Conference for Church Work, to be held at Wellesley, Mass., from June 24 to July 5. The Conference office at 135 Beacon Street, Brookline, Mass., is already kept busy with registrants. The list of those applying for admission covers to date fourteen dioceses and missionary districts, including points distant as far as Kentucky, Southwestern Virginia, Minneapolis, and even China; at least one-third of those registering are new to the Conference. This heavy early registration shows very clearly the strength of the Wellesley program as announced this year, and the wide appeal of its schools. The departments of Church Work and Church Music have been popular for many years and are always well attended, but it looks as if those in the habit of coming for these courses will have to put in their applications earlier than usual, owing to the new delegates interested in the School of Religious Drama, now in its third season, and the School for Christian Social Ethics, which is new this year.

M. Martin.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Both Convocations Have Good Meetings.

By coincidence the two convocations in this Diocese had sessions at the same time.

New River.

The members of New River Convocation, which embraces the southern and western sections of the Diocese, were most graciously entertained by the Rev. A. C. Bussingham, rector of St. Peter's Church, Roanoke, and his congregation.

The opening service was on Monday evening, April 28, the Rev. Richard S. Martin, of Blacksburg, being the preacher. On Tuesday morning the Rev. W. Taylor Willis, of Christ Church, Roanoke, had Quiet Hour. This was followed by a service in which the Rev. Arthur W. Taylor, of Marion, preached the convocation sermon, after which there was a celebration of the Holy Communion.

During the business session in the afternoon Mr. John M. Garrison, Diocesan Director of Religious Education, spoke on various phases of the work of his department.

At the missionary service Tuesday evening the speakers were Miss Ora Harrison, who for a number of years has been missionary in charge at St. John's-in-the-Mountains, Endicott, Va., and Captain George F. Wiese, of the Church Army, who is doing an interesting work among the lumber camps in Bland, one of the counties in the Associate Missions field.

Thirteen of the eighteen clergymen who are members of New River Convocation were in attendance. The former officers were re-elected as follows: Dean, Rev. Devall L. Gwathmey, of Wytheville; Secretary, Rev. John S. Wellford, of Abingdon; Treasurer, Rev. F. Ernest Warren, of Bristol.

One of the most attractive features of the session was the delightful entertainment when the visitors were guests for supper on Tuesday at the home of Mr. and Mrs. Bussingham.

James River.

The James River Convocation, representing the northern and eastern counties in the Diocese, met on Tuesday and Wednesday, April 29 and 30, in St. Andrew's Church, Clifton Forge, of which the Rev. Charles F. Magee is rector. Only eight clergymen were present, but these had a happy and helpful meeting, without a very definite schedule or a great deal of formality.

First, there was a service on Tuesday evening, when the Rev. Ambrose H. Beavin, of Hot Springs, was the preacher. Holy Communion was celebrated Wednesday morning and was followed by a business session. Mr. Magee read a paper on Scepticism and Credulity, which was discussed with a great deal of interest.

The members of convocation had dinner in the parish house with the St. Andrew's vestry and the members of the Clifton Forge Ministerial Association.

In the afternoon Mr. John M. Garrison spoke on Sunday-School Methods and answered questions on these and related subjects. The Rev. Dr. E. Reinhold Rogers, Superintendent of Boys' Home at Covington, gave an interesting review of a book he recently read on discoveries of manuscripts in Egypt, many of them in the Greek as spoken in the time of our Lord.

The meeting was closed with prayer by the Rev. J. Lewis Gibbs, of Emmanuel Church, Staunton.

It was decided that the convocation will meet once a year. It was the unanimous feeling that, for purposes of mutual acquaintance of its members and the informal discussion of various subjects that may arise from time to time, the convocation has a value all its own and entirely distinct from the annual Council of the Diocese in May and the annual conference of all the diocesan clergy in the fall.

The Rev. Mr. Magee continues as Dean and the Rev. Richard H. Baker, of Waynesboro, was elected Secretary-Treasurer. The next session of James River Convocation will be held in R. E. Lee Memorial Church at Lexington, of which the Rev. Vincent C. Franks is rector.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The annual meeting of the National Cathedral Association was held May 1 on Mt. St. Alban, and if "comparisons are not odious", it surpassed all previous meetings in numbers, enthusiasm and reports of progress and success.

The hours were changed from former years and the opening meeting began at 2:30 P. M. instead of earlier in the morning, as in former years. The meeting was held in Whitby Hall, with Bishop Freeman presiding and a capacity audience in that very large hall Reports were read from special committee chairmen and from the local chairman of the National Cathedral Association in other cities. These were particularly encouraging, because they showed an almost universal interest in the Cathedral throughout the country.

The Executive Secretary of the National Cathedral Association gave a detailed report with interesting figures, some of which are quoted as follows:

The membership in the National Cathedral Association is now very near the 10,000 mark, being considerably over 9,000, and of these 802 have joined since last August, making the largest yearly increase in its history. Two hundred and thirty-two local chairmen represented the National Cathedral Association in other cities and are working for its growth. Many of these had wired their greetings and felicitations to this meeting. The Cathedral Age, the quarterly magazine which goes to every member of the National Ca-

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
26. 27, 28. Rogation Days.
29. Thursday, Ascension Day.
31. Saturday.

COLLECT FOR THIRD SUNDAY AFTER EASTER.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may reurn into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

MOTHER.

Bishop William Quayle in Western Christian Advocate.

Before I knew her she had trod
Across the rare celestial blue,
To make her dwelling-place with God,
Amidst the morning and the dew.

A fair, sweet face, my father said,
A witchery, of woman worth.
A golden glory crowned her head:
Her heart was eager for my birth.

Her eyes were solemn, wonder-lit,
With dreamful love, a steady look
That gazed straight on and up, and fit
For faith and sunrise and the Book.

A woman far removed, at death,
Across wide seas, from native land:
And at life's eventide a breath
From mountain heights her spirit fanned.

Beside the sea her girlhood dwelt,
Where sea-sands spread and sea-cliffs clomb;
And on the cliffs the heather smelt,
And sea-wrecks fed the fires of home.

Her dimming eyes dwelt on the hills,
Which climbed to snowy heights sublime.
A mountain peace her spirit fills,
The hours she drifts from shores of time.

She looked my father in the face,
With look he dreamed on till he died.
And said she loved him, and that grace
Would set her with the glorified.

She looked at me, her early born,
With skies of love in her sweet eyes—
"I wait for him in the far morn,
The timeless morn of Paradise."

Her hands fell, wandering, on my face
Like a beatitude; and awed,
She gently prayed a moment's space—
And so stepped out to dwell with God.

Nor know I yet my mother's look:
Nor have I felt my mother's kiss:
But shall some daytime cross the brook,
And press her mother lips in bliss.

The brook is death: beyond lies life:
Its holy meadows sown to stars.
There mother dwells, where nothing dies
Nor aught the age-long glory mars.

She loveth still her little lad:
Nor is she aught in love remiss:
But will some happy day be glad
To give to him his morning kiss.

The Mother of Frances Willard.

When the statue of Frances Willard was unveiled in Statuary Hall, of the Capitol Building at Washington, Senator Beveridge, in his address on that occasion, said: "She made purer the moral atmosphere of a continent—almost of a world. She rendered the life of a nation cleaner, the mind of a people saner. Millions of homes today are happier for her; millions of wives and mothers bless her; and countless children have grown into strong, upright and beautiful maturity who, but for the work of Frances Willard, might have been forever soiled and weakened." He also referred to Miss Willard as "the first woman of the nineteenth century, the most beloved character of her time, and, under God, a benefactress of her race."

These words are quoted to remind us of the greatness and the goodness of this remarkable woman. One is naturally interested in the ancestors of such a woman. We know there must have been a fine background to produce such a character. What kind of mother had she. Let her describe her mother's methods of child culture:

"She never expected us to be bad children. I never heard her refer to total depravity as our inevitable heritage; she always said when we were cross, 'Where is my bright little girl that is so pleasant to have about? Somebody must have taken her away and left this little creature here who has a scowl upon her face.' She always expected us to do well. She used to say that a little child is a figure of pathos. Without volition of its own, it finds itself in a most difficult scene; it looks around on every side for help, and we who are grown way-wise should make it feel at all times tenderly welcome, and nourish it in the fruitful atmosphere of love, trust and approbation.

"With such a mother my home life was full of inspiration; she encouraged every outbranching thought and purpose. When I wished to play out of doors with my brother, and do the things he did, she never said, 'Oh, that is not for girls,' but encouraged him to let me be his little comrade; by which means he became the most considerate, chivalric boy I ever knew, for his mother taught him that nothing could be more for her happiness and his than that he should be good to 'little sister'. By this means I spent a great deal of time in the open air, and learned the pleasant sports by which boys store up vigor for the years to come.

"To my mind the jewel of her character and method with her children was that she knew how without effort to keep an open way always between her inmost heart and theirs; they wanted no other comforter; everybody seemed less desirable than mother. If something very pleasant happened to us when we were out playing with other children, or spending an afternoon at a neighbor's, we would scamper home as fast as our little feet would carry us, because we did not feel as if we had gained the full happiness from anything that came to us until mother knew it."

Late in life, meditating upon the career of her brilliant daughter, the mother of this famous woman said:

"Motherhood is life's richest and most delicious romance. And sitting now in the sunshine calm and sweet, with all my precious ones on the other side save only the daughter who so faithfully cherishes me here, I thank God that He ever said to me, 'Bring up this child for me in the love of humanity and the expectation of immortal life.' My life could not have held more joy if some white-robed messenger of the skies had come to me and said, 'I will send a spiritual being into your arms and home. It is a momentous charge, potent for good or evil, but I will help you. Do not fear. Therefore, mother, step softly. Joy shall be the accepted creed of this young immortal in all the coming years. This child shall herald your example and counsels when you are resting from your labors.'"

DR. H. H. SMITH.

If God So Clothe the Grass.

The first time I ever saw the great semi-arid plains that lie between the Missouri River and the Rocky Mountains, I saw them from the windows of a passenger train that jerked us across the dusty, dun and dreary wilderness at forty miles an hour. It seemed to me then that the time spent looking out upon this bleak, monotonous blank was worse than wasted. The great part of the trip I spent dozing and reading, wondering between whiles why any sane man should spend his life in this uninteresting sun-baked, wind-swept waste when he might have a green and woodsy farm in Southern Wisconsin with a creek running through it and neighbors on four sides.

This same idea I carried for years; until one time I had the fortune to live close to this kind of country for a considerable continuous period of time. Then I learned for certain that this territory that I had thought God-forsaken was part of God's own country. If one goes out into the wilderness he begins to see things he never saw before—rich things that he can see in no other way. There is a wideness and a quietness that are good for the soul of any normal man after the cramping, rattling experience of the city. No man who can afford it ought to pass through life without a dose of the desert.

Doubtless it has been an age-long wonder to wise men why God, who made the world, made so much waste land when He could have made every foot of it as rich as the flower garden back of my house, but get out into the middle of these areas, camp down for a June day in the grass and study the flora of the soil about your little tent. Even if you had been the first white man that ever saw that spot you would know, if you had the eyes to see it, that God had been there before you planting flowers, that He had been there a few minutes before you pitched your tent nourishing and opening these flowers, and after you made this discovery you would see that at every monotonous step of your way—miles and miles and miles of sameness—God had stopped to plant flowers, blue, red and yellow, white and all shades and combinations, sometimes so lavishly that the color fairly blazes across the prairies and up the grassy slopes of the billowy hills. Did He build all these delicate fabrics as fuel for the prairie fires?

Certainly not for this alone. Doubtless the Creator loves created beauty. But above this He loves man whom He has created. I believe that these waste places are reserved for a higher purpose. They are to raise men. The hardships of the desert can put a fibre into human character such as no rich upholstery of civilization can furnish. The human race needs wide quiet places for meditation, for rest from the Godless noise of the busy centers. If now and then a mortal is wise enough to go to these quiet places to live the life of self-denial they demand and learn the lesson they teach, the Creator will reckon that the wilderness has paid a profitable rental. His care-

ful gardening of the millions of acres of flowers of the wilderness gives overwhelming force to the words of Christ: "If God so clothe the grass of the field which today is and tomorrow is cast into the oven, how much more shall He clothe you, oh ye of little faith?"—Commercial West.

For the Southern Churchman.

"HEIMWEH."

John Mackaye Dunbar.

The wand'ring Switzer, longing for his home,
Doth vainly vision fairer scenes abroad,
And could not e'en be happy if his eyes
Were gazing on the "Garden of the Lord";
Unless the "Good Physician", all supreme,
Gave him fulfillment of his daily dream.

Fair Alpine flowers and his snowy peaks
Appeal forever to his loyal soul;
His eyes beholding how the trailing leaves
Seem ever striving for a lofty goal;
Like children lifting up their little arms
Unto a shelt'ring that forever charms.

For 'tis an heritage from Long Ago—
When Eden's glory vanished from the gaze
Of olden Adam and his fairer self,
So sadly wand'ring into alien ways;
This longing for the hallow'd place of birth
Surpassing all the other claims of earth.

But those of us whose homes have passed away
Along with joys that never can be more,
And only odor of the woodbine stays
In lieu of, once, an ever open door;
May comfort gather as we onward roam,
Of finding, some day, an Eternal Home.

War Can Be Stopped.

War always and in every form has been terrible. In the early days of the bow and arrow, the sling and the spear, on down to the present days of high explosives and destructive gas, war has meant the killing of human beings and the infliction of untold suffering and misery. As the ages have passed the means of inflicting death and destruction have been so developed that it would seem that no one engaged in war could possibly escape.

During the World War many new devices were invented and used. One of the most serious was poison gas. Many a soldier, who escaped wounds from gun and shell, came back from the war a physical wreck, because of the gas used by the enemies.

As though that were not bad enough, scientists tell us of the invention or discovery of germ poisons, which are so terrible in their effects that a small quantity of them, turned loose from an airplane, will destroy every living creature in large areas. This will mean in many cases the destruction of multitudes of women and children, as well as of the soldiers carrying on the war. An enemy by this means could lay waste a whole country, so that only desolation would be found.

There is but one way to prevent such a catastrophe, and that is to prevent war. No agreement among the nations on this subject will be worth the paper it is written on when two nations go to war. The object of each will be to destroy the other, and each will use what it considers the most effective means of accomplishing its purpose.

War can be stopped and must be stopped. Conferences and treaties among nations on the subject are good, and should be engaged in just as often and just as seriously as possible. But after all the only real relief from the dire consequences of war is a development among the peoples of the world, of a determination that there shall be no more war. The older people now living remember how men undertook to settle personal difficulties in the duel. Laws were passed on the subject, but it was not the laws that put a stop to the barbarous practice. It was an awakened public consciousness that the duel settled nothing, and that it was entirely evil.

What is needed today is a continued and persistent effort to educate the whole people to the evils of war, and its useless cost in lives and material wealth. There is a militaristic party in this country which is constantly urging the necessity for preparation for war. This party is not large, but it is persistent in its propaganda, and it will likely control our government, unless the great mass of the people who love peace will make themselves heard in no uncertain way. Christians should lead in such a movement.—Presbyterian of the South.

For the Southern Churchman.

WOUNDED.

John Harsen Rhoades.

As he lay in dole and darkness,
With a gash across his face,
He dreamed of the days forgotten,
When peace once ruled his race.

It was then that she approached him
Gowned in the purest white,
With the crimson cross of service,
And a smile of soft delight.

She bent and soothed the wounded,
She felt his pain and stress,
For she was a child of Jesus,
Daughter of Gentleness.

Love.

Every one can love. There is nothing greater we can do. Love is the secret of all spiritual power. If the world is perishing it is because it lacks love. If the nations go to war it is because they lack love. If there are strikes it is because love is not uppermost. If divorce is wrecking our homes it is because love is being nailed to the Cross. If lunacy is increasing it is because of fear, hate, torment. If the churches are emptying it is because love is not being tried. If there is widespread poverty it is because we do not love our neighbor as ourselves. If materialism is driving the world it is because we do not love the Lord our God with all our mind, with all our soul, and with all our strength. God is Love.—Exchange.

Safed Hath a Little Joke With His Grandson.

When I was a Little Boy I liked to have my Face and Hands Clean. But I had no love for the process by which they had to become clean.

And many times I assumed that they were clean, when an Unbiased Observer might have held a Divergent Opinion. And my sons, when they were small, liked Cold Water about as well as their father did in his youth.

But my Little Grandson is a Miracle of Cleanliness, and loveth to have his Face and Hands Washed. That is to say, he loveth our Little Joke.

And it came about in this wise. The little lad came to visit me and Keturah, and the time arrived for Lunch. And I said Let us go and wash thy Hands. And he said, They need no washing.

Then said I Let me wash One Hand and see how the other looketh beside it.

So I washed one of his hands.

Then I said, Place the Two Hands side by side, and let us see whether they belong both of them to the same boy.

And when we looked at them together, he agreed with me that those Two Hands could not belong to the Same Boy.

Then said I, Which Hand shall we cut off? Or shall we wash the one that will make the Two Hands look alike?

And he said, Let us wash the Other Hand.

And when I had done it, he said, Now the Two Hands belong on the Same Boy. And he was right about it.

Then said I, Let us see if we can match the Two Clean Hands with a Clean Face.

And then I said, Thy face is Very Clean. Let us see if we can Comb thy Hair.

Now we have done this Many Times since that first day, and it hath become a Very Pleasant Joke with us, and a Merry Game.

And it is in this way we make progress in life. For the job of reforming any of us is too large for a single contract. But now and then we discover that we have improved a very little in one particular, and then we sometimes have grace enough to wash the other hand to make it match the virtue that we possess.

And if the process continue long enough, there is hope that in time we may come so that the whole of us shall match ourselves at our best.

For the Southern Churchman.

A Prayer for Mothers' Day.

W. B. Turrell.

O God, Who hast taught us in Thy holy commandments to honor our fathers and mothers, accept the homage we offer this day to Thee for our mothers. We thank Thee for all the love they showed us and for the sacred truths they taught us. Help us to be worthy of the pain with which they bore us and of the patience with which they bore with us. Grant that both they and we may learn to love Thee and each other more and more, in this life and in the life of Paradise beyond, and may be made worthy to enjoy Thy perfect love in heaven. All this we ask in the name of Thy dear Son, Who cared for His dear mother with His dying breath, Jesus Christ our Lord. Amen.

For the Southern Churchman.

RELEASE.

E. C. M.

Day in, day out, the story goes
Of Winter's might;
The meadow lost in falling snows
And maze of night.

Chains fall away; the South wind blows,
Oh, dear delight;
The stream, set free, her banner shows
Flung blue to light!

'Twas always there, my dull heart knows,
Enduring blight,
And ready, when the hour rose,
Full-armed, and bright.

And so may I, though wall enclose
In icy plight,
Hold pilgrim-heart, that ever glows,
And watch for light!

A place where best the strength I have will tell;
It may be one the other toilers shun—
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.
—Christina Rossetti.

For the Young People

For the Southern Churchman.

A BENEDICTION.

Florence Van Fleet Lyman.

These are my joys, my blessings sweet
That I again may see
Unchanged the robins mate and nest
And blue squills bloom for me.

And little modest violets too
In each sun's warming glow,
Breathe heavenward their fragrant prayer
Because He made them so.

For hearts are wistful things at best
And love the old, old way
That gave them things for their delight
And crave no change today.

It gives me courage when I find
Beloved things of mine
Are brave and loyal and unchanged
As God's own ways divine.

Pat Plays the Game.

Frances and Mary were playing with the ball, bouncing it against the side of the house. Frances threw it so high that it struck the roof, rolled down and stuuck in the gutter of the rain-pipe.

"Father will have to get it out with a long pole," said Mary. "He did once before; but he's down in the field after a load of potatoes and won't be home till dinner time, so we'll have to wait. I'll tell you what to play. Let's have a game of hide-and-go-seek. I know two dandy places that nobody can ever guess."

"All right," said Frances.

Pat, the big farm collie, jumped up from where he lay half asleep and snapping at the flies on his nose. He bounded over beside the two girls. Pat knew what the words "hide-and-seek" meant as well as he knew his own name, and he could play it, too. He was dandy at finding people and could smell you out. no matter where you hid.

"Pat wants to play, too," laughed Mary. "Let's make him be It."

"All right, Pat. You stay here. We're going to hide," directed Frances.

Pat stayed perfectly still until a low "Who-hoo"! from somewhere around the house came to his ears. It wasn't much more than a whisper, but Pat's quick ears caught it. Off he dashed and in a minute had Mary out from a corner behind the potato barrels standing just inside the big open door of the woodshed. That was the dandy hiding place number one. He had tracked Frances to the crab apple tree and caught sight of one brown shoe among the branches. "Come down!" he barked. And as she dropped skillfully from a lower limb and raced for the goal he raced after her and reached it first.

"I'd like to know where a person could hide that Pat wouldn't find them," laughed Frances, out of breath. She tossed back her hair from her eyes. "He has to be It again, doesn't he?"

"Every time," said Mary. "That's the only way he knows. He likes to hunt us out and we never can make him understand how to hide. Besides, he wouldn't like it a bit."

Just then a loud, shrill whistle called. Pat dashed off instantly. It was Mary's father, who wanted the dog to do something in the field down under the hill. Pat loved to help with the farm chores and always ran immediately whenever called. It was a cow which had gotten into the turnip field, and cows to be driven out were Pat's joy.

"Well, I'll be It, then," offered Mary. "You hide, Frances."

Then it was Mary's turn. For some time they played happily, and then at the end of the ten minutes or so, when Frances was hiding her eyes, Mary decided to use the second dandy place she had thought of. So she crawled under a huge pile of brown maple leaves raked up on the lawn and giggled quietly as she heard Frances coming. Up and down, all around, Frances looked everywhere. She was getting tired of playing, and so when she saw her mother come out on the front porch next door looking for her she ran over quickly without saying good-bye. Mary stayed hidden under the leaves, waiting till all was quiet and Frances had given up before creeping out and making a run for the home goal. She did not stir or look out because she wanted to be sure. If she ran in this time when Frances was out of sight she could hide there again some time and keep her guessing. It was a lovely feeling to have bushels of rustly leaves piled on top of you. They lay so soft and light. They tickled her face and she sneezed a smothered "ker-chooch"!

The rattle of team horses came up the road and father's voice was heard at the gate. Pat ran along beside the loaded wagon barking. He seemed to be trying to turn the horses aside.

"Get down, Pat!" ordered Mary's father. "Keep out of the way."

Pat only barked harder. He sprang in front of the horses and jumped up to seize the bridle. "Keep back! Keep back!" was what he meant and was trying his best to tell them.

The big horses swerved aside at this so suddenly that the barrels in the wagon bounced and the front wheel nearly doubled under the wagon box.

All this noise made Mary pop out of her hiding place to see what was happening. Pat left the horses' heads and went over to nose her out, but she rose from a pile of leaves just as he arrived. A very rumpled little girl stood before him, with leaves tangled in her hair and hanging to her dress.

"Mary!" cried her father sharply, in astonishment. "Why. don't you know—" Then as Mary ran across to be lifted up over the big wheel and have a ride in the wagon: "Promise me you'll never hide among the leaves again here beside the driveway. I'd have run over you sure if it hadn't been for Pat. I thought it was just the pile of leaves."

"I sneezed, only a little one; but I guess Pat heard me," explained Mary. "His ears are very sharp and he must have known I was hiding."

Not until she had grown a good many years older did Mary really understand in what danger she had been that day and that Pat's quickness had saved her. But that night father told her to call Frances over. After supper he made a big bonfire of the pile of leaves while Mary and Frances danced around it and threw handfuls of leaves on the blazing pile.—Junior World.

Henry's Prize.

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the two parlor windows of the little frame cottage.

"Look, boys!" he cried, pointing to the spot. "Let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry, and threw with all his might. But he had aimed a little too far to one side and the snowball crashed right against the window-pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped, all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys; "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well, if here isn't Henry!" she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or girl in sight!"

When Henry noticed that it was getting dark outside and told Granny that he must be going home she gave him a big bagful of cookies and said, "Here, Henry, take home these nice, fresh ginger cookies for your supper. I was just baking them when you threw the snowball."

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball. Then, suddenly, as he hugged the warm, spicy cookies he thought of something funny: he was the only one of the boys that afternoon to win a real prize and he hadn't hit the mark, either.—The Youth's Companion.

Taming a Bird.

It is not difficult to tame a bird if you understand its nature and practice a few simple rules. No creature is more jealous or sensitive than a bird. It is easy, however, to win the heart of any bird, and without starving him to achieve your purpose. Simply talk to him a good deal.

Place his cage near you on your desk or work-table and retain his choicest dainty to give to him with your own fingers. Let him know that he can never have that particular thing unless he takes it from you, and he will soon learn, if you are patient and do not disconcert him by fixing your eyes upon him.

After this he will more readly take it from your lips. Then, when you let him out of his cage, after the first excitement is over, he will come to you, especially if you have a call to which you have accustomed him while free, and accept the dainty from you.

As soon as he becomes really convinced that you will not hurt him, or try to catch him, or interfere in any way with his liberty, he will give way to his boundless curiosity about you. He will pull your hair, pick at your ears, examine your eyes and give you as much of his company as you wish.—Our Dumb Animals.

CONSECRATION HYMN.

"Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Saviour dear, I come, I come.

"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come, I come.

"I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee, I come, I come.

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come, I come."

—Selected.

Christina Rossetti and Her Pets.

The very name of the author of the lovely little book called "Sing-Song" is a poem—Christina Georgina Rossetti.

Her parents were Italians. Her father was a poet, who had left his native land and went to London. He taught the beautiful language of his own country in a great college there. Her mother was a teacher, too—a governess. It was in London that Christina was born a little less than a century ago.

There were two brothers and a sister, all older, to share the playtime and the lessons of the small, dark-eyed Christina. She never went to school, but had her lessons at home with her own dear mother for a teacher. Her father taught her sometimes, too. She learned the Italian tongue as well as the English, in which she was to prove so skilled a writer.

Perhaps the greatest pleasure that this little city girl ever knew came with her visits to her grandfather in the country. He lived thirty miles away and that meant a long, long ride in the stagecoach. On and on between green fields she went, coming at last to Grandfather Polidori's cottage and garden, the best of all sights.

In that garden lived, you may be sure, caterpillars, "brown and furry", and garden-mice, "little and timid". Over it flew the swallows, sailed the clouds and arched the rainbow. Through it blew the wind which the puzzled little girl could never see.

Her greatest pleasure in London was to go with her brother, Dante Gabriel Rossetti, to visit the Zoological Gardens. There were more birds and animals than she ever saw in the country. But they were less happy than the wild creatures. Much as she loved to see them, she could but feel sorrow for them in their captive state.

So was it with the tiny caged canaries. They were a source of pleasure and of grief. Once she dreamed of these little friends of hers. It was that every canary in the city escaped from its cage by night and flew away to a beautiful park and was free. Only till sunrise did this freedom last. Then like a great yellow cloud the pretty, singing creatures returned to their cages.

Her brother, who was studying to be an artist, considered this dream worthy to be painted. Do you not agree that it would have made an exquisite picture? But it has never been done. Other things occupied the busy brother, and other things the little sister, who could paint quite well, too.

She began to write in rhyme when she was very young. Verses about her cats and kittens and pets were carefully copied by her sister in a little note book. These were kept until Christina was sixteen, when they were published in a tiny book, illustrated by herself.

Somehow Christina never did grow up. She retained her fondness for toads and frogs and little wild creatures always, and was ever ready to take them in her hands if need be. Perhaps this will remind you of the good St. Francis and his "little brothers and sisters" of the fields and streams and air. As for children, Christina adored them always, and they her.

Her beautiful poems won for her high place among the poets of England and the world.

It is, as you will have noted, almost impossible to write of her without writing of her famous brother who was artist and poet, too. She went often to his studio, where the most curious and delightful of pets were kept.

At one time he had an owl—very affectionate and interesting when tamed—a woodchuck, a deer, and that quaint little Teddy bear from Australia called the wombat. It was like a zoological garden, or better still, a Wonderland. And who should come there frequently but that very funny man, whom you know as Lewis Carroll, to study and to make photographs of them.—Clipped.

For the Southern Churchman.

TRIOLET.

William Allen Ward.

When the sun has gone to rest
And the wind is in the clover,
That's the time that I like best,
When the sun has gone to rest,
Past hills of the golden west
And the long day's work is over;
When the sun has gone to rest
And the wind is in the clover.

The Two Parts of Prayer.

Every true prayer has its background and its foreground. The foreground of prayer is the intense immediate desire for a certain blessing, which seems to be absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands calm and strong, the craving of the whole life for the doing of the will of God. . . . Leave out the foreground—let there be no expression of the wish of him who prays— and there is left a pure submission which is almost fatalism. Leave out the background—let there be no acceptance of the will of God—and the prayer is only an expression of self will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together—the special desire resting on the universal submission, the universal submission opening into the special desire—only then is the picture perfect and the prayer complete!—Phillips Brooks.

How Far Have You Sailed?

The stockings just wouldn't go on right, although Allen tugged and tugged. Sometimes it twisted round and round so that it seemed like the stripes on a barber's pole. And the leg of his union suit would bunch up under it, so that it looked like a knobby Christmas stocking.

"Brother," said Allan, as he jerked it off for the third time, "I'm not going to try any more. I'll just call for mother."

Get What You Buy.

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working, as it works easier and more safely, owing to the toughness, than most other granites.

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Insist upon flawless, even grain, straight grain granite. Only such granite, quarried and graded by Winnsboro Granite Corporation, is dependable as the best; and it is certificated on request.

You can get seconds, known as "Smith stock", but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

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Bishop Tucker Memorial

In his cottage, Bishop Tucker nearly forty years ago, held the first services at Virginia Beach.

He was the moving spirit that inspired the building of the first Galilee Church.

Later, due to the growth of the Beach, the members though few in number, assumed the responsibility of erecting a new building, patterned after the type known as the English Country Church. This work was completed in 1926.

A tablet was placed on the wall of the church that year "in loving recognition of the service and Godly leadership" of the man who for so many years was the chief pastor of the Diocese of Southern Virginia.

Galilee Church since the beginning has been self-supporting, maintaining services and a rectory.

They are laboring, earnestly and diligently, looking forward to the consecration of this new edifice. Already, they have gone half the distance toward the mile post. Approximately $13,000 remains to be raised.

The privilege is now given to others to contribute to this memorial to our late beloved Bishop.

Any gift will be gratefully received and acknowledged.

Sincerely yours,

WILLOUGHBY T. COCKE,
Chairman of Committee.

Treasurer, A. L. BARCO,
Virginia Beach, Va.

He started toward the door, but something stopped him on the way. It was the little ship which he had made to look as nearly like the ship in which Columbus sailed as he possibly could.

"Columbus kept on and on and on," he thought. "He didn't stop even when his sailors wanted to throw him into the sea and when there was no land in sight after weeks and weeks. If he could do that, I guess I can keep on trying until I learn to dress myself. If I stopped at a stocking, it would be just the same as if Columbus had turned his ships around when he was half-way across."

Back Allan went and picked up the stocking. As he worked he repeated some lines from a poem he had learned:

"What shall I say, brave adm'r'l, say,
If we sight naught but seas at dawn?"

The Advance Work Program Call to Everyone

EXPRESSING the will of the whole Church, the last General Convention adopted and approved the Advance Work Program, by which the Church has undertaken to provide, by Epiphany 1931, some 170 projects of forward work in all parts of the Mission field, at home and abroad.

This Advance Work Program does not contemplate the raising, by diocese and missionary districts, of certain fixed money quotas.

Dioceses and districts accept certain items of the Program and offer them, for completion, to their parishes and missions, and to individuals.

The Program's call is in terms of work to be done; definite tasks of buildings and equipment; giving to faithful workers the things they need for more effective and fruitful work.

These churches, rectories, parish houses, repairs, heating plants, hospital supplies, school equipment—are to be given by the people of the Church. The giving is not a worthy deed to be performed by somebody else. The call is to **Every** man and woman and child of the Church. All may share. All may know the joy of taking the forward step; of participating in the united effort to push forward instead of merely to hold our own.

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Cedar Lake, Ind., Aug. 17-24

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"Why, you shall say, at break of day,
Sail on, sail on, sail on, and on!"

And this time the stocking went on straight and smooth.

How far have you sailed in the things you are trying to do?—Martina Gardner Owen.

"CONSIDER THE LILIES OF THE FIELD."

Flowers preach to us if we will hear:—
The rose saith in the dewy morn,
"I am most fair;
Yet all my loveliness is born
Upon a thorn."
The poppy saith amid the corn;
"Let but yet my scarlet head appear
And I am held in scorn;
Yet juice of subtle virtue lies
Within my cup of curious dyes.
The lilies says: "Behold, how we
Preach without words of purity."

The violets whisper from the shade
Which their own leaves have made:
"Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read."
But not alone the fairest flowers:
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine, too,
To nourish one small seed.
—Christina Rossetti.

Little Gray Rabbit.

He was just a little gray rabbit that lived in the woods, but this Little Gray Rabbit knew it all. At least, he thought he did.

One day he hopped right out into the beautiful new fallen snow and sat under a bush. "This is a nice place," he said. "How pretty the world is today!"

Now, Little Gray Rabbit's mother had told her children that rabbits were the best known of all the wild animals, for they were among the "Early Settlers" of the country. "And because our family has lived so long, there are things that we all know," she had said. "One of them is that we must always be on the alert for foxes, minks, weasels, and owls that prowl at night. But we have to look out for them in the daytime, too, so be careful not to venture out in the daytime. Keep in your holes or beneath rocks, and keep your eyes wide open!"

Little Gray Rabbit didn't believe all of this story. His brothers and sisters believed it, but he knew better. "How funny!" he said aloud. "It's just as safe here as in the holes under the snow."

"Hello, Bunny!" said a sweet voice above him in the bush.

"Hello, Tree Sparrow!" replied Bunny.

"What are you doing out in plain sight of everybody?" asked Tree Sparrow. "Aren't you afraid of being seen?"

"No, of course not," replied Bunny. "Why should I be?"

"That's queer!" remarked Tree Sparrow. "Didn't your mother ever tell you that it was risky to be out in the daytime?"

"Of course," answered Bunny scornfully. "She talks about it all the time."

"Oh, so you are disobeying her?" remarked Tree Sparrow. "Well, let me tell you that if you disobey your mother things will be hard for you."

"No, they won't," replied Bunny confidently. "I know as much as she."

"Who said so? Did she?" asked Tree Sparrow.

"Indeed, she didn't. She is all the time telling me not to do things, because it isn't safe, but I know better," was the answer Bunny gave.

Now, Tree Sparrow was high up on the top branch of the bush and he could see far off. And he saw coming over the snow a lean and hungry fox with bright eyes which looked in every direction. Should he warn the naugnty rabbit, or should he keep still and let him suffer for his foolishness

"Listen, Rabbit," said Tree Sparrow. "I see a fox, and he'll soon see you! Run for your hole!"

The chase began. Closer and closer drew the fox, and faster and faster ran Little Gray Rabbit.

"Poor, foolish little rabbit," said Tree Sparrow, whose heart had begun to flutter. "He'll soon make the fox a good dinner."

But suddenly the fox stopped in his tracks and looked around. Then he smelled around and dug in the snow. "Bunny has escaped! Bunny has escaped!" sang Tree Sparrow right in the midst of winter weather. "I hope he has learned his lesson."

And Little Gray Rabbit, trembling all over from fright, said to himself, "I guess it pays to mind my mother! I guess mothers know best!"—M. Louise C. Hastings.

It Paid.

"This is the best ice cream I've had in weeks," remarked Beatrice to Marguerite as they sat at a small table in the drug store.

Marguerite nodded.

"It certainly is; I was going to tell you the same thing."

At that moment a little old woman in a shabby suit and hat came in.

"I want to get this prescription filled," Beatrice heard her say to the clerk behind the counter.

Beatrice turned to Marguerite.

"That's Mrs. Higgins," she said in a low voice. "I feel sorry for her; she lost her husband not long ago and he was sick so long. I wonder if that prescription is for her?"

And then she looked at Marguerite again.

"Suppose we invite her to have some ice cream with us," she whispered. "She looks so tired. I know she's old and her clothes are not stylish, but if we live we'll be old some day and perhaps we'd like to be invited to have a dish of ice cream, too."

"Perhaps we would," agreed Marguerite.

A moment later Mrs. Higgins felt a light touch on her arm.

She turned to look into the bright eyes of Beatrice, and then the invitation to join them in a dish of ice cream was issued.

A surprised look dawned on Mrs. Higgins' face.

"Why, thank you," she said, "I don't know when I've had a dish of ice cream, but—"

She paused.

"Are you sure you'd like to have me?" she asked timidly.

"Very sure," smiled Beatrice, and then she took her by the arm and led her to the little table where Marguerite was waiting.

It was not long before another heaping dish of ice cream was brought to the small table and Mrs. Higgins took the first spoonful.

"I don't know why you invited me," she said as she smiled at them, "but, oh! it's so nice you did. I'm very lonely these days."

When later, after the ice cream was eaten and they had walked to the door together, Mrs. Higgins took a hand of each.

"Thank you so much, dears," she said. "Not many young girls would be so kind. It's made me so happy, not alone the ice cream, but that you thought of me. It may be hard for you to realize that I was a girl once, but I was, and there weren't any trials or troubles or deaths or loneliness. The world was a beautiful place and full of happiness. Oh! I was a young, joyous thing those days."

Her voice broke.

"Girls like you bring back that happy time, and it does me good. Thank you again, not many would be so kind to an old, shabby woman."

Beatrice and Marguerite looked after her as she walked feebly away.

There was a more thoughtful look on each young face.

"You see," said Beatrice reflectively, "it paid."

"It always does," she answered softly.—Kind Words.

For the Southern Churchman.

Motherhood.

Rev. Percy T. Fenn, D. D.

A mother is the earth's divinest, best,
most fragrant flower,
Gathered from celestial, shady gardens,
'neath the bower
Where God, all-wise, considering man's
greatest need on earth,
Did gird her with His own surpassing
beauty; give her birth.

He spoke, and Motherhood arose, with
radiant beauty clad;
And whispering Seraphs gazed with
wonder at the sight; glad
That erring earth should hold and treasure, through all space and time,
This paragon of tenderness and depthless love sublime.

Her love, in its immensity, is like the
boundless sea;
And burns with fierce and quenchless
flame through all eternity.
She creates and fashions genius, and
moulds the soul for good.
And, as a mother, strengthens faith in
blessed womanhood.

And everywhere her graceful feet have
trod virtues have sprung
In rich and deep abundance; men have
proclaimed, poets have sung,
Though poetic skill, and language, are
too poor to shadow forth
One tithe of her maternal grace, her
beauty and her worth.

And when she leaves this fallen sphere
life seems a darker place;
For blessing, purity and light radiate
from her face.
With trailing clouds of glory does she
come to brighten life,
And to create an oasis midst pain and
woe and strife.

For the Southern Churchman.

The Chickens Who Go to Sea.

George Morgan Knight, Jr.

On board the steamer "Dorchester", which plys between Baltimore and Washington via the Chesapeake Bay and the Potomac River routes, are a most unusual and interesting pair of bantam chickens. They are the property of Purser C. W. Lattimore.

These chickens, a hen and rooster, live on the boat all the year round and may be seen busily scratching about or strutting around about the decks. They never get off the boat except at Baltimore or Washington, when she lays over for several hours. They seem to know that the other wharves are only short stops, and although the rooster will fly in and out as the stevedores

unload the freight, he never goes ashore, except at the home ports.

Where the pair came from is an unsolved mystery.

One day three years ago the little rooster appeared on the boat, having either boarded the ship unseen at some wharf or else escaped from a coop. Anyhow, he made himself at home and took to the water like a true sailor. He became Purser Lattimore's pet and stayed with the boat for a year or more.

Then one day in Baltimore he disappeared and it was thought he was lost, but just when the boat's whistle blew at sailing time he came aboard bringing with him the little hen. Where she came from also nobody knows.

They have since stuck to the ship except at intervals, when Mrs. Bantam is put ashore to hatch her eggs, which she lays in a box prepared for her (but she much better prefers the purser's cap). When that duty is performed, back she comes again to join her mate and friends on the Dorchester.

The House of God and the Child

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Archdeacon of the Blue Ridge

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All notices and advertisements, excepting positions wantd, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

MAGAZINE ORDERS.

Dear Friends: I wish to say that I still take orders for subscriptions for any magazine published. I am a wheel-chair invalid trying to earn a living. Remember me with your orders for subscriptions and renewals. They will be appreciated. Edward P. Broxton, Grovetown, Ga.

VIRGINIA BEACH FOR SUMMER.

FOR RENT, IN PRIVATE HOME, JUNE first, two lovely rooms with twin beds, private bath, entire summer, or by week or month. No children. For full particulars address "Beach," care of Southern Churchman.

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WANTED, SEPTEMBER, POSITION AS nurse or housemother in school, girls or boys. Best references. Address "Deaconess", St. Mary's School, Knoxville, Illinois.

WANTED, SECRETARIAL POSITION BY lady with seven years experience in general secretarial work; four years of which were spent in college office. Address "Secretary", care of Southern Churchman.

HELP WANTED.

WANTED, LADY TO HELP WITH INVAlid Father, and assist in household work. References exchanged. Address, Mrs. A. K. Wood, Brandy, Virginia.

CLERICAL.

WANTED, CLERGYMAN, MODERATE Churchman, for supply work during July in New York City parish; room in rectory. Address Box "A-4", care of Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 15.)

thedral Association, and also may be bought separately, was mailed during the year to 11,000 people. Mr. Lewis reported funds from all sources, passing through the National Cathedral Association offices during the year to be two million three hundred thousand dollars ($2,300,000). One million of this was the endowment fund left for the College of Preachers, and a large amount also was received from the sale of Christmas cards. Mr. Lewis spoke of the growth of the association as being from two causes—bringing the Cathedral to the people and bringing the people t othe Cathedral. The latter way, he said, was being emphasized just now, and every pilgrim to Mt. St. Alban is given the kind of welcome in keeping with the Cathedral. Pilgrimages under the leadership of Canon Gummere are made daily and all details of interest are explained. To convey some idea of the interest shown in the Cathedral, Mr. Lewis reported that 61,000 people had entered Bethlehem Chapel in the last thirty days, and this does not include of course a large number of people who visit the grounds and other parts of the Cathedral.

The closing address of the meeting was made by Dean G. C. F. Bratenahl, who explained the building projects of the Cathedral, and showed how many things had really been completed in the past year. The meeting adjourned at 4 o'clock, when there was a service of commemoration of Admiral Dewey in Bethlehem Chapel. At this service, the Cathedral choir rendered the music. Members of the association were invited also during the afternoon to visit the College of Preachers, which was thrown open for inspection. At 5 o'clock Bishop and Mrs. Freeman were hosts at a charming garden party in the very beautiful Bishop's Garden and a perfect day made this event a most beautiful ending to such a fine meeting. One would have to attend a meeting of the National Cathedral Association to get the thrill of belonging. The dean said in his address that a membership of many thousands paying their small dues and praying daily for the Cathedral would in his opinion hasten its completion and in the best way. Surely this will be done if more and more people by personal contact see for themselves and catch the vision of having a part in so thrilling an undertaking

The Provincial Young People's Fellowship Conference and Convention will be held at Epiphany Church on May 9, 10 and 11. It is expected that there will be about 600 persons who will attend the convention.

M. M. W.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Mrs. Joseph J. Cornish, wife of the vicar of Christ Church, Valdosta, and St. James' Church, Quitman, passed away at her home in Valdosta on Monday, April 14, after an illness of several weeks.

Mrs. Cornish was a most charming woman, loved and esteemed by all who knew her, and although her death was not unexpected, it came as a great shock to her friends and the community.

The funeral services and interment were in New Orleans.

J. St. C. M.

Negro Charity Hospital.

Savannah, Ga.—Under the direction of M. L. Johnstone, Inc., of New York City, a city-wide campaign for the completion and equipment of the new Negro "Charity Hospital," to replace the old dilapidated building now in use, "went over the top", the goal of $50,000 having been exceeded by more than $11,000. The Negroes themselves gave $11,000 of the total amount. The Julius Rosenwald Fund will add $50,000 to this, and Mrs. Sarah Mills Hodge, a former Savannahian now living in New York, paid the campaign expenses and will give fifty cents for every dollar raised. A number of white citizens endowed beds and units in memory of old family servants, or in honor of those now living.

While Charity Hospital is in no way connected with the Church, being supported by the city, county and by private patients, it is of interest to note that Bishop Reese is honorary chairman of the Interracial Committee of Georgia, and that the Rev. J. Stewart Braithwaite, rector of St. Stephen's Church (colored), is chairman of the organization of the campaign for Negroes and is also secretary of the Board of Trustees of Charity Hospital. It is chiefly through his initiative that the building fund program of Charity Hospital was begun and in recognition of his work in behalf of the hospital, a gift of $360 by the Savannah Gas Company, made through Mr. J. A. P. Crisfield, President, will be employed in the construction of a memorial unit in his honor.

J. St.C. M.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop

Memorial Church.

May 1, 1930: During the past week ground was broken in Marion for the new Memorial Church for the congregation there. This is the gift of the women of the Diocese of Long Island to Bishop White, and it will be the first building that the Diocese has owned in the county seat of Williamson county. Marion, with Herrin, are strategic points for the Church's work in Southern Illinois.

Young People's Work.

Holy Trinity Parish, Danville, was looking forward to the gathering of the young people of the northern half of the Diocese for their spring conference, which was to be held on May 3 and 4. A fine program has been outlined and one of the leaders is Lonsdale West, the new President of the Chicago Young People. The Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, and the Director of the Young People's Work of Springfield, is actively promoting this conference.

St. Andrew's, Carbondale, is to be the host to the young people of the southern half of the Diocese at its meeting, May 9 and 10.

Springfield is proud of the fact that the Young People's Work has seemed to prosper and more than hold its own ever since its inception in 1925 at the time of the first gathering of the young people of the Diocese, when Bishop Quin, of Texas, was the principal leader.

Miss Ruth F. Osgood, one of the field workers of the Woman's Auxiliary, is spending some two months in the Diocese visiting practically all the branches of the Auxiliary and other women and girls, and her visit is bound to bring helpful results.

St. John's Church, Centralia, which is host this year to the annual convention of the Diocese (May 21), is installing new furniture and making thorough and elaborate preparations for the gathering.

F. H. S.

Annual Convention.

The diocesan leaders are looking forward with great interest to this year's annual convention or synod, to meet at Centralia, May 21. The Church Club of the diocese is sponsoring the dinner, and has secured as the speakers Mr. Charles D. Dallas, President of the National Federation of Church Clubs from Chicago; the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Illinois; the Rev. Robert

A. Seilhamer, rector of St. Paul's Church, Pawtucket, Rhode Island; and the bishop of the diocese, the Rt. Rev. Dr. White. The dinner will be held at the Masonic Temple at Centralia, May 20. These dinner meetings, which have now been held for six consecutive years, have brought together some of the outstanding leaders of the Church, whose messages have added greatly in making Springfield grow in good works.

The Church of the Redeemer is the name of the new Colored Mission recently established in East St. Louis—the largest center in the Diocese of Springfield. The new work is under the leadership of the Rev. J. R. Brooks, who has already gathered about him some thirty-five or forty families and the work is most promising.

Trinity Church, Petersburg, had a great day on the Fourth Sunday in Lent. The vested choir of men and boys of St. Paul's Church, Springfield, of which Archdeacon Haughton is rector, drove over to Petersburg and united with the congregation in putting on a most helpful and attractive service to which the people of Petersburg generally had been previously invited. It would have been a difficult matter to have gotten another person inside old Trinity Church. Archdeacon Haughton brought the greetings of the diocese in a few well chosen words. An admirable sermon was preached by the Rev. J. Morgan Williams of Havana, also in charge of Petersburg. It is confidently expected that a number of people of Petersburg were brought a little closer to the Church and all that it stands for from this service and that probably the communicant membership of Trinity Church may be enlarged.

The Bishop has appointed another man to assist General Missionary McCalla in the southern end of the diocese in the person of Alfred France, who is a postulant for Holy Orders. Mr. France will soon take his examinations for the diaconate. He has taken up his residence at Zeigler, the great mining town of Southern Illinois, and will assist the General Missionary in rounding up the people for the services and the financial matters, both in this town and in some sixteen or seventeen other places, where the Dean is temporarily at least holding forth.

F. H. S.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Summer Plans.

Florida is now preparing for busy days at her newly acquired property on beautiful St. Andrew's Bay. This property, known as Beacon Beach, has been the scene for the past four years of the Young People's Service League Camp and Training Conference. Again on June 17 of this year some hundred or more of Florida's youthful leaders will resort to Camp Weed. Bishop Juhan himself, with the assistance of the Rev. Melville T. Johnson, student pastor at the University of Florida, in Gainesville, directs this camp.

This year two additional conferences are being planned for the month of July. At the close of the Service League Camp, the Rev. Wm. S. Stoney, rector of Holy Trinity Church, Gainesville, and Diocesan Chairman of the Department of Christian Social Service, will conduct a camp for boys of scout age. Following this camp, it is expected that a Teacher Training Institute will be held under the leadership of the Rev. Ambler M. Blackford, the Chairman of the Department of Religious Education of the Diocese.

LOUISIANA.

To Elect Bishop.

The Council of the Diocese of Louisiana will hold a meeting in St. James Church, Alexandria, on Wednesday, May 14, at 9 A. M. for the purpose of electing a Bishop.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Record Congregations.

At St. Paul's Church, Baltimore, the midday Lenten services were attended by congregations from 700 to 1,000 in number. On Good Friday there were about 2,300 at the Three Hours' Service, the meditations being taken, as always by the rector, Dr. Arthur P. Kinsolving. On Easter Day there were 650 communicants at the church and 591 at St. Paul's Chapel, 1,241 in all.

SOUTH FLORIDA.

Rt Rev. Cameron Mann, D. D., Bishop
Rt. Rev. J. D. Wing, D. D., Coadjutor

The Rev. Lucien Allen Spencer.

The Rev. Lucien Allen Spencer, U. S. Commissioner to the Seminole Indians and formerly Dean of St. Luke's Cathedral, Orlando, Florida, passed to higher life on April 21, 1930, and was buried in Orlando April 23.

While in the Everglades, assisting in enumerating the Seminoles for the 1930 census, a sudden heart attack proved fatal. He was carried to Fort Myers, where a service was held in the church on the following day by the Rev. F. A. Shore, a close friend for many years. He was buried with the military honors he has so often participated in during his noble service as chaplain through the World War.

Born near Detroit in 1871, he began his ministry under the Rt. Rev. G. Mott Williams, D. D., in the Diocese of Marqeutte, then accepted a call to Bradentown, South Florida, in the latter part of 1899.

When St. Luke's, Orlando, became a cathedral parish early in 1902, Mr. Spencer was called to become the first Dean of this parish, and for eleven years he gave unstintedly his marked ability, his zeal and devotion to carry forward that work, while also assisting Bishop Gray to an untold degree in diocesan labors. Skilled as an architect, his charge in Orlando was marked by notable building achievements—the enlargement of the church, followed by the erection of the chapter house and of the deanery; three large buildings for the Cathedral School; and a group of buildings for the Church Home and Hospital—each in turn having his personal care. In 1913, he resigned to accept the work he has since carried on so nobly in behalf of the Seminoles. He soon won the confidence of these Indians and has accomplished much for their welfare.

He was chaplain of the Florida troops through their stay on the Mexican border, going from this to U. S. Army service upon our entrance in the World War. Made ranking chaplain at Camp Wheeler, Macon, he was soon sent overseas, where he was kept until July, 1919. He officiated for over one thousand military funerals. The rank of major was accorded him.

Throughout the years, he has held the warm friendships of former parishioners and countless others, his life a helpful influence wherever known. He is survived by his widow, by a married daughter and two small grandsons.

NORTH TEXAS.

Rt. Rev. Eugene C. Seaman, D. D., Bishop.

Most Beautiful.

The Rev. A. E. Whittle, rector of the new Emmanuel Parish Church in San Angelo, presented to Bishop Seaman on April 27 a class of fourteen as the first to be confirmed in the new building.

Built of stone from the historic Tom Green County Courthouse, interior walls faced halfway up with walnut, having a white stone altar and pulpit, and equipped with radio broadcasting facilities, the church is the largest and most beautiful in North Texas. There are beautiful stained glass windows in the baptistry and elsewhere. A Wicks organ has been installed.

The ground floor is thoroughly appointed and equipped for Church School and social purposes.

Personal Notes

The Very Rev. George Rodgers Wood has been appointed by Bishop Harry T. Moore to be the Dean of St. Matthew's Cathedral, Dallas, Texas, effective May 1. Dean Wood, who has been Acting Dean of St. Matthew's since the early part of February, is a graduate of the General Theological Seminary, and for some years past has been active in student work in colleges and universities in various parts of the country. He has a staff of five members assisting him at the Cathedral. His installation will take place at an early date. His address is St. Matthew's Cathedral, corner Ross and Garrett Avenues, Dallas, Texas.

Rev. Francis C. Reynolds has been called as rector to St. George's Church, Belleville, Ill., to assume charge May 1.

ORDINATIONS.

The Rev. H. Tollie LeRoy Caution was ordained to the Priesthood by Bishop Helfenstein on Saturday, April 12. The service was held in St. James First African Church, Baltimore, Maryland, and the sermon was preached and candidate presented by the Rev. George F. Bragg, Jr., D. D., rector of St. James' Church. Mr. Caution will have charge of the work in St. Philip's Chapel, Cumberland, Maryland.

Frank Clifford Leeming was ordained to the diaconate by the Rt. Rev. Edward Trail Helfenstein, D. D., Bishop of Maryland, in Mt. Calvary Church, Baltimore, on Thursday, April 24, 1930. The sermon was preached by the Rev. Gibson W. Harris, rector of Trinity Church, Ossining, N. Y. The Rev. Dr. William A. McClenthen, D. D., rector of Mt. Calvary Church, presented the Candidate. Mr. Leeming will serve under the Rev. Mr. Harris during his diaconate, and next year will take a post-graduate course at the General Theological Seminary, New York City.

BISHOP ABBOTT OF LEXINGTON TENDERS RESIGNATION

The Rt. Rev. H. P. Almon Abbott, D. D., Bishop of the Diocese of Lexington, Ky., has tendered his resignation to the Standing Committee and Council of the Diocese. The Bishop said that he was resigning because the verdict in the recent trial of the Rev. Julius A. Velasco was a "reflection upon my integrity".

Bishop Abbott had brought Mr. Velasco to trial on charges that he had violated a promise to resign his orders if he married a Catholic. (For particulars see Southern Churchman, issue of February 22, 1930.)

The young Dayton, Ky., rector was exonerated by the ecclesiastical court of all charges save that of using defamatory language to the Bishop. The trial court, which met in Lexington week before last, ordered him admonished by Bishop Abbott for that. Mr. Velasco was married in January to Miss Catherine Rogers, of Baltimore, and the Bishop's charges followed.

The Bishop's letter tendering his resignation follows:

Lexington, Ky., April 28, 1930.

The Ven. James D. Gibson, President of the Standing Committee, 55 Beechwood Avenue, Fort Mitchell, Ky.

My Dear Archdeacon Gibson:

This is to notify you as President of the Standing Committee that I am forwarding to the Presiding Bishop my resignation as Bishop of Lexington.

The resignation will take effect, of course, when passed upon by the House of Bishops. I have made this enquiry of the Presiding Bishop: "Am I to continue to perform Episcopal acts and to administer the Diocese until the House of Bishops passes upon my resignation? Please tell me, so that I may be canonical and in accord with authority in every respect." In the meantime, until I hear from the Presiding Bishop I shall carry on my diocesan program as scheduled.

It is unnecessary for me to say that I deeply deplore the findings of the Ecclesiastical Court in the recent trial. I consider such findings to be a reflection upon the integrity of the Bishop and of every member of the Standing Committee. To tacitly accept such findings would be, in my opinion, to condone sin, and to declare to the world that honor and good faith are not integral parts of the character of a priest of God. Moreover, I could not exercise jurisdiction in a Diocese where I would have to recognize a man who has broken his plighted and written pledge as a clergyman in good standing, in the full and free exercise of his canonical rights as a minister of Christ. It is incumbent upon a Bishop at least to act with no uncertainty in such a matter, in order that the Diocese itself and the public at large may know that such practices are not suffered for one moment by those placed in responsible positions in the Church.

Thanking you and every member of the Standing Committee for your loyalty to me and affectionate cooperation in all my undertakings during the year of my Episcopate, I am,

Faithfully and fraternally yours,

H. P. Almon Abbott.

Bishop Abbott is a native of Halifax, Nova Scotia, a graduate of Kings College, and attended Oxford, England. His first charge in the United States was as dean of Trinity Cathedral, Cleveland. His most successful charge was at Grace and St. Peter's, Baltimore, where he was rector for eleven years. He left there to become rector of St. Chrysostem's, fashionable Chicago parish. He had been at Chicago only a few months when he was elected Bishop of Lexington to succeed the Rt. Rev. Lewis W. Burton, retired. He was consecrated Bishop of the Diocese of Lexington May 15, 1929.

Bishop Abbot has been in Lexington only one year. When he came there were seventeen clergymen in active service in the Diocese. Today there are twenty-seven. For the first time in the history of the Diocese all existing parishes and mission stations are manned. And he has wiped out the total indebtedness of the Diocese, $72,000, which had been hampering the work of the Diocese for many years.

The Diocese is said to be behind the Bishop, and he has received memorials and petitions from parishes and missions upholding all his transactions.

Bishop Abbott is not resigning his orders, but only relinquishing his leadership of the Lexington Diocese. Retired Bishops are eligible to serve as parish priests if they desire, and are also eligible for election as Bishops of other Dioceses.

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Vol. 95. RICHMOND, VA., MAY 17, 1930. No. 20.

CHRIST, THE LIGHT OF THE WORLD

Rt. Rev. William T. Manning, D. D.

A Sermon Preached in the Cathedral of Saint John the Divine Easter Day, 1930

"And when they looked, they saw that the stone was rolled away."—St. Mark 16:4.

How vividly those words bring before us the scene on that first Easter!

Early in the morning, before it was light, the women were on their way to the tomb where the body of Jesus had been laid.

As they approached the sepulchre they were wondering how they could find entrance to it, for it was securely closed and guarded.

And suddenly they see that the great stone is rolled away, the tomb is empty, the body of Jesus is not there.

And to-day, with Christians all over the world, we are keeping the great Feast of the Resurrection.

It is nearly 2,000 years since that event took place. On that first Easter it was known only to a few. To-day its message is proclaimed throughout the earth and wherever it is believed it brings faith and hope and blessing to mankind.

The Resurrection of Jesus Christ has been called "the best attested fact in history." And it is so.

It stands proved and attested by its moral and spiritual results in the life of the world. Those results cannot be denied, or doubted. The only thing that can account for those results is the truth of the Resurrection as the New Testament proclaims it and as Christians have believed it from that day to this.

In the light of twenty centuries of history we look back to that tomb and see exactly what those women saw that morning. We see that the tomb is empty, we see the great stone rolled away, and we see Jesus Himself standing on the other side of death and saying to us, and to all the world, "I am the Light of the World"; "Let not your heart be troubled"; "All power is given unto Me in heaven and in earth, and lo I am with you alway even unto the end of the world."

There are three things supremely that Easter says to all of us.

1. Easter tells us that Jesus reigns. Jesus Christ Who rose from the dead, Jesus Christ Who talked with Mary in the garden and with the other disciples, on that first Easter, is to-day on the throne of God.

Therefore He is able to give us His help; therefore we believe in Him as God and Saviour; therefore we see His continuing and ever increasing power in this world; therefore we kneel before Him in prayer and put our trust in Him, and lift up our great hymns of praise to Him this Easter Day.

2. Easter tells us that the life awaiting us beyond the grave is as certain as this life that we are now living. We do not need to speculate as to the details of the life hereafter. It is where Jesus Himself is, and that is enough. It is with Jesus where He is. That is what St. Paul tells us. He says that we are to depart and be with Christ, "which is far better." Mary knew Jesus when He spoke to her in the garden on that morning of the Resurrection and so we shall know our dear ones when we meet them in the other life. That life is not a vague and shadowy and uncertain thing, but a life as real as this one, in that sphere where Jesus now is, where with those whom we have known and loved in this world we shall go on from strength to strength, in the life of perfect service, with no more parting and no more tears, in the heavenly Kingdom, forever.

3. Easter tells us that Jesus Christ on the throne of God is the one Light and Guide for our life in this world and the one hope for the world's future. There is no other who can give us the divine guidance that we need.

The great need of the world at this time is a sure and simple faith in God. It is Christ Who gives us this. Without faith in God and immortality there can be no high thinking or right living, no ideals and visions great enough for the spirit of man.

Why is it that we have now in the world no great poet, or artist, or musician, or writer? It is because we are allowing our eyes to be blinded for the moment by a poor and shallow rationalism which robs us of our divine inheritance, and takes from us the vision of God. We are allowing the sense of our spiritual dignity and of our divine destiny to grow weak among us.

We need to-day poets and artists and writers and statesmen, and, above all, we need preachers who are full and fearless believers in Christ on the throne of God and have the vision of life that Christ alone gives to men.

It is the Easter faith that the world needs. It is on this foundation alone that we can build on this earth the kingdom of brotherhood and justice and peace and love.

It is on this foundation that we can go forth, with the Word of God on our lips and the fire of divine love in our hearts, to build Jerusalem on earth and to make the kingdoms of this world the kingdoms of our God and of His Christ.

Dear people to whom I speak to-day in this vast assemblage, let us keep our faith in Christ strong and true and clear. Everything that is holy and beautiful in human life depends upon it. May this Easter Day bring us a new realization of all that Jesus Christ means to us and to the world. Let us so live that Jesus may be real to us.

Let us go back to our homes with the Easter message filling our hearts with peace, giving us hope and strength for this life and for that which is to come, the message which Jesus Himself speaks to us to-day from the throne of God, "I am the Light of the World"; "Let not your heart be troubled, ye believe in God believe also in Me"; "He that followeth Me shall not walk in darkness, but shall have the light of life."

The Easter message! As we think of all that it means to us, let us send up from the depths of our hearts to Him to Whom we owe it all our Easter praise and thanks, "Thou art the King of Glory, O Christ." "Thou only, O Christ, with the Holy Ghost, art most high, in the glory of God the Father."

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Down went the man's head on his chest. He had been nodding for some minutes, blinking his heavy eyelids and doing his best to keep them open, for he was really interested in what the minister was saying. But he could not keep awake and now for thirty seconds he just gave up. An extra long pause in the sermon aroused him. He looked furtively around to see whether anyone had noticed him, and set bolt upright for the next ten minutes. Then his eyelids took on weight again; the well-filled pews, the organ, and the pulpit piled themselves into a troublesome kaleidoscope, in which were glimpses of an office desk set in a suburban garden; and he was off again.

Two words explain his trouble. It was a brisk, late fall Sabbath morning, and he had not been up too late the night before. Others in the congregation were annoyed by the same thing. What was it?—Bad ventilation. The furnace fires were going now, and the windows, as they were constructed and placed, could not be kept open because of the drafts. The kind of heating had something to do with it, too, for this was an old church, and the heating plant had been installed years before.

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Poor lighting also has a bad effect on church services. It is almost impossible to pay attention to a sermon if a glaring white light comes between one and the minister. On the other hand, if there is not enough light, the singing will not be so good as it might be, for most church members need to use hymn books.

Men who make it their business to study heating, ventilation, and lighting are better fitted than the average Sabbath school or church worker to decide what is the best equipment for any given church or school. Those who are conducting this service for readers will gladly give them information about reliable companies furnishing such equipment. Requests for such material may be sent to Church Equipment Service, care of The Southern Churchman, Richmond, Va.



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Thoughts For the Thoughtful

Nearly every sign reading, "A bad dog" should read a bad man's dog.

Our modern danger lies in placing too much emphasis upon the kind of instruments which God uses and too little upon the power with which he qualified them.

Many men have yet to realize that Godliness and manliness can go hand-in-hand.

Our Lord was never embarrassed by precedents. He was moved by two considerations—His Father's will and His brother's need.

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.—Selected.

My how or when Thou wilt not heed.
But come down Thine own secret Stair,
That Thou may'st answer all my need,
Yea, every bygone prayer.
—George Macdonald.

"If man aspires to reach the throne of God,
O'er the dull plains of common life must lie the road.
He who best does his lowly duty here,
Shall mount the highest in a nobler sphere.
At God's own feet our spirits seek their rest,
And he is nearest Him who serves Him best."

Brighter than the most glorious dawn that ever lit the expectant hills, there grows before the eyes that gaze on Him the light tha changes all things.—Fran-Francis Paget, Bp. of Oxford.

There are some few who leap down to the simple, bare, lowly faith which liberates God's power, and He can use them mightily all along. But in most cases there is time involved, because we take so long to unlearn our own sufficiency and our own resources; because, before God can get us to the place where He can send the Holy Spirit through us in steady tide, we have to go lower than we dreamed of at first. —Healing Church.

Upon a Life I did not live,
Upon a Death I did not die,
Another's Life, Another's Death,
I stake my whole eternity.

The need of Christ as the Revealer of God and the Interpreter of man does not lessen with the advance of other spheres of knowledge. Indeed, the amazing facts which human research brings to light only intensify the demand that He who reveals Himself to humble minds that come by Christ as the Way, can be clearly known in no other way. Religious experience and history confirm this affirmation, that these things are hid from the wise and prudent, but are happily revealed unto babes.—The Presbyterian.

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SOUTHERN CHURCHMAN

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EDITORIALS

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GOD'S MASTERPIECE

The success of the Church depends more upon the quality of her members than upon her organization, important as that is.

Science has succeeded in creating a mechanical man, a Robot, but it will never succeed in creating a personality. A chemist can tell you just what elements a man is composed of, so far as the physical part of him is concerned, but the higher, the spiritual part, defies analysis; and this is so because it partakes of the divine and is sustained and inspired, by that which this world cannot give.

This being so, a human personality has possibilities belonging to it, which are beyond our human estimation; they reach beyond the narrow span of this life into the countless ages of eternity. Science seems to know a great deal, but apart from his physical make-up, her knowledge of man himself, in the highest reaches of his being, is next to nothing.

The coming of Christ into the world meant many things, but one undoubtedly was to reveal to man the almost infinite possibilities of his nature, when linked with the divine, and that men when united to God through Christ become the sons of God, with all the possibilities implied in that relationship.

It has been supposed that the science of psychology has opened up or is capable of doing so, the hidden secrets of man's nature, but that is as far removed from the whole truth as could well be imagined. The God-man, Christ Jesus, has placed manhood, when linked with the divine, on such a sublime height that man's mind, unaided by revelation, is entirely incapable of grasping its meaning.

Since science can tell us so little about man, what light has the New Testament to show upon the subject? St. Paul tells us, in his letter to the Romans (8:29) as follows, "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first-born among many brethren."

Here, as in a former article, we come face to face with the divine purpose. God has revealed His plan, with regard to man, in its manifestation in Jesus Christ; He is God's ideal as to what man ought to be and can be. And His further purpose is to bring men into conformity with the image of His Son that He may be the first-born among many brethren.

I suppose that most men would agree that such a purpose is a highly desirable one; that they could not imagine a better. Many leading Hindus, we are told, believe in and admire Jesus Christ, but they cannot accept the religion which goes by His Name. Why? Because the eternal purpose of God, with regard to man, has been so far in a great measure frustrated because Christian people are not sufficiently interested in God's plan to allow themselves to be conformed to the image of His Son by the sanctifying power and influence of the Holy Spirit.

It is extremely improbable that there would be any such persons as atheists, or opponents of Christianity in Christian lands, if all so-called Christians really reflected in any clear and unmistakable manner, the Image of Jesus Christ, the Son of God. Such persons, too, as Professors of Christian Apologetics in Theological Seminaries, would probably be unheard of, because entirely unnecessary.

It is, of course, quite natural that, in what has been called a "machine age", the Church should be affected and influenced by the atmosphere in which she lives. Business organization and efficiency mean success in the secular world; why should they not insure success in the religious world?

And so the Church has gone a long way in developing suitable machinery, till it has become almost, if not quite, a necessity that a bishop should be a good business man; and the great task of the Church is to balance the budget and thus keep the missionary work going. It is not a situation for which any one can be blamed; it seems to have been forced upon us by circumstances, and some of the best brains of the Church are trying to solve this very difficult problem.

The fault seems to lie with the very general idea that the Church must adapt herself to the spirit of the age, which in a measure is true, but when carried beyond a certain limit it makes the spirit of the age of more importance than the spirit of the ages, and by trusting herself to minor currents of transient opinion, the Church is apt to drift away from the great and mighty current of the eternal purpose of God.

The Church of Rome is suffering now from survivals which she attached to herself through identifying herself too closely with the ages through which she passed, survivals which should have been left behind as she moved out of the age to which they belonged.

Of the two—organization and personality—personality must by all means stand first, and when organization obscures this truth it is an evil rather than a good. Personality, as we have seen, has almost infinite possibilities; here are innate and inherent qualities which are capable of being merged and blended with the divine. This enables God to create a masterpiece out of any of His children, who are willing to set their faces towards Christ as their ideal and to seek day by day, by the help of the Divine Spirit, to be conformed more and more to the image of Christ, the Son of God. There are two of God's masterpieces which stand out gloriously from the pages of the history of Christianity—one from the first days of the Church and the other from the Middle Ages, which may serve as examples.

The influence of St. Paul, which permanently enriched the world, was due entirely to the fact that with passionate devotion, which made him count all things but loss that he might gain Christ, he sought to make Christ the very centre of his life, so that he could say ,"I live, yet not I but Christ liveth in me and the life which now I live, in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

The other one of God's masterpieces which I have selected as examples of what God can do with this poor, weak, sinful nature of ours is Francis of Assissi, who sought to follow Christ, so utterly and completely, that such a light shone forth from him in that dark age in which he

lived, that we are told he became a regenerating influence throughout all Europe.

Rembrandt could create a masterpiece out of a strip of canvas and a few pigments. His masterpieces are almost priceless now. But what the world needs is more of God's masterpieces, and if the Church will put personality above organization, and with brave insistence proclaim to men God's eternal purpose; that He has created us and placed us in the world in order that He may, if we are willing, conform us to the likeness and image of His Son; then there may be enough of His masterpieces in His Church to make this world of ours more and more what He would have it to be.

Frederick W. Neve.

Notes and Comments

Pentecost Again: Our Church papers do not seem to be interested in this subject; thinking apparently that since we keep Whitsunday annually as part of the Church year, that is sufficient. But a centenary comes only once in a lifetime, and if a centenary of the Birthday of this Republic is a time of universal rejoicing, and of patriotic observance, a centenary of the Birthday of the Christian Church, would seem to deserve the high honour and dignity which it deserves. In addition to this, the coming Whitsunday marks the beginning of the last century of the Second Millennium of the Christian Church. The last one hundred years has seen a greater advance in human knowledge, and the improvements of the outward conditions of life than perhaps any five or even ten centuries preceding it. But the Church of Christ has not kept pace with it. It has in part lagged far behind, in contributing to human progress. There is no reason at all why Christianity should not meet the challenge which material progress has thrown down, and make this coming century the greatest since the first. The other Christian bodies have been preparing for some time to keep the Feast. with earnestness and devotion, as becomes so great an occasion. Are we so self-satisfied that we think we do not need to make any new beginning?

A Holiday Fund: A fund to enable the clergy with small salaries to secure a holiday during the summer would be a good investment for the Church.

This is a suggestion to some of our wealthy laymen. Hundreds of millions are going year by year to our colleges and universities. Why should not some crumbs from the rich man's table go in this direction? The city churches can and do make provision for their clergy. The country churches are not able to do so. The bishop of each diocese would know where the help was most needed.

Religion and Politics: The last Presidential election was marked by a great intermingling of politics with religion. An aftermath of this is seen in the trial of Bishop Cannon by the General Conference of the Methodist Church, South. There are other matters involved, but it will be interesting to see the attitude taken by this religious body on this much debated question as to whether a minister of religion should go into politics. The Episcopal Church does not favor it.

The Rev. Sam Shoemaker, rector of Calvary Church, New York City, and his bride spent part of their honeymoon in Virginia, and called on the Associate Editor of this paper who, he asserts, "put him into th eministry." Your editor was out, but they met on the road and had a pleasant talk together. May much happiness be their portion.

War Outdone: What is the use of doing away with war, when people persist in killing one another at the present alarming rate through speeding and the careless use of automobiles? We need a conference on the Red Cross for contemplating the building of Emergency Stations on the main highways to take care of the many casualties. Valuable as this service will be, an organization for the prevention or drastic reduction of accidents would be more valuable still, for we are told that the casualties of peace exceed those of war.

F. W. N.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

THE CHURCH AT WORK IN THE MOUNTAINS OF VIRGINIA.

The other day in a Richmond newspaper we read a description of the opening of the President's school in the mountains up in Madison county. The reporter made the statement that it was reported that there were some "religious mission" schools in the not far distant surrounding country, but that it was understood that they had operated with little success. When we read those words we saw, in the mind's eye, a dozen or more schoolhouses in Greene and the adjoining counties, all not far from the new Hoover school. Like a cloud of witnesses came the memory of scores of boys and girls who have come from those little schools of ours. If we could only show them to you, and to the readers of the papers who have seen those most misleading statements of the reporters. All through the mountain country there are homes which are notably better than they used to be, because of some son or daughter who has been trained in a mission school. We have had a fine body of teachers for the most part, and some of them have been and are today giving of their best to the mountain boys and girls, when that best might bring them in a really large salary in some great city high school or even college lecture hall.

We see also our fine Industrial High School, which has turned out some forty graduates, many of whom have become teachers in the little public schools of their native mountains. Some of them have gone through college, some through normal schools, some are graduate nurses, even some are ministers. We think of one girl, who went through the seventh grade in one of our schools, thence to Charlottesville High School, where she took the highest honors, and thence to William and Mary College, where again she took highest honors, being elected to Phi Beta Kappa. Thence she went to a large northern city, taking a position as teacher of Spanish in a high school. Her salary was large for a school teacher and she made good, too. We think of a boy, a graduate of the Blue Ridge Industrial School, an honor graduate of the University of Virginia, now a very successful teacher at the Industrial School, a fine young man, doing a fine work. And these are not isolated specimens, though they are especially interesting ones. There are plenty more just as fine, though perhaps not so spectacular. We do not know just what the reportorial mind would call "great success", but we do know that to our mind, that while of course we have not been able to touch more than the fringe of the need of the hills, yet what we have touched has yielded a fine crop of results. For we call it more than indifferent success to transform the mental background of the underprivileged mountain child to such an extent that the child develops into a victorious competitor with those who have had the benefit of inherited culture. We call it a success worth having, to fit the children of the hills to make clean, comfortable homes where the coming generation will have less handicap in the training of their minds; the beginning, in other words, of a cultural inheritance.

We are glad indeed that President Hoover has seen the need of educational facilities in the mountains, and has been interested enough to supply a school. But we wish that our friends everywhere would spread the knowledge that the mountain children have not been entirely neglected and that the "religious mission" schools are running with a success that is by no means "indifferent". This is a suggestion made in all seriousness. It is one of the ways in which our readers can do a real piece of mission work. Let your friends know that your church, through this fine army of lay workers, these fine clergymen, this fine Bishop, is carrying on a work in the Blue Ridge Mountains of Virginia, a work which is surely lifting the standards of living, the standards of education and the standards of spirituality.

We are getting plenty of publicity in the press, but it is misleading and much of it even untrue. Be our press agents, our publicity experts, dear readers. Let the truth be made manifest.—E. E. W., from Our Mountain Work.

BISHOP CREIGHTON VISITS JALISCO, MEXICO.

Bishop Creighton writes of an eight-day visit to the Jalisco field, i. e., his missions in the State of Jalisco. Among other things, he held the first English religious service which the foreign colony in Guadalajara has had in ten years. Slightly condensed, the Bishop's letter reads:

"Now that I am registered to officiate in Guadalajara, it was my intention to have but one service, but so many Americans and British indicated that they were coming that it was evident our little church would not hold both the foreign and Mexican congregations, so we had to divide, much as I dislike doing so.

"At the 9:30 Mexican service in Spanish the church was crowded. At 10:30 there were baptisms, in English. At 11 I celebrated in English, assisted by Archdeacon Salinas and Presbitero Saucedo, both of whom speak English. After the Creed, sixteen candidates received confirmation, in Spanish. I made an address in Spanish and also preached in English. . . . At 7 there was a fiesta with addresses, a play and lovely singing by the students of St. Andrew's School."

The new church of San Esteban, at San Sebastian, was dedicated on the Feast of the Annunciation. "The street in front of the church was hung with flowers and streamers and an excellent orchestra was playing. The church is beautiful, well built and facing directly on the plaza. I wish the many friends at home who helped with its erection might have been with us in the stately and solemn service. . . . The singing was led by the students from St. Andrew's School, who had started at 4 in the morning to walk the entire distance from Guadalajara. . . .

While visiting one of the missions, Bishop Creighton received word of Bishop Perry's election as Presiding Bishop. On returning to St. Andrew's School, his headquarters during this trip, he told the boys, and they at once rang the school-bell in celebration. They then had a service of prayer, with intercessions for the Presiding Bishop.

Before visiting San Martin de las Flores, the Bishop was warned by the priest in charge, Pbro. Diaz, not to be excited at anything that might happen as the Indians of San Martin were not quite "tame".

"From the time we entered the village," the Bishop writes, "we passed under arches of flowers and streamers. When we came to the church I was given a high seat and literally covered with flowers and confetti, while rockets and fireworks were set off. About five hundred Indians crowded around, and then the band, the most picturesque I have ever seen, came marching through the crowd. I cannot put on paper the emotion I felt at the loving reception. An enormous congregation of over one thousand people crowded the church for the service. Pbro. Diaz celebrated the Holy Communion, Archdeacon Salinas reading the Gospel, and Pbro. Saucedo the Epistle. I confirmed one hundred and two candidates. The band played at intervals during the service, which lasted from 10:30 until 1. There are no pews in San Martin, which means sitting on the stone floor, or standing or kneeling the entire time. They all knelt through the sermon, though I stopped several times and begged them to stand."

At a Woman's Auxiliary meeting in Guadalajara Mrs. Creighton made her first address in Spanish, describing the Washington Convention.

The Bishop continues: "This was the longest trip I have taken since coming to Mexico. Every minute of it was an inspiration. The wonderful work Archdeacon Salinas and his men are doing in that difficult area will, with the help of God, bring forth much fruit in souls saved.

"One of the happiest things about the trip was the time spent with the boys at the school. They are splendid fellows and from them I hope for more missionaries. One night Francisco Aragon conducted the service in the beautiful chapel. There are no lights. Each boy holds his own candle. As he read, I thought of the brave fight Francisco made for the mother and sisters of Pbro. Diaz, three years ago, the night Mr. Gomez was killed in Tlajomulco, and Diaz had barely escaped with his life. Now he (Francisco) is a postulant and ready to come to the States for his theology when a scholarship is available.

"One of the candidates for confirmation last Sunday was the son of Mr. Gomez, undeterred by his father's martyrdom. One's heart wells many times in Mexico and mine did as I laid my hands on his head. He is a splendid young man and his widowed mother is making real sacrifices to keep him in the school. Saturday noon he came to me and told me he wanted to be a postulant. So God gathers in His harvest and happy are we who have a part in His planting and watering and reaping."

INDIAN WORK IN THE DIOCESE OF DULUTH.

By Bishop Bennett.

I am proud of our band of Indian clergy, and wish the Church at large might know more of what is being accomplished in this, the second largest Indian work in the whole Church.

The Rev. W. K. Boyle, our general missionary in the field, himself an Indian, understands perfectly the Indian viewpoint—knows when it is best to be firm, when to relent, when to express his opinion in no indefinite manner, and when to be silent. In many ways he is a remarkable man.

Our little Indian churches are in good condition, and the missionaries comfortably housed. At White Earth, one of our oldest and most important missions, where we have a beautiful little stone church, the missionary, Rev. E. C. Kah-o-Sed, presented a class of twenty-six for confirmation in 1929. Both Mr. Kah-o-Sed and Mr. Boyle are graduates of Seabury Divinity School. Mr. Kah-o-Sed is the oldest priest in point of service in the diocese. The Prayer Book used by the Indian people in his translation, and the copies in existence, are carefully treasured by the older Indians. We regret that it is out of print, but the younger Indians all read and speak English fluently and enjoy services in English, on the whole, better than in the native tongue.

A very comfortable house has been purchased and paid for by the diocese for the use of the missionary in charge of the Redby and Red Lake missions, at the former place. There is quite a sprinkling of white people in the congregations, especially at White Earth and at Red Lake. Several well-educated white women attached to the government school and hospital at Red Lake give splendid help as teachers in the Sunday school and in the work with the women.

One of our Indian missionaries, Rev. George Ellis, stationed at Prince of Peace, Cass Lake, has been seriously ill for almost two years, but with services taken by the general missionary, Mrs. Ellis carries on, visiting and caring for the sick, tramping from house to house through the woods, often in deep snow.

A GLIMPSE OF PORTO RICO.

The Rev. Thomas Conover, of Bernardsville, returning from the yearly conference of the mission staff in Porto Rico, includes in his parish paper a brief view of the work there. Omitting detail of the conference, Mr. Conover says:

"Bishop Colmore met us on the dock and after a short visit at his house we, together with members of his staff, drove to Mayaguez, a distance of 125 miles, through orange and grapefruit groves, and then along the shore and over some beautiful mountains, arriving about five o'clock. The school lasted about a week. Bishop Carson was present for a few days and told us of the work in Haiti. One afternoon we went up to the new Rest House, a drive of two hours, part of which wound up and up through the mountains to its beautiful site, more than 3,000 feet above sea level. The Rest House is due to Mrs. Colmore's efforts.

"We spent two days in Ponce as the guest of Miss Hicks at St. Luke's Hospital. She is full of the plans for the new hospital which is to be begun very soon. We also paid a visit to Quebrada Limon, the agricultural experiment station of our mission among the rural people of the mountains. It is under a very competent Southern gentleman and his family, named Valentine. Upon returning to San Juan I had the pleasure of calling with the Bishop upon the Roosevelts. It certainly should be gratifying to us all to have people like the Roosevelts as America's representatives, so keenly interested in the welfare of the people of the Islands. One day I visited a little mission church and school up in the country, the outcome of services which were first held in a cock-pit as the only available place at the time. The day before we sailed for home there was a reception at the New St. Catherine's Training School, a most complete and beautiful building, the gift of the Woman's Auxiliary, joined to the new church, which in itself too is a gem of fine and beautiful architecture. When completed the plan will include a parish house and on a nearby corner a training school for young men."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

"One Who Suffers," of Bremo Bluff, Virginia:

"The Lord is my Shepherd; I shall not want.
"He maketh me to lie down in green pastures:
he leadeth me beside the still waters."—Psalm 23:1, 2.

Who will send one from the far-away places as well as very near?

CONFIRMATION PAPERS

By Canon F. E. Howitt

No. 8.

The Means of Grace.

1. "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer." See Catechism.
2. What are the three things we may note in this statement?
   1. Our own frailty.
   2. Our need of grace.
   3. The means of obtaining grace.
3. Is this frailty, or inclination to evil, natural to us?
   Yes, ever since Adam's fall. We inherit it from him. Rom. 5:12; John 3:6; Rom. 8:5-10.
4. What is the only remedy?
   Grace; or God's help or favor.
5. How can we obtain this?
   Only by faith in our Lord Jesus Christ. Faith lays hold on Christ, and then draws from Him all needed grace. Rom. 5:1-2 and 8-10; Eph. 2:1-9; Col. 1:12-14 and 17-23, and 2:6-10. See also articles IX, X, XI.
6. What do you understand by the "means of grace"?
   The instruments or channels through which Christ is pleased to communicate His grace to faith.
7. Mention some of the means of grace.
   1. Prayer, public and private.
   2. The Word of God, heard and read.
   3. Confirmation.
   4. Holy Communion.
8. What is prayer?
   The earnest desire of the soul after God.
9. What are the essentials of true prayer?
   1. A sense of need. John 7:37-38:
   2. Faith in God's promises. Heb. 11:6; Mark 11:22 and 24; James 1-6.
   3. Submission to God's will. Luke 22:41-42; 1 John 5:14-15.
   4. Sincerity. Jer. 29:12-13; Matt. 15:8-9; Ps. 17:1.
   5. Humility. 1 Peter 5:5; James 4:6 and 8.
   6. Perseverance. Rom. 12:12; Eph. 6:18; Luke 11:5-13.
   7. Dependence on the Lord Jesus Christ, as the only Mediator between God and man. John 14:6; 1 Tim. 2:5.
10. Show the duty and privilege of public prayer.
    Heb. 10:25; Matt. 18:19-20.
11. How did the Saviour enforce the duty of private prayer?
    1. By precept. Matt. 6:6.
    2. By His own example. Mark 1:35; Luke 6:12.
12. How often ought we to pray?
    We should try to live continually in a spirit of dependence upon God; but we should especially pray to Him in the morning, that we may be preserved from the temptations of the day; and at night, that we may not lie down with the sins of the day unpardoned. 1 Thess. 5:17; Phil. 4:6-7.
13. What encouragements are there to prayer?
    1. God is ever ready to hear prayer. Ps. 1:15; Isa. 65:24; John 15:7; Rom. 10:13.
    2. There is everything on God's part to make prayer easy, if we will only attempt it.
       a. There is a way by which any man, however sinful, may draw nigh to God the Father. John 14:6; Heb. 4:14-16.
       b. There is an Advocate always ready to present the prayers of those who employ Him. 1 John 2:1-2; Heb. 7:25 and 9:24; Luke 22:31-32.
       c. There is the Holy Spirit ready to help our infirmities and teach us how to pray aright. Rom. 8:26-27; John 14:26.
    3. There are great and precious promises to those who pray. Matt. 7:7-11 and 21:22; John 14:13-14; Eph. 3:20.
16. How many Sacraments has Christ ordained in His Church?
    "Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord."
15. What do you understand by the words "generally necessary to salvation"?
    That the sacraments, where they may be had, are always necessary to salvation (i. e., as the divinely appointed accompaniments thereto), though not for salvation. Mark 16:16; 1 Cor. 5:7-8. See Articles XI and XVIII.
16. What is the literal meaning of the word "Sacrament"?
    It comes from the Latin word Sacramentum, which means—
    1. A sign, or token.
    2. The oath taken by the Roman soldiers to be loyal to the Emperor and obedient to their officers.
    3. A solemn engagement of any kind.
17. Is this name properly applied to religious ordinances, like Baptism and the Lord's Supper?
    Yes, for they are—
    1. Signs, or tokens, of love to the Lord Jesus Christ.
    2. By means of them we are pledged to a holy loyalty of heart to God, and obedience to the Lord Jesus Christ as the Captain of our Salvation; and
    4. We solemnly engage to live after His example.
18. "What meanest thou by this word, Sacrament?"
    I mean:
    1. An outward and visible sign of—
    2. An inward and spiritual grace; which sign was—
    3. Given unto us, and ordained by Christ Himself, as—
       a. A means whereby we receive the same, and
       b. A pledge to assure us thereof.
19. What is the meaning of (1) "sign", (2) "pledge", (3) "means"?
    1. A sign is a symbol, or representation, of the thing signified.
    2. A pledge is an assurance, or a guarantee, that a promise or an engagement will be observed.
    3. Means, a medium, channel, or mode of conveyance.
20. Show that the Sacraments of Baptism and the Lord's Supper were instituted by Christ, and their perpetual observance is obligatory upon the Church.
    This is evident:
    1. From the record of their institution. Matt. 28:19; 1 Cor. 11:25-26.
    2. From the examples of the Apostles. Acts 2:41; 1 Cor. 11:23-24.
21. What ordinances in the Jewish Church do Baptism and the Lord's Supper answer to?
    Circumcision and the Passover. Col. 2:11-12; Luke 22:13-20; 1 Cor. 5:7-8.
22. "How many parts are there in a Sacrament"?
    "Two, the outward and visible sign, and the inward and spiritual grace."
23. "What is the outward and visible sign or symbol in Baptism?"
    "Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost."
24. What is the inward and spiritual grace"?
    "A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace." Rom. 6:16 and 11; Col. 2:5-7 and 12.
25. "What is required of persons to be baptized?"
    "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament." (See answers to questions 12, 13, 14, 21 and 22 on Paper No. 2.)
26. What does a "death unto sin" imply?
    1. Release from the guilt of sin by its entire remission. Col. 2:12-14; Rom. 3:21-26 and 4:23-25; Acts 13:38-39.
    2. Release from the power of sin, that "sin shall not have dominion over us", if we yield ourselves unto God, by the power of the Holy Spirit. Rom. 6:4-14; Gal. 5:16 and 18; Rom. 8:1-14; John 7:37-39.
27. What is meant by "a new birth into righteousness"?
    Being quickened by the influence of God's Holy Spirit to a life of righteousness. Rom. 6:11.
28. What is implied in the expression, "By nature born in sin, and the children of wrath"?
    1. That those to whom we owe our natural birth had sinful natures. Isa. 53:6; Jer. 17:9; Rom. 7:18.
    2. We have inherited from them the like sinful nature. John 3:6; 1 John 1:8; Ps. 51:5.
    3. Therefore we are naturaly disinclined to please God or live for Him. Rom. 8:7-8.
    4. Therefore we are "by nature children of wrath", that is, deserving of God's anger, be-

cause he who is perfectly holy must hate evil. Eph. 2:3; Job 15:14-16.

29. What is necessary to restore us to God's favor, and make us the "children of grace".
    An entire renewal of heart and life. John 3:3-8; 2 Cor. 5:17.
30. How can this be effected?
    By "repentance toward God (Luke 15:18) and faith toward our Lord Jesus Christ." Acts 20:21; John 3:14-21; 2 Cor. 5:14 to 6:2; Eph. 2:6-9. When we believe on the Lord Jesus Christ, God makes us partakers of His Holy Spirit. John 7:39; Eph. 1:13; Gal. 3:2 and 13-14. Thus we are "born of the Spirit". John 3:6 and 8; 2 Peter 1:1-4, and so enabled to live for God. John 4:10 and 14; Rom. 8:5-14; Gal. 5:16-25.
31. What is the form of words appointed to be used in Baptism?
    "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.
32. What do they imply?
    1. Profession of faith in the three Persons of the Godhead.
    2. Dedication to the joint service of each.
33. What mode of baptism does our Church use?
    1. Immersion or dipping.
    2. Affusion or pouring. (See Rubric in the Baptismal Service.)

    From the first, either plan seems to have been followed, according to convenience; for example:
    1. The eunuch was probably immersed. Acts 8:33.
    2. The centurion and his family, being in a house, had probably water poured upon them. Acts 10:47 and 16:33.
34. Point out the significance of each method.
    1. Immersion best represents our burial to sin, and rising to a new life. Rom. 6:4; Col. 2: 12-13.
    2. Affusion best represents the removal of the guilt of sin by the precious Blood of Christ. Heb. 10:17-22 and 12:24; 1 Peter 1:2.

Battle of Atlanta

By Charles J. Haden

The painting known as the "Battle of Atlanta", located on the battlefield which it portrays, is beyond question the greatest memorial of its kind which exists of the War Between the States. It is the largest canvas depicting scenes of battle ever produced. The picture, Pantheon de la Guerre, made in Paris of the World War, is a few feet lower, but of the same length. The Battle of Atlanta is the greatest and the only survivor of three masterpieces of the same style and of the same period. The Battle of Missionary Ridge was destroyed by storm and the Battle of Gettysburg was lost by fire. This remarkable painting, speaking through the brush of the alien artists, is impartial testimony. It has never been charged by those engaged on either side of the conflict as prejudiced or unfair. It was painted by three men of German birth, Lohr, Lorenz and Heine, of Leipzig, who, with a corps of assisting artists, devoted two years to their work, and who had before them the contour and landmarks.

Soldiers of both sides, then in the prime of life and with memories clear as to places and faces, served as advisers to the artists at their work. The official archives, both Confederate and Federal, were at their disposal. The finished work is a marvel of accuracy. The perspective is so faultless, that if the spectator looking at the picture from the central stand would observe Stone Mountain twelve miles to the East and Kennesaw Mountain twenty miles to the North, and step out to some nearby hill on a clear day and look at the two mountains direct, he is for the moment confused as to which is the real and which is the image.

Events sometimes strangely conspire. That foreign-born painters, with no favorite except their art, with the one purpose of producing a true story, came at the right time and under the best auspices to the spot upon which turned the pivotal battle of the greatest war of the Western world, and put it on canvas, so truthfully as to remain unchallenged for more than forty years, is a near miracle.

If you will visualize a continuous stretch of canvas fifty feet high and covering a circular wall a distance of four hundred feet, revealing a landscape as life like as a mirror would reflect it, then you will have a mental view of this remarkable cyclorama.

It is needful to keep in mind that an area of approximately twenty-five miles square is spanned by the vision on the canvas. The layman spectator is bewildered by the skill of the artist. At such long range, here and there a horse and rider and the commander's faces can be identified, with groups of faces disclosing the intensity of emotion. The daylight so artfully filters through the dome of the building that the looker-on doubts whether he sees real flocks of clouds or effigies of those that drifted across a battle storm in July, 1864. He wonders how the witchery of the brush can with the same lifelikeness march a column of infantry seemingly a mile distant, and yet barely a span away from the commanding officer whose face appears so close as to be easily identified. Even more the spectator marvels that the tensely dramatic action can be on a canvas itself as still as death, spellbinding.

The spectator feels that sense of awe which is felt when he looks over the rim and down the mile deep chasm of the Grand Canyon, or at the foot of Niagara looks up at the descending flood. In a moment the consciousness grasps more of the horrors of war than from a volume of printed pages. Even the clothes speak out. The homespun from the cottonfields of Georgia, woven in the homes of the people, replacing worn-out uniforms, tells a story like that of the last defense of Carthage. If Atlanta was lost the line of railways which supplied the Army of Virginia from South Georgia and Alabama would be cut off and the Confederacy at the front faced starvation. The faces of the Confederate soldiers show that each and every one knew that the fate of his flag turned on the battle then raging.

This great painting has a remarkable history. It is the composite work of a group of German artists, each doing that part in which he excelled. Theodore R. Davis, war artist of Harper's Weekly, who accompanied Sherman's army in the Georgia campaign, furnished the German painters with the drawings and sketches upon which they laid the foundation of the picture. The painting was begun in 1887 and completed in 1889. In one instance a tower was constructed forty feet high near the center of the battlefield, which served for a time as a studio.

Even at that date the landscapes were much defaced. Now the breastworks are submerged by city pavements and the remaining rifle pits are the playhouses of children.

In 1898 the cyclorama was purchased by Mr. George V. Gress. At that time Mr. Gress was giving most of his time to his lumber interests in South Georgia, and I as his attorney at law and attorney in fact looked after most of his affairs in Atlanta, and thus it happened that I negotiated the terms of the gift of the cyclorama and drew the conveyance. As a large number of the children at the Methodist Orphans' Home at Decatur, Ga., were descendants of Confederate soldiers, Mr. Gress, at my suggestion, authorized me to donate the picture to that orphanage. The trustees declined it for the reason that it would need to be kept open on Sunday to be profitable. Then Mr. Gress directed that it be given to the city of Atlanta. Like Andrew Carnegie and Henry Ford, Mr. Gress was a genius in his line of business, a tireless worker, generous, self-made and willing to share his prosperity with his fellow men and those who followed after.

Paul M. Atkinson, of Madison, Ga., for many years an important factor in the upbuilding of the State, first bought the picture while it was being exhibited in Indianapolis, and brought it to Georgia. He had it on exhibition for a considerable time before the ownership passed to Mr. Gress.

The fireproof building of the coliseum type, of granite and marble, with museum annex, built for housing the picture, cost the city about $300,000. It was completed about seven years ago. At that time the picture had earned nearly enough to pay for the structure, though the admission fees were barely more than nominal. The canvas complete weighs about eighteen thousand pounds, and the paint used on it weighs about eight thousand pounds. It is said to be the largest painting in the world. Experts have valued it at more than a million dollars.

The visitor enters the cyclorama through a subway passage to the center, and then walks up a spiral stairway to a circular platform about twenty feet in diameter. The diameter inside of the building is about one hundred and thirty-five feet. Thus, standing at the edge of the platform, as the guide lectures, the visitor is about fifty feet from the canvas. The Georgia Railroad track appears in replica, is on actual land, diametrically across the base of the picture, with the rails twisted and the roadbed mangled, just as it appeared in the battle. Strange blending of the real earth beneath and the painted clouds above, and the vividly human images on the canvas, develops a subtle legerdemain in mass production, and the looker-on distrusts his eyes. In five minutes sixty-five years slip back and peace is war. Thirty minutes after, the visitor emerges as from a spell and grateful that he is again in a tranquil world.

THE TOMORROW OF PROTESTANTISM

By Dr. Clarence Edward Macartney

Excerpt of address delivered by a former Moderator of the General Assembly of the Presbyterian Church, a former director of Princeton Theoolgical Seminary, and now the pastor of the First Presbyterian Church of Pittsburgh, at the first commencement of Westminster Theological Seminary at Witherspoon Hall, Philadelphia, Pa.

(Westminster Theological Seminary was founded last year by members of the Princeton faculty, former directors, and students who withdrew from Princeton Seminary, following the action of the General Assembly in dissolving the old Board of Directors, which action they construed as hostile to the evangelical faith, and making it impossible for them to continue their witness at Princeton.)

NO one can deny that Protestantism is in the process of change. It is going—somewhere. This Seminary is founded upon the conviction that Protestantism is now drifting towards what Cardinal Newman called "a bottomless liberalism of thought".

The first article of historic Protestantism was the supremacy of the Bible as the Word of God. Today a large portion of Protestantism has turned from the Bible to a book which is a strange conglomerate of fact and fable of Stone Age morality and divine precepts. Instead of a religion based upon the revealed truth of the Bible, we now have a pseudo-Christianity which every man is to evolve out of his own mind and experience much as the spider weaves his attenuated web.

A deleted Bible has resulted in a diluted Gospel. Protestantism, as it loses its faith in the Bible, is losing its religion. Side by side with the historic Protestant principle of the supremacy of the Scriptures, there stood the other great principle, salvation by faith alone. But now, in the strange whirligig of time, that Protestant doctrine has been stood on its head, until it reads, not salvation by faith alone, nor salvation by faith and works, but salvation without any faith at all, so long as one does what one thinks is right.

This neo-Christianity, absolutely irreconciliable with the Christianity of the New Testament, has captured many of our seminaries and colleges, a great number of our pulpits and thousands of our people. The phaeton of sentimentality and scorn for definite religious belief has taken his place in the chariot-pulpit of the Protestant Church, and now drives down the steep of heaven to the applause of the multitude.

Instead of those great words—Repentance, Faith, Regeneration, Heaven and Hell—words which pierce like stars the fog and darkness of the night of sin—we have those present-day substitutes—Church, Unity, Eugenics, Birth Control, Internationalism, Communityism—and all that vast hokum which now is widely received as an equivalent for the Gospel.

Men who desire such dilutions can drink de-caffeined coffee and smoke de-nicotined tobacco; and now we have on every hand, without money and without price, de-Christianized Christianity.

How complete and rapid this change in the Protestant Church has been may be illustrated by the fact that over thirty years ago Union Theological Seminary broke its connection with the General Assembly of the Presbyterian Church because it found that such connection hampered the Seminary in its liberty to teach liberalism and modernism. Tonight we behold something quite the reverse. We are at the commencement of a Seminary founded by a group of renowned scholars, enthusiastic students and faithful directors, who withdrew from Princeton Theological Seminary and established a new Seminary, which, while devoted to the doctrines and polity of the Presbyterian Church, is to be free of all control by the General Assembly and the Church because it was discovered, to our sorrow and amazement, that such connection was a menace to our liberty to be loyal to the doctrines of the Presbyterian Church and of evangelical Christianity!

The establishment of Westminster Seminary is a witness to four things:

1. It serves as a warning to the Presbyterian Church against the danger of being completely submerged in the tide of Modernism and pseudo-Christianity which threatens to engulf the whole Protestant world.

2. This Seminary is founded as a notification to the world that we still believe in the Bible, both as to its facts and its doctrines, and are confident that both facts and documents are capable of reasoned, thoughtful and scholarly defense.

3. This Seminary is founded as a witness to the saving power of the glorious Gospel of the blessed God and of our Lord Jesus Christ. This Seminary shall stand as a token of our earnest conviction that the Gospel of Jesus Christ is the alone hope of a lost and fallen race.

4. Westminster Seminary is founded as a token of our faith in the reverescence and revival of evangelical Christianity, and that, as after the deluge the tops of the mountains were seen, so, after the present deluge and invasion of unbelief in the Protestant Church, when the angry waters shall have subsided, the sacred heights, the mountain tops of Sinai and Calvary, shall again be revealed, and the Church shall again bow in humility, gratitude, adoration and love before the Cross of the Eternal Christ.

THE CHURCH CONGRESS

By Special Correspondent

THE CHURCH CONGRESS, which met at Charleston, S. C., April 29-May 2 this year, was, perhaps not as exciting as other Congresses have been, because there was no particular controversy stirred up.

Naturally the genial presence of Bishop Slattery, almost a perfect presiding officer, was missed, but Dr. Loring W. Batten, Vice-Chairman, presided in a manner that was pleasing to all.

In your correspondent's opinion the most brilliant papers were those of Dr. Beverley D. Tucker, Dr. Harry P. Nichols and Dr. Donald Aldrich.

There is a tendency in the Church Congress, of course, to bring forth all sides of the argument, but this year there seemed to be a hesitancy amongst those in attendance in volunteering to speak after the regular papers had been read. Dr. Batten very wisely, after the second day, turned all discussion into a round table affair, with a much better response and a more informal method than sending up one's card and being announced as a speaker.

The subject of whether the Episcopal Church should change her attitude on the divorce question was naturally a live one in a State where no divorce is recognized, but all the speakers seemed to recognize that something was needed in the way of a change. Dr. John Rathbone Oliver, giving the Anglo-Catholic point of view, came out in favor of a variety of Ecclesiastical Court that could determine whether marriages were valid or invalid. As one observer remarked "the stigma of such a position would be the same even if the Church recognized no divorce." Dr. Opie, of North Carolina, whose writings have brought him into prominence in recent years, made a strong plea for the elimination of the present canon on the ground of hypocrisy, and also by reason, in his opinion that there were things equally as bad as adultery by which a divorce could be obtained. Dr. Guthrie, whose presence in Charleston excited many to expect an eccentric gentleman, completely won the hearts of all who heard him by his charming manner and graceful style. His plea was for the elimination of hypocrisy, and it might well be said he proved the most happy speaker of the first evening.

It was rather significant that of the volunteer speakers one should be the Rev. Granville Mercer Williams, a Cowley Father, and the other the Rev. Sumner Guerry, son of the late Bishop of South Carolina, an unmarried clergyman of the Church, who both emphatically declared that marriage should be forever, with no provision made for divorce.

Many expressed disappointment at Bishop Irving P. Johnson's paper. It was felt Bishop Johnson was not at his best. He is as witty as ever, and as one observer remarked, "he is worth all the price of admission as a show," but it was felt by many that his address was not up to his best efforts. On the other hand, Dr. Harry P. Nichols, in a masterly paper, gave a most positive argument on the Evangelical side of religion on the question of "Why Do We Value the Holy Communion?" In a day when Evangelicals are apt to be taken as those holding a negative position, it was refreshing to hear this venerable clergyman of the Church proclaim strong reasons for the Evangelical position. One of the things which made the Church Congress delightful was to hear Father Williams declare that on every point he could agree with Dr. Nichols.

Dr. S. Tagart Steele showed the traditional scholarship of the High Churchman in his paper on "What Authority Ought We to Accept in Religion and Morals?" There was nothing new in his theory, and his paper was possibly somewhat of a disappointment to those who expected a fresher treatment of an old subject. On the other hand, Dr. Tucker, with the tradition of the Evangelical, and the training of an Oxford scholar, summed up the results of modern scholarship in a masterly way. Whether or not you agreed with him, you had to agree that the paper was thorough, scholarly and fair.

To the traditionalist the paper of Dr. Samuel Marquis, "Is Episcopal Ordination an Obstacle to Church Unity?" must have come as a shock. Dr. Marquis believes that the authenticity of Apostolic Succession in a mechanical sense has been seriously challenged by such books as Canon Streeter's, and he feels that our insistence upon this type of ordination will prevent serious consideration of our claims for Church unity. Opposed to him was Dr. McClenthen, of Baltimore. His paper naturally gave the Anglo-Catholic position, and he aserted that while possibly Apostolic Succession could not be proved in the first hundred years of Christianity, he felt the tradition was as strong as ever, and it certainly could not be disproved. These two papers stirred up more volunteer speakers than any others of the congress, and a rather marked trend on the part of Evangelical Churchmen was seen when almost every speaker from that school of thought agreed with Dr. Marquis.

Dr. Aldrich, who succeeded Percy Grant and has had the task of rebuilding a downtown church that had suffered severely by not only position but church controversy, gave in rather fine detail the policy of Social Service he is practicing in the Church of the Ascension in New York. He gave as the symbol of his work the "Open Door," stating that the Church of the Ascension was never closed day or night, and the church is being used as an inspiration to the members so that after receiving spiritual benefit they feel compelled to go out and work through the regular Social Service channels of the great city. Dr. William Keller, a physician who has wrought wonders in the Diocese of Southern Ohio, as director of Social Service, made a plea for a better social service knowledge amongst the clergy in that they might truly exercise a real pastoral ministry. He stated that most seminary courses were beautiful in theory, fine in history and theoretical theology, but gave the students no real knowledge of the practical problems they would face in a parish. He further stated that a few learned for themselves on entering the ministry, by bitter experience, what they had to do, while entirely too many parish ministers developed a mild melancholia and took refuge in a weak mysticism.

Dr. Nichols, as a volunteer speaker, pointed out that in communities where social service had not been developed in a very high degree by the government or volunteer channels, the business of the minister was to carry on such a program, and in conditions such as Dr. Aldrich found himself the scheme of the Church of the Ascension was well worth trying.

By and large the Church Congress year by year seems to be filling more and more a need for open discussion and true fellowship amongst the clergy of different schools of thought. Perhaps its greatest contribution is that prominent Anglo-Catholics, like Father Williams and Dr. McClenthen, are seen walking arm and arm with Evangelical Churchmen of the types represented by Dr. Nichols, Canon H. Adye Prichard, and others.

The people of Charleston lived up to their true reputation of Southern hospitality. Their beautiful churches were open, and Dr. William Way, the local chairman of arrangements and rector of Grace Church, had every detail worked out for the comfort and pleasure of those attending the Congress.

That a frank, free and open discussion of problems is a successful way of combatting bigotry, quarrelsomeness and controversy, is proved by the Church Congress. No matter what school of thought one belongs to, one cannot help feeling inspired by this fellowship and one learns to respect things differing from one's own opinion.

PLAY AND PRAYER.

What, we want to know is: Just how much time do people need for play?

We demanded an eight-hour working day that we might have more time for play. And we have it.

We demanded daylight saving time that we might have more time to play. And we have it.

We demanded longer vacations that we might have more time to play. And we have them.

We demanded more holidays in the year that we might have more time to play. And we have them.

We demanded Saturday half-holidays that we might have more time to play. And we have them.

We demanded one day a week off from work in summer that we might have more time to play. And we have it.

We demand that we have every night in the week for pleasure, theatre going, parties, banquets, and lodges. And we take them, even to three o'clock in the morning.

Now we demand that Sunday be used only for pleasure. We cut out Church attendance and the worship of God, that we may have more time for play.

In short, work, meditation and worship are thrown in the discard and play is the vogue. True, all work and no play makes Jack a dull boy; but what does no work and all play make Jack We think the answer is: An economic, industrial, social and spiritual nit-wit.—The Witness.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 45: "Why is hell?—A. A. R.

Answer: Hell exists because sin exists. Hell is but a part of the great mystery of evil. Satan is a mystery; so is every evil man. Hell is a meeting place between persistent lawlessness and God's triumphant righteousness.

Question No. 46: "How can faith and the infinite love of God stand when confronted with the reality of hell?"—A. A. R.

Answer: God's love for man stands vindicated when confronted by the reality of hell when we consider His supreme effort for saving men and His sorrow over man's rejection of His love.

Book Reviews

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND: By Oscar Albert Marti, Ph. D., Professor of History, Central Missouri State Teachers' College. Cloth. Pp. 219, with notes and references and bibliography. Published by The Macmillan Company, New York. Price, $2.50.

On a background of much scholarly research, reflected in the copious appendices as well as in the body of the book, the author shows that economic situations were of major importance in the English separation from Rome and in the nationalization of the English Church.

E. L. W.

THE DAY BEFORE YESTERDAY: By James Moffatt. Cloth. Pp. 167. Published by The Cokesbury Press, Nashville, Tenn.

Dr. Moffatt has found time during his stay in America to deliver the Fondern Lectures at the Southern University, Dallas, Texas, during April, 1929. They present in the book now published the gist of his conclusions regarding the scientific pioneering days which have introduced the present order. With clear perspective, he shows the change in theological thought which, as he assumes, arose from the Darwinian issue. We all know that the so-called New Knowledge has swept on to the stage of time and with queenly superiority waved Christian faith off to the wings.

We can see that while Dr. Moffatt acknowledges the verity of the New Knowledge, he admits its sauciness in invading realms which are not in its province; and he assumes to rescue those who have been caught in the allurements of its flattering premises.

In bringing himself to this task, he has given us the benefit of his wide reading and profound scholarship. And he gets us at the close of his treatise to the conviction that we will find God in Nature, where in the past our forebears did not think of seeking for Him and that all things taken into consideration, they who think they can do without God are deceiving their own souls. His chapter in "Instinctive Faith" is a winsome plea for the recapturing of the lost confidence which the floating opinions of men have taken from the lives of their fellows.

Kenneth Mackenzie.

MEETING OF THE WOMAN'S AUXILIARY EXECUTIVE BOARD

Continuance of the valuable work carried on at Taylor Hall, Racine, Wis., was the subject of most immediate importance discussed at the three-day meeting of the Executive Board of the Woman's Auxiliary, which, as usual, met just before the National Council. All but two of the members were present, Mrs. Boydton, traveling in Palestine, and Miss Brent. (The board has eighteen members, one elected from the Auxiliary in each province, eight elected by the triennial convention, the head of the missionary department of the Girls' Friendly Society, Miss Brent, and the executive secretary, Miss Lindley.)

Other subjects receiving attention included the development of Tuttle School for colored workers, on the campus of St. Augustine's College, Raleigh, N. C., scholarships for women church workers at Windham House, the Advance Work of the whole Church, approval of several appointments of missionaries and college workers who receive salaries from the United Thank Offering, appropriations from the Corporate Gift, the Emery Fund and the Emery Legacy, endorsement of the work of the Commission on Interracial Cooperation (an independent organization with headquarters in Atlanta), reports from the staff secretaries and from the standing committees of the Board.

The treasurer of the Corporate Gift reported total receipts from the dioceses, $59,263.40; interest received, $2,871.74; disbursements previously reported, $52,000; appropriated for Trinity Japanese Mission, Honolulu, an Advance Work project, $10,000; balance, $135.14.

It was a somewhat unusual pleasure to have the heads of three training centers in which the Auxiliary has special interest all present, Mrs. Biller, of Taylor Hall; Miss Richards, of Tuttle School, and Miss Lathrop, of Windham House.

The Board suggested that the National Council appoint a special committee of men and women to act in regard to the future of the work at Taylor Hall, and to continue the Council's appropriation, which the Council did.

The Council had previously appropriated $3,000 from undesignated legacies to complete the third floor of the building which houses Tuttle School, left unfinished until the growth of the school demanded its use. The school now has two students in one or two of the single rooms and has had to give up its guest room to two students, so the extra space is needed, and even when provided will allow only three or four more students.

The school has already had nine graduates, each one doing good work; one is in the Travelers' Aid at Raleigh, one is head of the woman's building in the New Jersey State Reformatory, one in the Newark Church Mission of Help, one, just now ill, has been working for the Urban League and the Prison Association in New York City, one in the St. Louis Provident Association, two in the Associated Charities in Washington and Charlotte, and one has just been appointed for that industrious parish school, which is more than parochial in influence at Christ Church, Forrest City, Ark.

The matron at Tuttle School, a Hampton graduate, recently refused the offer of a position at more than twice her present salary. Her housekeeping budget, exclusive of coal, salaries and other general items, is $13.51 per person per month. She is also teaching dietetics to the nurses in St. Agnes' Hospital on the same campus, and was rated by a recent General Education Board visitor as doing the best work in her field.

Miss Lindley, on her recent visit to the eighth province, was gone thirty-seven days, during which time she spoke on fifty-two occasions. In a few places she was the first visitor ever to come from headquarters. In that part of her report referring to the western trip, she spoke of the greatness of the eighth province, with its special problems in connection with the large Oriental population, the Mexicans, the Indians, the Mormons, the hopeful opportunity for student work; with the added difficulties of tremendous distances, lack of sufficient numbers of clergy in many places, and often pioneer conditions as far as the Church is concerned.

Writing of some missionaries she saw, Miss Lindley says, "I know depths of humility when I am with the missionaries. There are few physical hardships nowadays and many joys, but there is often much anxiety and there are many problems to meet, and in some places the strain of constant contact."

The report noted not only a growing emphasis on the fact that Church work belongs to every woman in the Church, but also a better understanding of the bigness of the Church's work, and concluded with the statement that "what is needed everywhere is an intense devotion to our Lord Jesus Christ. No organization, no methods, are going to be worth talking about unless we help the members of our parishes discover what it means to be His disciples."

DIOCESAN COUNCILS AND CONVENTIONS

GEORGIA.

Following a meeting of the Executive Council in the afternoon, the one hundred and eighth annual convention of the Woman's Auxiliary was opened informally with a supper tendered by St. Thomas' Parish, Thomasville, Georgia, on the evening of May 6 in the American Legion Home. The Bishop, the Rt. Rev. Frederick Focke Reese, D. D., presided and responded to the address of welcome given by the Rev. Rebb White, rector of St. Thomas' Church. The Rev. William S. Stoney, rector of Holy Trinity Church, Gainesville, Florida, addressed the gathering on the value of a Family Relations Institute, stating that the Church realizes the tremendous responsibility and wonderful possibilities in coming to the aid of parents in meeting the needs of the family and thus sparing many boys and girls lots of needless suffering. Bishop Reese followed this with a short talk, in which he said that the idea of the Family Relations Institute is to restore the ideal of Holy Matrimony and in order to do this we must overcome the "savage selfishness of reserve."

The convention opened formally on Wednesday, the seventh, with a celebration of the Holy Eucharist, at which Bishop Reese was the celebrant. In his annual address the Bishop pleaded for "greater industry, more hard work and more aggressive confidence." In two weeks Bishop Reese will have served as Bishop of the Diocese for twenty-two years and, as he reviewed his work, he saw that, although there was a large increase in the number of communicants and church building, there had been no increase in the number of clergy, these having simply taken on more duties. Speaking of the reduction in pledges, the Bishop said that with every consideration of the financial situation and with all the sympathy for the people of the diocese, he does not believe that this reduction was necessary. Apparently the people are impoverishing themselves by spending more money than they can afford on their personal indulgences, especially in buying and operating automobiles. And this opinion of his is confirmed by a number of merchants who find it difficult and sometimes impossible to collect their bills for the necessities of life while their patrons frankly say that they are paying for a new automobile. The Bishop said he did not see why some should feel justified in refusing to pledge for the work of God, or in reducing their gifts. He asked for an earnest and intelligent cooperation of the clergy and vestries in making the Every Member Canvass a success this year. Bishop Reese also asked for the support of the two Advance Work Program projects the diocese has assumed at a cost of $2,500 each. One, the building of a chapel at Caliente in the Missionary Diocese of Nevada, and the other, the repair of a rectory at Christiansted in the Virgin Islands. Bishop Reese also urged peace within the Church, stating that the enemies without are not so disastrous as the enemies within. How can a Church be Christian if its members love not one another?

The Rev. David R. Covell, Field Secretary of the National Council, was voted a seat in the convention and, later, by invitation, made a most interesting address on the Every Member Campaign. Plans will be made to have leaders throughout the diocese meet with the Rev. Mr. Covell in Savannah this fall for an institute on the Church's Program and the Every Member Campaign in order that they may assist any parish requesting their aid.

A telegram of affection and good wishes was received from the Diocese of South Carolina, in convention assembled, and was reciprocated by the Diocese of Georgia. A telegram was also sent the Rev. S. J. French, retired, of Brunswick, who is ill in a sanitarium, expressing gratification on his improved condition of health and praying God's blessing upon him.

Reports were read from all the diocesan officers and referred to the Secretary for publication in the Diocesan Journal.

The Department of Religious Education was given an hour of the convention, the Woman's Auxiliary coming in to the meeting. Bishop Reese requested the Rev. David Cady Wright, D. D.,

Vice-Chairman of the Department, to take the chair. The hour was divided into three periods: the adult section of the summer conference camp of which Dr. Wright will be in charge; the Young People's Division, with the Rev. C. C. J. Carpenter in charge, and the College Student Work. The camp ("Tomochichi"), will be held on Tybee Island, June 16-28. A program of work and recreation was outlined and the need and possibilities of a permanent camp, for which the Young People's Service League is working, set forth. The Rev. Francis H. Craighill, Jr., Chairman of College Student Work, referred to college student work as "the newest mission field," and stated that every year thirty thousand young people between eighteen and twenty-two years of age are transferred from their home parishes to other places, where all home checks are removed and they usually follow a leader whose influence is not generally towards religion. He stressed the need for workers who can "get under the skin" of the strong student leaders at college and turn their energies towards an influence for religion. Miss Marguerite Cawthorn, a senior at Woman's College, Tallahassee, Florida, made a splendid talk on religion among women students. She stated that they are not irreligious, but are at an age and just waiting to be challenged, and it is a marvelous opportunity to get workers to serve under the Cross. In the evening a missionary service was held in St. Thomas' Church, at which the Rev. Mr. Covell gave a detailed description of conditions at Caliente, Nevada, and Bishop Reese spoke of the need at Christiansted in the Virgin Islands.

On Thursday morning, May 8, the Rev. James B. Lawrence, of Americus, celebrated the Holy Eucharist at 7:30 o'clock and the Rev. Messrs. H. H. Barber, of the Church of the Good Shepherd, Augusta, and Herbert Scott-Smith, of Bainbridge, took Morning Prayer. Following this service, the matter of the Placement of Clergy as set forth by the committee appointed by the National Council, was taken up for discussion and by a resolution was in the main not approved.

A resolution was offered and adopted that the rector or minister of each parish file with the Bishop a list of the communicants of his parish, whose whereabouts have been unknown to him for two years or more. A communicant in good standing was defined as that given in the Rubrics of the Prayer Book and Canonically.

The convention adopted a resolution approving the Advance Work Program to which the Executive Council had committed the Diocese.

The principal matter to come before the Woman's Auxiliary for consideration was the Advance Work Program to which they have pledged $500. Officers elected were as follows:

Albany District Vice-Presidents: Mrs. Harry S. Cobey, Albany; Mrs. Alfred Hartridge, Brunswick; Mrs. Julius A. Schaad, Augusta; Mrs. Thomas S. Bond, Savannah.

Diocesan Officers: Mrs. Frank B. Screven, Savannah, President; Mrs. Charles H. Lee, Frederica, St. Simons Island, Educational Secretary; Mrs. Francis H. Craighill, Jr., Douglas, Recording Secretary; Miss Inla Colesberry, Brunswick, Treasurer; Mrs. E. C. Blount, Waynesboro, Custodian United Thank Offering; Mrs. James E. Mathis, Americus, Supply Secretary. and Mrs. Maxwell, Augusta, Religious Literature and "Spirit of Missions".

The convention and Woman's Auxiliary then adjourned to meet in Christ Church, Savannah, on April 15, 1931.

J. St.C. M.

WEST VIRGINIA.

The fifty-third annual council held its sessions in the Church of the Good Shepherd, Parkersburg, West Virginia, May 7 and 8, under ideal conditions. The opening service was a celebration of the Holy Communion with the Diocesan as celebrant, assisted by the Bishop Coadjutor and the rector of the parish, the Rev. H. V. O. Loundsbury. The sermon, which was an able and thought-provoking utterance, was delivered by the Rev. J. W. F. Feild, of Charles Town.

Matters of business occupied the council for three sessions, two items of which stand out from the rest. The election of a committee to dispose of the Sheltering Arms Hospital, and the uniting into one budget of all financial claims, General and Diocesan.

Two mass meetings were held. The first, listening with closest attention to a sermon by the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio, and the second, to an address on "Youth and Religion," delivered by the Rev. H. S. Collins, of the Wesley Foundation at the State University. After the sermon, Bishop Rogers addressed a large group of clergy and laymen on the spacious lawn of the church, giving a page from the book of his experiences, both as Priest and Bishop.

Delegates to Provincial Synod: Clerical, the Rev. Horace Brown, the Rev. H. V. O. Loundsbury, the Rev. George Shirley, and the Rev. A. B. Mitchell. Lay, Mr. W. H. Sawyer, C. A. Miller, D. Byrd Gwinn and J. M. White. Alternates: Clerical, the Rev. R. S. Tyler, the Rev. George Wood, the Rev. J. L. Oldham and the Rev. George J. Cleveland. Lay, Mr. J. C. Jeffers, J. L. Fish, M. T. Persinger and George Brobst.

G. W.

PENNSYLVANIA.

The one hundred and forty-sixth annual convention of the diocese was held Tuesday and Wednesday, May 6 and 7, in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia. There was a celebration of the Holy Communion at 9:30 and Bishop Coadjutor Taitt presided in the absence of Bishop Garland. For the first time since his consecration, nineteen years ago, Bishop Thomas J. Garland was absent from the annual convention. In a message of greeting sent by him from Singapore, while on a world tour in company with Mrs. Garland, he expressed his good wishes for the convention and gave his blessing to its deliberations. On motion of the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, Philadelphia, a cablegram was sent by the convention acknowledging the greeting.

The following members were re-elected to the standing committee by concurrent vote by both clergy and lay deputies: the Rev. G. G. Bartlett, the Rev. E. M. Jefferys, the Rev. Franklin Joiner, the Rev. J. O. McIlhenny, the Rev. L. C. Washburn, W. P. Barba, E. H. Bonsall, W. W. Frazer, Jr., S. F. Houston and R. Francis Wood.

The following were elected members of the executive Council: The Rev. W. E. Conkling, the Rev. F. C. Hartshorne, the Rev. C. H. Long, the Rev. John Mockridge, the Rev. G. E. Pember, the Rev. C. E. Eder, R. D. Brown, R. A. Morgan, G. W. Pepper, Jr., E. H. Bonsall, W. J. Dixon and Howard Wood, Jr.

Bishop Taitt said: "The meeting of the quota provides only for maintaining already existing work. Advance work must be carried on by additional gifts. This diocese has assumed $113,000 of this work."

We hope men and women everywhere will be glad to contribute to these splendid objects and will come forward at once with liberal gifts."

Several Missionary Districts will receive of the contributions for this advance work and a representative from several of them spoke at the convention. Bishop Frank Creighton, of Mexico; Bishop Theodore Schmuck, of Wyoming; Bishop George Beecher, of Nebraska, and the Rev. Robert I. Johnson, representing Bishop Darst, of East Carolina, presented the various causes.

The committee on clerical salaries had its activities continued for another year on its request that it be allowed to complete studies indicating a need for raising the minimum salary from $2,100.

In his address, Bishop Taitt spoke of the activity and progress of the Church in the diocese.

R. R. W.

EASTON.

Monday night, May 5, in the Parish House of St. Peter's Church, Salisbury, Maryland, the tenth anniversary of the consecration of the Rt. Rev. George William Davenport, D. D., S. T. D., as Bishop of the Diocese of Easton, was observed with a men's supper at which covers were laid for two hundred and fifty laymen. The banquet and the program which followed was a prelude to the sixty-second convention of the diocese, which went into session the following morning with an anniversary service in St. Peter's Church, at which the sermon was delivered by the Rt. Rev. Philip Cook, Bishop of the Diocese of Delaware. Four bishops and twenty-two clergymen formed the procession which entered the front door of the church and advanced to the chancel. The congregation overtaxed the seating capacity of the church.

The banquet Monday night was presided over by the Rev. William Dunbar Gould, rector of Christ Church, Cambridge, who introduced the following speakers: The Rt. Rev. Edward T. Helfenstein, D. D., Bishop of the Diocese of Maryland; the Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia; the Rev. Charles L. Atwater, rector of Emmanuel Church, Chestertown, and Colonel Henry J. Waters, Chancellor of the Diocese of Easton. Each spoke in a touching eloquence of the splendid constructive work that has been accomplished by Bishop Davenport since his elevation to the Episcopacy. On behalf of the laymen and laywomen of the various parishes in the diocese, Colonel Waters presented Bishop Davenport with a check for $1,000, and the Rev. Mr. Atwater presented him with a handsome Episcopal ring, the gift of the clergy of the diocese. Bishop Davenport responded to the words and tokens of love and appreciation with deep feeling. The following morning in his annual address to the convention, he reviewed the work that has been done in the diocese during the past ten years, expressing his gratitude for the assistance and cooperation of the clergy and laity without whose help and inspiration the work could not have been achieved. He also outlined a program of activities which he trusted would be carried out in the years that are to come.

W. W. W.

Church Intelligence

Bishop Abbott and Ecclesiastical Court Members Settle Differences.

The Bishop and members of the Ecclesiastical Court held an amicable conference on May 8 in the Bishop's office, in which all matters of difference between the Bishop and the Court were thoroughly discussed and satisfactorily adjusted.

The Bishop for his part, personally deploring the verdict rendered in the recent ecclesiastical trial, exonerating the members of the Court from any suspicion of having brought in a verdict not consonant with their convictions as based upon their interpretation of the evidence in the case, and the members of the Ecclesiastical Court for their part, assuring the Bishop that in rendering the verdict which they did render, they did not intend for one moment to reflect upon the integrity of the Bishop, nor upon the veracity of his word as opposed to the veracity of the word of the accused—the verdict not being governed by personal considerations.

This controversial matter having been settled, it is the earnest hope and prayer of all parties concerned that the work of the Diocese may now proceed without let or hindrance. "Forgetting the things that are behind, let us press towards the mark" as a united regiment in the army of Christ.

H. P. ALMON ABBOTT, Bishop;
FRANKLIN DAVIS.
FRANK E. COOLEY,
E. W. BAXTER,
HAROLD O. BOON,
JAS. WILSON HUNTER,
Members of Ecclesiastical Court.

Church's Work Among Negroes Discussed.

Answering a call from the Field Department of the National Council, a representative group of negro clergymen and laymen from every section of the country met with the Rev. Dr. C. E. Snowden in Washington last week to consider every phase of the Church's work among negroes.

The subjects presented were as follows:

The Negro Work in the North—Leader, the Rev. G. M. Plaskett.

State of the Church Touching the Negro Group—The Rev. Dr. H. T. Bishop.

The Negro Work in the Northwest—Leader, the Rev. H. E. Rahming.

The Negro Work in the Southwest—Leader, the Rt. Rev. E. T. Demby, D. D.

The Negro Work in Florida—Leader, the Rev. J. E. Culmer.

The Negro Work in the South—Leader, the Ven. J. H. Brown.

Responsibility of the Negro Priest—The Rev. R. I. Johnson.

Responsibility of the Negro Layman—Dr. Wallace T. Battle.

How Can and What Extent Can the Negro Work Cease Being Dependent?—E. G. Bowden, M. D.

How Can We Develop Interest in the General Church Program?—The Ven. N. P. Boyd.

Advance Work and the Every-Member Canvass—The Rev. Dr. C. E. Snowden.

The Rev. C. E. Snowden presided at the sessions, which were held at the Whitelaw Hotel, the delegates being guests of the management and the Rev. J. E. Culmer acted as secretary. A committee composed of the Revs. G. M. Plaskett, G. W. Walker, J. H. Brown, H. E. Rahming, J. R. Logan, A. M. Cochran and Dr. E. G. Bowden, presented at the close of the meeting a set of resolutions pledging the support of the negro work to the Church's Program, asking the appointment of a commission to make a scientific survey of negro work and thanking the National Council for making the Washington Conference possible.

J. H. B.

Waiting for the Children.

There are some good arguments for the proposed new calendar under which Easter would be celebrated on the same date each year.

Last year Easter occurred on March 31, this year on April 20. As a consequence much of the Children's Lenten Offering was received in April of 1929 and very little of it in 1930. As of May 1 we are $119,835.72 behind last year in payments by the dioceses. Only twelve treasurers are still asleep. Ten dioceses and districts are in the 100 per cent class.

The present hot wave reminds us that summer is near at hand. Less than two active months in which to secure payment of all back pledges and to urge people to make provision for regular remittances on their pledges during the vacation period.

Lewis B. Franklin,
Treasurer.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

A conference, which always secures a good "press", even though the number attending it is small, is one which has hitherto been associated with Cheltenham, but has now been transferred to Oxford. It has just met at St. Peter's Hall under the presidency of the Rev. C. M. Chavasse, son of the late Bishop Chavasse of Liverpool. As usual it has issued some Findings, that is to say, some rather hastily drawn up conclusions which the meeting may be said to have reached and which the Assembly adopts at a closing session. Under the circumstances it cannot but be that these "Findings" are liable to criticism in detail where the general sense may be easily understood and accepted. The special subject this year was Reunion and, as may be expected, the views set forth are altogether in favor of reunion as now proposed, and the subject of widespread discussion. Incidentally, the Conference declares what it holds the Church to be. It sets this forth in its Findings:

(2) The Church is the Assembly of those redeemed by Christ, a spiritual fellowship, Kings and Priests unto God, animated by the Spirit of Christ. The bond of union is from within, and has, as its Divine element, fellowship with Christ.

Further, it holds that in all schemes for Reunion Holy Scripture should be accepted as the rule and ultimate standard of Faith and Practice, with the Apostles' and Nicene Creeds as Symbols which safeguard the Faith. It speaks of "the Ministries of the organized Non-Episcopal Churches" as "real ministries of the Word and Sacraments." It says that the Ministries of Episcopal and Non-Episcopal Churches which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, share the same Divine authority. This and the later statement that "the grace received through the Sacrament (of Holy Communion) depends on the faith of the recipient and not on the precise form of the ordination received by the Ministers" indicate an attitude towards Episcopacy which is not that adopted by all sections of the Anglican Communion. Nevertheless, it "rejoices that the proposals for Union in South India seek the achievement of Union by unifying the Ministry through the adoption of the rule of Episcopal ordination." Thus it is clear that those represented there hold Episcopacy to be of the bene esse but not of the esse of the Church. It further set forth that the theory known as Apostolical Succession has never been a doctrine of the Church of England, and insisted that it cannot be imposed upon any uniting Church. Another Finding of the Conference is "that intercommunion is one of the most effective means of promoting, and not only consummating, organic union between the Anglican and the Non-Episcopal Churches."

Dr. Frere, Bishop of Truro, has issued a rejoinder to the Bishop of Birmingham concerning the action brought against the latter by the Trustees of St. Aidan's, Birmingham. It is an apology for his appeal to the Court of Chancery in the face of the usual attitude of refusing to recognize in Ecclesiastical matters the civil courts. It is a very weak statement and has probably strengthened considerably the position of the Bishop of Birmingham, who has the sympathy of the majority of the laymen of the country. Dr. Barnes' Modernistic views grieve many, but his straight-forward attitude in regard to such questions as the practice of Reservation gains for him many friends.

Prebendary H. W. Hinde,
Vicar of Islington.

Louisiana Elects Bishop.

Rt. Rev. James Craik Morris, Bishop of the Missionary District of the Panama Canal Zone, was elected Bishop of Louisiana on the first ballot at a special convocation meeting at Alexandria, Louisiana, May 14th.

Have Faith in Youth.

That the teen-age youth of the Church may have an opportunity to make their contributions to the spread of the Kingdom of God among other young people and also to demonstrate their vision, their capability and their leadership in protest at the calumnies being heaped on the boys and girls of this generation by the press and other writers generally, a program entitled, "Have Faith in Youth," is being prepared for general distribution throughout the Church under the leadership of the Brotherhood of St. Andrew.

The program is taking form under the leadership of Leon C. Palmer, National General Secretary of the Brotherhood, with the assistance of Irwin C. Johnson, Director of Boys' and Young People's activities of the Diocese of Michigan, and others interested in the movement.

It calls for a series of seven meetings, held either daily or weekly, of parochial or inter-parochial groups. Each meeting is carefully worked out with a specially adapted worship service and address followed by very definite suggestions and training in the follow-up work to be done.

A unique feature of the movement

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
26, 27, 28. Rogation Days.
29. Thursday, Ascension Day.
31. Saturday.

COLLECT FOR THE FOURTH SUNDAY AFTER EASTER

O Almighty God, Who alone canst order the unruly wills and affections of sinful men: Grant unto Thy people that they may love the thing which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

OUR NEEDS.

F. B. Stone.

Our souls need the faith of Jesus;
'Tis waiting for you and me,
To share in the faith that moves mountains,
And bids them be cast in the sea.

Our souls need the strength of Jesus,
Our own's a delusion, a snare,
His strength is made perfect in weakness,
And comes when our lack is laid bare.

Our souls need the joy of Jesus,
That springs from our union with Him,
And grows with the sense of His presence,
Till nothing its gladness can dim

Our souls need the love of Jesus,
That sets all one's being aglow,
Its greatness we never can measure,
Its power to save all can know.

Let's open our hearts, bid Him enter
The holy of holies today,
The innermost room of our being,
The room where we worship and pray.

A Great World Leaven Working.

A great world leaven is working. What is it? Who can locate it? Somewhere it has been set. The atmosphere has been prepared for it. It is a germ which, being deposited in proper soil, begins to grow. Do you want to know what that germ is as we see it today? Verily, it is the germ of world peace working like leaven throughout the present-day international mind. In every nation there is a group of people who are actively engaged leavening the national mind with the belief that war should be outlawed as a means of settling international disputes. In China that group has been formed and is working. In Japan a similar group is engaged in holding back and checking the spirit of militarism. In India, with all its restlessness, with its constant need of protection from and by the sword, there is a group to be found working diligently to produce in the national mind the conviction that those who use the sword shall perish by the same. There are ninety organizations in America all working harmoniously with one objective against war.

Even in the different nations of Europe every one of them has its peace society, some of them a half dozen. All these units are throwing their intelligence and the force of their influence to control and then to eliminate the influence of those who would go to war.

The leaven is working. There is every reason that it should. The nations cannot suffer another war in the next hundred years without the present civilization starting its decline to oblivion. It is our conviction that the forces of peace organized against militarism are going to win in the end. The fight is long. Nevertheless, this greatest of all plagues must come to an end. The bubonic plague, the black death, leprosy, and other diseases, have been dealt with and disposed of. Yes, and the great slaveries have been opposed and successfully dispatched. Human slavery, which once held man in its power, has been terminated. Now the great destructive spirit, which has slain its millions and left its open trenches on the continents of the earth wherever man has lived, must face its elimination.

Let those who will receive the vision of the prophet join the ranks of the Prince of Peace, who, gaining the consciences of men, declares that war shall be no more—Selected.

For The Southern Churchman.

TEARS AND LAUGHTER.

Charles Ballard.

I shall live through tears and laughter,
Through the passing of pleasure and pain,
To the joy that awaits me after;
I shall come to my own again.

Do I cling to my portion of sorrow
And pleasure, and things as they are,
Forgetting the peace of that morrow
That beckons me, like a star?

My part in rejoicing and weeping
Is not mine to measure or scan;
The Scroll is not in my keeping;
I must trust in the Pen and the Plan.

**You shall pass through tears and laughter,
Through toil and repose, O soul,
Toward the peace that awaits you after:
It is written here in the Scroll!**

The Growth of the Holy Child.

There are some people who are troubled by the thought that the Child Jesus grew in wisdom as well as in stature. The account of His questioning the doctors troubles them. They argue that if He did not know the answer to the questions He was not omniscient; and if He knew the answers and appeared not to do so He was not perfect truth. But herein surely is lack of thought.

As touching our Lord's Godhead He was omniscient; as touching His Godhead He was omnipotent. The key to the mystery appears to me to lie in the one word: Self-restraint. Let us meditate on the Self restraint of our Lord Jesus Christ. It meant limitation for Him; He said He was straitened before His Resurrection. But He was straitened by His own Will. We are straitened by circumstances imposed on us from without. He was straitened from within. I heard once a definition as to the nature of the matter which seemed to me to be very illuminative. It was defined as the point where Consciousness limited itself; the limitation being, of course, from within.

If we think of the Mind of the Eternal Word—a Boundless Ocean of Wisdom and Love—we see no limitation to that Glory. But if we think of that Omnipotent Will creating a Human Soul to express His Purpose in His Incarnation, we see that omnipotent and omniscient Mind creating a limitation for itself; setting a boundary line as it were to His own knowledge and power. We may think of that wonderful and fathomless Soul of Christ restraining His knowledge from flowing in full force into the reasoning brain of His most pure and holy Body. Thus we can image a twofold voluntary limitation imposed from within. In truth a wondrous revelation of His Power and His Love; and in truth a part of His Passion and crucifixion for our sakes.

Our Lord was a perfect Child, a perfect Boy, a perfect Man. He would not have been perfect, as a Boy of twelve, if His Godhead had not restrained His knowledge; if He had known more than the doctors, if He had lectured and instructed the old teachers of the Law, He would have been a prodigy, not a perfect Boy.

This growth in strength, and knowledge, how much nearer it brings us to Him. There is no point in life at which we may not say He knew that difficulty; the weakness of the babe, the wondering slow growth and puzzledom of the little loving ignorant child; the bewilderments, temptations, struggles of early youth, He knows them all, and He knows them of His own Will. He came on earth that He might know what His poor rebellious creatures felt. He carried out sorrows by feeling them. He knows every step of the way.

Knowing it all He can help it all. Knowing it as a Man, He can raise, redeem, and change it all as Very God.

My Church.

Before I was born my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy my Church joined my parents in consecrating me to Christ and in baptizing me in His Name.

My Church enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence my Church heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love my Church taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and my Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help Her to do for others what She has done

for me. In this place in which I live, I will help Her to keep aflame and aloft the torch of a living faith.—Rev. William Henry Boddy, D. D.

For the Southern Churchman.

CRUCIFIXION.

Rebekah Crouse Costanzo.

This year, on Good Friday,
Men will remember that Christ died on Calvary.
Some will shed tears, dwelling upon His agony—
The nails that tore His flesh,
The slow flow of the blood
From His hands and feet,
Dripping upon the tortured grass
And the quickening mud;
Men and women, returning from mass
Or early morning service,
Will gaze through the limbs of trees
In annual bud,
And pray for grace to love their enemies,
Murmuring, "Father, forgive them, for they know not what they do!"
And others, thinking of the malefactors and Christ pledge to one of them,
Will recall, with sorrow, a brother
And the last request of a mother;
While still others, rending the darkness of unbelief,
Seeing again the open graves, the broken sod,
The dead walking the streets of Jerusalem after His resurrection,
Will cry, with the centurion,
"Truly, this man was the Son of God!"

But on Monday following Good Friday—
And throughout the year—
Many will observe travail of body and soul without pity.
They will hate their enemies with ardor,
Screwing even tighter the bolt of their hurt,
Making forgiveness harder.
They will let black sheep run and prodigals wander,
Little concerned with the destiny
Of one so flagrantly courting destruction.
And some, devoid of faith, conscious of their own futility,
Will repudiate the miracles of Christ,
The opening of the graves the day He died,
And hack again His lacerated side
To try to prove Him not the Son of God!

The Magic Alarm Clock.

"Freddie, get up," called Mrs. Williams, her voice rising shrilly on the "up." "I can't get the boy out of bed," she wailed desperately, as she hastily carried in her husband's coffee.

"Douse him with cold water," growled Mr. Williams, who was never in a very happy frame of mind until after breakfast.

Mrs. Williams looked irresolute for a minute, then proceeded to the kitchen with firm steps. Shortly after, howls came from Freddie's room, and soon the racket in the rear of the apartment announced the fact that Freddie had arisen and was making a wild scramble to get ready for school on time.

Mrs. Williams sang about her work all day, fondly believing that Freddie was "cured." But the next morning her young hopeful seemed to have entirely forgotten his recent unpleasant experience and repeated calls and shakings brought no response.

"Douse him again," volunteered his father. But Mrs. Williams did not relish a repetition of yesterday's wearing scene. So she coaxed and threatened Freddie in "the same old way," till he finally tumbled out of bed and hurried into his clothes.

That afternoon there was a parents' meeting at Freddie's school. A lecturer spoke on "Habit Formation" and invited questions. After listening to several questions such as, "How can I make Jane eat?" and "What can I do to make Jack more tidy?" and "What's the best cure for thumb-sucking?" Mrs. Williams raised a timid voice, "How can I make my boy get up in the morning?"

The lecturer asked a few questions about Freddie and then calmly said, "Getting up in the morning is Freddie's job, not yours. Put the responsibility where it belongs. I feel quite sure your boy will be able to meet it. Why not get an alarm clock, telling him you expect him to get himself off in time for school from now on, without any assistance from you? Try it.

After the meeting Mrs. Williams purchased an alarm clock. She introduced it to Freddie that evening. The next morning she listened to its loud peal with bated breath. Freddie jumped right out of bed! Mrs. Williams busied herself in the kitchen and left him entirely to his own devices. Soon he appeared, face shining, hair slicked down, shoes clean. Mrs. Williams served his breakfast. After breakfast, he donned his coat, just like his father and strode manfully into the kitchen to give his mother a "good-bye" kiss.

That morning Mrs. Williams did some hard thinking "That's the whole trouble," she said to herself. "I've been doing everything for that boy. I haven't given him a chance to shoulder things himself. Why, of course he'd rather mind himself than mind me. I must change." And she did. But she still insists that the alarm clock "did it." She says, "He's as good as gold now and I just couldn't do anything with him before."—Irma Morris, in National Kindergarten Association Release.

For The Southern Churchman.

LENT.

F. B. Stone.

The world makes Lent a season,
Just for setting things aside,
With greater zest than ever
To return at Eventide.
But we should follow Jesus
To the wilderness vast, bare,
His future He is facing
And must find an answer there.

He must decide forever
On the future He will choose,
Some other way to save men,
Or His life for them to lose;
Until this struggle ended,
And His heart decision made,
He battled with the tempter,
With His hunger still unstayed.

And every soul among us,
A way of life must take,
Howe'er each views the question,
Each an answer, too, must make;
If Christ we choose as Captain,
And His will for us obey,
We must be self-denying
All along from day to day.

This Cross Christ chose when battling
In the wilderness alone,
Denying self for others,
Bread for them, for Him the stone.
This cross went from that desert
All the way with Him to death;
Our cross stops not at Easter,
But only with our breath.

"Hurt Feelings."

The human being who is always having his feelings hurt over some trivial and often imaginary thing is a pest to a social group. Too many of us are that way. We have our feelings sticking out like sore fingers and everybody seems to be bumping into a sore finger. Such human beings spoil a party, spoil a home, and spoil their own lives, for they are in a continual turmoil of unhappiness. God deliver us from the abnormally sensitive soul in church or lodge or home!

Sensitiveness short-circuits power, and the only answer to that type of weakness is an absolute discipline of soul by the sensitive person, and absolute rigid mastering of that weakness. Ignore so-called slights. Most people do not even pay you the compliment of knowing that you exist, even the persons you suspect of slights, much less talking about you, or trying to injure you. So, the only real answer to sensitiveness is the answer to the text: "Casting down imaginations, bringing into captivity every thought to obedience of Christ."—William L. Stidger, in Personal Power.

For the Southern Churchman.

WHEN GOD IS NEAR.

Martha Shepherd Lippincott.

Though clouds arise to chill the heart
And fill it with despair,
And happiness will soon depart,
As life seems so unfair;
Keep hope, fear not, for God is near
To drive the clouds away,
And when His soothing voice we hear
Will dawn a brighter day.

The clouds will quickly disappear
Beneath God's sunshine bright,
For faith beholds our Father near
In darkness as in light.

When trusting Him He'll fill our souls
With peace and happiness,
So we shall reach life's higher goals
That will, our lives, so bless.

"Pray Without Ceasing."

There is a legend of a plowman of Spain, named Isidore, who went to Church each morning on his way to work. He loved to thus start his day's work with God's blessing.

His workmates were careless, scoffing fellows, and made sport of Isidore's piety. Finding that jeers had no effect, they sought to prejudice their master against him, and accused him of wasting, in prayer, the time that should have been given to work. When the master heard of this, he spoke somewhat roughly to Isidore, reminding him that prayer was no substitute for honest service.

"Master," replied Isidore, so the legend runs in William Canton's "Book of Saints," "what you say is true, but it is also true that nh time is ever lost in prayer. Those who pray have God to work with them, and the plowshare which he guides draws as goodly and fruitful a furrow as another."

This the master did not deny. He determined to keep a close watch on Isidore, and on the morrow was in the fields. The men were at work, yet one and another seems to have little heart in their tasks. When he came to Isidore's field, there was a difference. Isidore was happy in his task, and as the master looked he saw that three plows were at work in that field, one drawn by horses, the others drawn by angels.

He made no further complaint about Isidore's prayers. They were evidently no hindrance, but a considerable help. The man who started the day with prayer was the best workman he had.

Better work should be one of the fine issues of prayer, and the legend of the plowman puts in pictorial form the helps and aids that come to men through prayer.—Christian Sun.

For the Young People

A TOAST TO BOYS.

Here's to the boy with eyes of blue!
Sturdy and strong, honest and true;
Willing to work, ready to play,
Fond of study, his mother's stay.
Here's to the boy with eyes of blue!

Here's to the boy with eyes of brown!
He's the most popular boy in town;
Happy-go-lucky, without a care
To wrinkle his brow, or gray his hair
Here's to the boy with eyes of brown!

Here's to the boy with eyes of gray!
Sober and careworn before his day;
Deep in thought and slow of speech,
A brave, true heart, but hard to reach
Here's to the boy with eyes of gray!

Here's to the boy with eyes of black!
Brimmul of fun, of mischief no lack.
One never knows what next he will do,
Something surprising, original, new
Here's to the boy with eyes of black!

"Troublesome comforts" always are you,
Whether your eyes be brown or blue
If gray of black, if dull or bright,
What matters it, if your heart be white?
Here's to all boys who love the right!
—Anna Riggs, in The Congregationalist

Betty's Weaving.

"No, mother, I'm not sorry—not a bit. Robert teased me and I slapped him, and I'm not sorry, I'm glad, glad," and Ruth flung herself down in the big chair and looked at mother a little fearfully, to see what she would say to her outburst.

Mother put down her sewing, and took Ruth's hand. "I have something to show you," she said.

She led the way to the attic. Ruth wondered what it could possibly be, but mother went straight to a little trunk that stood in one corner of the attic. "Aunt Betsy's trunk," breathed Ruth.

She had often wondered what was in that trunk, but it was never opened. It belonged to Aunt Betsy, and it was just stored with them. She had often wondered what Aunt Betsy, kept in it—dolls and dishes from her childhood—pretty dresses she had worn in the past—keepsakes too precious to see the light. But much as she wondered Ruth never felt she could ask the calm, sweet-voiced lady, dressed in the richest silks, who visited them once a year, and brought sweetmeats, toys, and other treasures for both Robert and herself. Now, mother was going to open it!

She held her breath as mother lifted the lid, took out a few packages wrapped in white cloth, and then carefully lifted out a tiny hand-loom. Next she took out a long stream of silk ribbon, rough and knotted, and filled with every color one could think of it.

"When Betsy and I were children," said mother, "she had a dreadful temper and a great love of fun, and the two were always leading her into trouble."

"O—O—O!" breathed Ruth. "Not Aunt Betsy, Mother. She never could have had such a temper as I have."

"She could and did," smiled mother, "and the last time she was here she said I might show you this. One day in Sunday school our teacher talked about how every day in our lives we were weaving a pattern, just as if people could really see it. Betsy and I talked it over on the way home, and she decided to have a real pattern that she might see. I wanted to do the same as she did, and so we asked mother if we could take the gold pieces that she had given us for Christmas and buy a little loom and plenty of silk. We decided to have different colors for different faults or virtues, and every day we woul dweave in a fe wthreads to show what the had been.

"We used gray and tan, brown and black for faults, and Betsy chose red for temper. White was to be used when we were good all day, and gold was to be used when we had not only been good but had helped some one else. Violet was for loyalty, rose-color when we had spread happiness about us, and each color was chosen carefully, the pretty colors each having some special meaning. We kept it faithfully for a year. I do not remember what I did with mine, but Betsy found hers when she looked through the trunk the last time she was here, and she told me the next time Mr. Temper ran away with you to let you see it."

Ruth hung over the woven ribbon and studied it carefully.

"At first, it's mostly all red and black and green and gray," she said. "Of course there are other colors too, but they are not many."

"Those are eBtsy's pet fautls," said mother, "temper, jealousy, and sulkiness' she called them. Black stood for the day when they had been so strong no other things were there. But watch and see how it runs."

Ruth bent over the ribbon again, "O!" she said, "they begin to disappear, and here is rose and blue and violet and white—and, yes, mother, just a couple of inches down is some gold. And, mother, see, right along the red and green and graw grow less and less. Why, at the end they hardly show at all."

Mother smiled. "Betsy always said that this weaving of her ribbon helped her to cure them all. You see she had to be honest with herself, and she saw in the ribbon just how they must look in her life. Every one wondered at the change a year made in her."

"Mother," asked Ruth suddenly, "do you think Aunt Betsy would mind if I kept the loom and the ribbon for a while? I have the money daddy gave me on my birthday, you know, and if it helped Aunt Betsy I am sure it would help me.

"She said you might have it," answered mother, "and I think we can find a box of silks that we both had to weave with. Pou shall keep it in your room and weave all you wish. I am sure if you use it as wisely as Betsy did, you will grow to be just as charming and lovely a woman as she is."

Ruth gathered up her treasures and carried them to her room. "I shall have to start with red and black thread," she said; but like Aunt Betsy's ribbon, the pretty colors are going to crowd them all out by and by."—Emma Florence Bush, in Christian Advocate.

The Unselfishness of Friendship.

Once in far-away Japan there lived a rich man who owned a large ranch—not of alfalfa, or wheat, or other grain.—but rice. One afternoon he stood looking over his large fields of rice, saying. "What a rich man this great harvest makes me!" Suddenly he felt an earthquake and saw that the waves of the sea were running away from the land and rolling far out. He knew that it would only be a little while before the waves would return in a great flood, which would overflow the little strip of land along the seashore, in the valley below the high plain on which his ranch was situated, and all the people in the little village would be drowned. It was a holiday and the people in their merry-making and fun and laughter had not noticed the earthquake. The rich man cried to his servants, "Bring torches! make haste; set fire to the rice!" Then he and his servants set on fire stack after stack of the rice. In a moment the bell from the village pealed the fire-flames and smoke rose high, the big signal, and all the boys and girls and men and women ran pell mell up the hill as fast as they could to see the fire, and to try to save the rice crop of the rich man. When they saw him setting fire to his rice, they shouted, "Look, he is mad; he is setting fire to his rice." "Look!" shouted the old man. They looked and saw the raging and surging waves of the sea come rolling in. They looked again a few minutes later and saw nothing but the straw which had been the thatched roofs of their houses tossing on the waters and their whole village blotted out by the sea.

"That is why I set fire to my rice," said the old Japanese. "If I had not done that you would have all been drowned in those waves!" He stood among them almost as poor as any of them, but he was happy that by his act of friendliness he had saved four hundred lives that day.—Adapted from Gleanings in Buddha-fields.

For The Southern Churchman.

THE CHOCOLATE MOUSE.

L. Mitchell Thornton.

Oh, I had a dear little chocolate mouse,
That lived in a sweet little chocolate house;
A dear little, sweet little, chocolate mouse
In a sweet little, neat little, chocolate house.

Its tail it was long and was made of wire,
And its eyes were red like a coal of fire,
Yes, a tail like the bail on a pail, or wire,
Its eyes, half the size, of a coal of fire.

But now oh, where is my chocolate mouse
That lived alone in a chocolate house,
My own little brother, he nibbled the mouse,
And then I ate up the chocolate house.

The Pleasant Little Road.

Ann, with mother and daddy, had come to live in a little, gray bungalow in the country. Across the road from the little, gray bungalow was a large, white house.

How Ann had watched for the door of the big, white house to open and a troop of merry children to flock out! But not one child had she seen.

It was Ann's third day in the country, and it was raining. Ann, with her face pressed against the window-pane, was thinking of the many little friends she had left behind in the city. By and by a teardrop ran down the inside of the pane and peeped at the raindrops playing tag on the outside.

"Ann!" cried mother from the blue-and-white kitchen, "why don't you play on the pleasant little road where the sunbeams dance?"

Ann gave one look at the raindrops on the window-pane before running out

into the blue-and-white kitchen.

"Why, mother, sunbeams don't dance in the rain," said Ann, "and I haven't any one to play with."

"Wouldn't you like to help put mother's blue-and-white dishes in the little cupboard with the glass doors?" asked mother, quickly.

"Oh, yes!" cried Ann, clapping her hands. Ann loved the blue-and-white dishes which had once belonged to Great-grandmother Davis—the cups and saucers and round, fat little bowls and pitchers, every one of which held a picture of a blue windmill, and blue boys and girls dressed in funny blue clothes and wooden shoes.

Ann climbed up the four steps of the little stepladder, which made her taller than mother. Then mother handed her the little, blue-and-white dishes, one by one.

"I'm having a lovely time, mother," cried Ann, smiling happily at mother as she worked.

"I knew you would enjoy the pleasant little road where the sunbeams dance," said mother, smiling back at Ann.

"I don't know where the pleasant little road is, and sunbeams don't dance when it rains," said Ann, lifting a puzzled face to mother.

"Darling," said mother, "the pleasant little road with the dancing sunbeams is always close by, no matter what the weather. You have but to think cheerful thoughts, help some one, say a kind word or smile—any of these will make sunbeams."

Right then there sounded a tap-tap-tap on the door, and when Ann answered the tap-tap-tap, in stepped a little girl.

"I'm Patty Jones," said the little girl. "I live in the big, white house, and I've come to call."

"Oh!" cried Ann, "I didn't know you lived there."

"I do," said Patty. "Guess what I found at my house last night when I got home from my grandma's. Two baby brothers, both mine! But I'll let you play with them."

Patty smiled and smiled at Ann, and Ann smiled and smiled and smiled at Patty.

"What a pleasant little road, and what a lot of dancing sunbeams!" exclaimed Ann's mother.

Then, because Patty looked puzzled, as had Ann but a few moments before, Ann's mother told Patty about the pleasant little road with the dancing sunbeams.—Gertrude Winham Fielder, in "Our Little Ones."

The Advice of a Prince.

Most boys will listen to a prince. A while ago the Prince of Wale made an address to a party of teen-age boys who were leaving Britain for Australia. The Toronto Globe has commented on his message. "It was no panegyric on the glories of the Empire that his Royal Highness delivered, but sane counsel to the young men to take off their coats and buckle to their task in the land they were going to, concluding with the words: 'Don't forget to write home to your mothers.' Every mother who had a boy in that party will bless the Prince for these words. No one knows better than the heir to the British thone how easy it is to procrastinate in the matter of writing letters to those at home when far away on a foreign shore. The Prince of Wales has traveled much in all parts of the world, his trips at times taking him away from his country and kindred for many months at a time. In the midst of a multitude of other duties he has always found time for a letter home." It is princely advice, and homely advice, and Christian advice as well. "Honour thy father and mother" is not limited to the Israelite under Old Testament law, but is a loving obligation laid upon the Christian in this age of grace. Letters home honor the old folks and the children both. The Globe says truly: "There would be few sorrowing hearts in the world today if those who had emigrated to another land had followed the simple advice of the Prince of Wale. There are heart-broken mothers who have eagerly listened for the postman's knock that would bring news from her boy in a far country until the heart grew sick with hope deferred as the years sped by and the expected letter never came. The young man who makes it a rule of his life when away from his people to write home regularly is not likely to go far wrong."—S. S. Times.

QUESTIONS WITHOUT ANSWERS.

I know a lady in this land,
Who carries a Chinese fan in her hand.
But in her heart, does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy
For her to admire and to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were women with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the Gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah me, Ah me!
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,
The fabric soft was in India made,
Will she think of the country whence it came,
Will she make an offering in His name,
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—Helen Walker.

A SONG OF LIFE.

In the clear, cool water
Little fishes swim,
Darting now in sunshine
Now in shadows dim;
Under rocks they're hiding,
Merrily at play.
God, who made them, loves them,
Cares for them alway.

In the little garden
Seeds begin to grow,
Upward crowd the green leaves,
Down the rootlets go;
Buds and blossoms follow,
Making earth so gay.
God, who made them, loves them,
Cares for them alway.

On the grassy meadows
See the lambs at play;
Mother sheep is watching,
Never far away;
Bossy calves are cropping
Clovers all the day.
God, the life of all life,
Cares for them alway.

In the leafy branches
Cozy nests are hung,
Full of baby birdlings,
By the breezes swung;
Hear them sweetly chirping,
Happy all the day.
God, the life of all life,
Cares for them alway.

In a tiny cradle,
Curtained 'round with white,
Lies a rosy baby,
Dimpled, sweet and bright;
Hear her cooing softly,
Like a gentle dove.
God, who made the round world,
Gives me light and love.

—Margaret Coote Brown.

NATURE SOUNDS.

I love the songs of little birds,
Of larks and nightingales,
The witching notes from feathered throats
Throughout the hills and dales.

I love the drowsy, droning hum
Of bees upon the wing,
The tunes of trees in summer's breeze,
Of brooks that laugh and sing.

There's music in the tinkling bells
Of heifers sleek and brown,
The crickets' call in early fall,

I even love the tree-toad's song,
The clamor of sad owls,
The call of frogs upon the bogs,
The cluck of barnyard fowls.

Yes, I do love all nature sounds—
Pray, be convinced of that;
When westerning suns go down.
Old Mr. Weed," I said.
But I put off the doing till
When next I passed that way,
The hateful thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow, you will find!"
But once again I put it off,
Till like the little weed,
The ugly thing sprang up apace
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Tomorrow never comes,
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you!

—Selected.

Behind the Couch.

Winifred frowned. She usually did frown, when there was any work to be done, and this morning mother wanted her to mop floors.

"I want to hunt for Jack," she pouted. "He has been gone since yesterday. I want to take him over to Susan's this afternoon."

"Well, perhaps, Jack will turn up while you are working," mother said.

"I don't see how he can turn up while I am working," Winifred said, pouting.

So she put off her work and went outdoors to hunt for Jack, but after searching everywhere he was still lost.

"Well," Winifred sighed, "I suppose I shall have to go in and get to work, if I am going to Susan's this afternoon. All the other girls will probably have their dolls."

So she began to mop up the floor. When she came to the couch she hesitated, then walked away. "The floor doesn't show under the couch, so there's no use wiping it," she thought. "I want to hurry and get through."

Lunch time came, but Jack was still

to be found. Winifred ate lunch and changed her dress. "Well," she sighed, "here I am all ready to go, and I haven't found Jack."

"Are you sure you are ready to go?" mother asked in a queer voice.

Winifred thought for a moment. Then she remembered the couch, and she knew what mother meant, for mother had a way of seeing into corners. She got the duster and pulled out the couch. There lay Jack.

"O Jack!" Winifred cried. "I have been hunting all over for you."

When the work was finally finished, she started off to Susan's. "If I had just done my first work this morning, and done it right," she said, "I shouldn't have wasted most of my morning looking for you."

If Jack could have talked, he probably would have said: "Well, you will know better after this."—Florence Isaacson, in The Sunbeam.

THE HOMESICK TURTLE

I found a little turtle once,
When I was in the wood at play;
I put him in a cardboard box
And carried him away

His little head was striped with gold,
His shell was water-dark and brown;
I think I was the gladdest child
Of any child in town

But when the night came whispering
To me alone upon my bed,
I thought how lonely he must be
Out in the kitchen-shed

I thought of how the stars looked down
Upon his small pool, bright and clear
And wondered if he longed to have
The woodland creatures near

I slipped out to the kitchen-shed,
And, listening, knew there was no doubt—
With little scuffling sounds I heard
Him trying to get out

So when the morning came again
I took him back and set him free
And laughed to see him scramble in
His pond so hurriedly!

—Our Dumb Animals.

"And the Cat Came Back."

"Tomacito" was the pride of the litter. His fur was the softest, and his tiger-stripes the most perfectly patterned, while his great yellow-green so he finally loaded the passive Thomas "Tabby", his little gray mother, never seemed to tire of grooming his shining coat, and before he was a year old, he far outweighed her, tipping the scales at exactly sixteen pounds.

He was brought up on the "fat of the land," and came to expect the best of everything—and got it. But a life of ease for Tomacito proved "too good to last," and in his second year, an accident befell him, injuring his left ear. In spite of prompt medical attention he never fully recovered.

I telephoned the Society for the Prevention of Cruelty to Animals, and when their small animal ambulance arrived and the driver saw the beautiful Tomacito, he tried to dissuade me from my determination to have him "put to sleep." But no, my mind was made up, se he finally loaded the passive Thomas into the ambulance and received a handsome check to cover all expenses in conveying him to the Happy Hunting Ground for cats."

A week passed, a week of loneliness—such as I never hope to be called upon to endure again. A week of unconsciously listening for his familiar scratch at the door, his soft purring and the feel of his big paws kneading my shoulder. I even missed the sand and dirt he tracked in on my clean kitchen floor.

The gophers came and made unsightly holes in the smooth green lawn; a mouse ate the paraffin off the tops of the jelly containers; the noisy blackbirds descended in swarms and disturbed the quiet of my retreat with their rasping calls. The neighbor's dogs scratched and played havoc with the flower-beds, barked and fought their battles under my window, while all the time I yearned for my Tomacito who had always kept peace and order about the grounds.

Then came Tuesday morning: The clock struck four! "Meow!" Scratch! "Meow!" I was out of bed and at the door before the first sounds had died away. "Tomacito!" and into my outstretched arms leaped a big striped cyclone of a tom-cat! Sobs and purrings intermingled, tears of gladness ran down my face and there was mud and sand on my snowy nightdress. But what of it? Tomacito was home—back from the dead—home in my arms—hugged to my heart! Then, down he jumped and into the kitchen he ran, tail erect and head high, "Meow!" and a cup of water was forthcoming! "Meow!" and a raw egg was served! "Meow!" and half a box of soup crackers were dumped upon his plate! But as soon as his hunger was satisfied he was back in my arms, purring like a buzz-saw! Not a word of reproach, not a cross-look—just gladness, glad to be home once more!

Later, I telephoned the S. P. C. A. to get the story straight, and, as I had suspected, they had not had the heart to kill him without first trying to effect a cure. The Doctor had attended him each morning, and Thomas had purred and "showed off" his repertoire of clever little tricks until he had won the soft heart of this seemingly hard-boiled man of science, who thinking he had won Tom's confidence, had brought him into his private office for further petting, and then, when an attendant had opened the door unexpectedly, Tomacito was gone!

He had made his escape Sunday morning, arriving home the following Tuesday at four A. M. Three days and nights it had taken him to thread his way through the twelve miles of heavy traffic, through strange scenes, scents and dangers—with unerring instinct he had made his way home to those he loved.

Now, the gophers have moved. Thomas, however, weeded out four of their number including Mamma Gopher herself before they found a new location. Mrs. Mouse and several of her small progeny also went to fatten his sleek sides.

It may seem foolish to some to be "traveling experience," though he is a little lighter in weight—but he could easily spare a few pounds. His injured ear is not yet entirely well, but we hope for a permanent cure.

It may seem foolish to soem to bestow one's affections upon dumb animals, but those who love them and have been loved by them will know and understand. Unlike animals of the human variety, they do not scold nor reproach you, when things go wrong. Their love is unselfish, pure and undefiled, and when for any reason they become separated from those they love, their one aim and purpose seems to be to get back home. Anyway, my Tomacito is home—and home to stay!—Jeannette Norland, in Our Dumb Animals.

" . . . The world is infinitely richer better and more interesting, for the diversity of national gifts. As it would be incredibly dull if all individuals were alike, so would it be if all nations were made on the same pattern. Our pattern is good for us—let us develop it to the best of our ability."—A. Maude Royden.

SEWING

I put my needle in and out,
And fast the stitches grow
I'm sorry for the folks who say
They do not like to sew.

To set unnumbered stitches down
Were dull as dull can be;
But sewing is a lot besides,
If one will try to see

It's more than needle, thread, and cloth,
An afternoon's idenure;
To make a perfect seam or dress
Is really an adventure!

To shape a bit of loveliness
Where nothing was before
Seems such a fascinating game;
I play it more and more

Three-corned tears are challenges—
I cannot let them be;
And pesky holes in brother's socks
Yawn for embroidery!

I weave a little song within
My stitches as they go;
I am so sorry for the folks
Who do not like to sew

—Frances Crosby Hamlet, Christian Observer

The Intelligence of a Horse.

People talk about the intelligence of certain animals and the degree in which that intelligence is developed. Let me tell of a horse we had when I was a girl.

As I remember this horse, he was no special pet. He was just one of the

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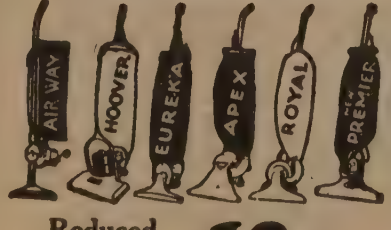
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three horses that contributed to the life of our household. All through my childhood and youth we had three horses in our barn. There were two stalls and a box-stall and they always had occupants, which accounts for the number three.

One evening my great uncle and aunt had overstayed their train, and it was necessary to send them home with a horse and carriage. They lived in a small town in Connecticut, some five miles from our home. Of course in these days we do five miles by automobile, at a reasonable rate of speed, in eight minutes, but in those days of horses and carriages five miles took quite a time to cover. It was night time, too, and traveling would have to be done by slow degrees, for my relatives were aged people.

I do not remember how late it was when they started, but they drove "Tom" and the one-seated carriage, and "Taro," the dog, went along, too, for Taro had a way of going wherever Tom went.

Some time later—in the middle of the night, maybe, or at least after my parents were fast asleep—they were wakened by a noise. My father said, "It sounds as if there was a horse tramping back and forth under our bedroom windows."

We listened, and heard it again. "It is surely a horse," said my father again, as he went to the window. As he put out his head, our horse, Tom, trotted up and put his nose into Father's hand.

"Why, it's Tom!" exclaimed Father. "Something must have happened!" And that horse had tramped back and forth in front of the bedroom windows to bring the news to us!

In a short time Father had harnessed Tom to the business wagon and we three started with a lantern lighted and ready to use. We found great uncle and aunt after a long tedious ride, seated on the ground at the top of a hill, with the carriage overturned and Taro standing guard!

And these questions always come to my mind: "Did Tom really know that his tramping back and forth would waken his master, and how did he know that my father was sleeping behind those very windows?"—Our Dumb Animals.

For the Southern Churchman.

Boy Scouts' Golden Letters.

"B. P."
Sterling Brannen.

Baden-Powell.
"Be Prepared."
Be Punctual.
Be Patient.
Be Pleasant.
Be Polite.
Be Pure.
Be Prayerful.

For The Southern Churchman.

A PRAYER.

Florence H. Morrison.

Kind Heavenly Father, make and keep
my heart pure today.
That I may see Thee;
That I may have the Christ mind;
That I may hear as Christ heard;
Speak as Christ spake;
Think as Christ thought;
See as Christ saw;
Live as Christ lived.
For Jesus' sake. Amen.

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A chartered organization whose purpose is to feed, clothe, maintain and educate dependent, neglected and delinquent boys; make healthy and respectable future citizens of would-be community charges and criminals.

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That the leadership of the Church is ready and eager to push forward its Missionary enterprise is proved conclusively by the splendid spirit displayed by the Bishops and other officials of dioceses and missionary districts, in accepting items of the Advance Work Program.

Of the whole Program, in terms of money, 64 per cent has been accepted.

Of the approximately 170 projects making up the Program, 117—or 67 per cent—have been accepted.

The presentation of the Program to all dioceses and districts will soon be completed. That is the first step. The next step is that there shall be provided, in every diocese and district, the necessary organization to acquaint the people with the items accepted, and to secure their united support.

Then comes the third step: Completion of every project through the united and enthusiastic effort of the whole Church.

Acceptance of projects, and the work of disseminating information about them, the first two steps—naturally concerns Bishops and diocesan officials principally. After those steps have been taken, the completion of this splendid task—the entire Advance Work Program—concerns every man, woman and child in the Church.

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All notices and advertisements, excepting positions wantd, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

MAGAZINE ORDERS.

Dear Friends: I wish to say that I still take orders for subscriptions for any magazine published. I am a wheel-chair invalid trying to earn a living. Remember me with your orders for subscriptions and renewals. They will be appreciated. Edward P. Broxton, Grovetown, Ga.

COTTAGE IN MOUNTAINS.

FOR RENT, IN BLUE RIDGE MOUNTAINS, furnished cottage, all modern improvements, open fireplace, large porches, shady lawn, garage. Apply to Mrs. Nimrod Mercer, Bluemont, Va.

MEETING OF TRUSTEES.

THE TRUSTEES OF THE PROTESTant Episcopal Theological Seminary in Virginia will meet at the Seminary at noon on Wednesday, June 4, 1930.

S. SCOLLAY MOORE, Secretary.

SEWANEE HOUSE FOR SUMMER.

SEWANEE PROFESSOR'S HOME, newly built, completely furnished; electric range, refrigerator, four bed-chambers, sleeping porch; two bath rooms, landscaped grounds. Delightfully cool and quiet location. To rent until September first. Moderate terms. Address Dr. William S. Knickerbocker, Sewanee, Tennessee.

SITUATION WANTED.

WANTED, SEPTEMBER, POSITION AS nurse or housemother in school, girls or boys. Best references. Address "Deaconess", St. Mary's School, Knoxville, Illinois.

WANTED, SECRETARIAL POSITION BY lady with seven years experience in general secretarial work; four years of which were spent in college office. Address "Secretary", care of Southern Churchman.

INSTITUTION EXECUTIVE DESIRES TO return to field work. Wide experience. References. Address "H", care of Southern Churchman.

Deaths

BENTLEY: Entered into eternal life on April 30, 1930, at the residence of her brother, Wm. C. Bentley, 2417 Park Avenue, Richmond, Virginia, MISS ANNE CHAMBERLAYNE BENTLEY, eldest daughter of the late Efford Bolling and Lucy Chamberlayne Bentley. Her funeral took place from St. Paul's Church on May 1st and burial in Shockoe Hill Cemetery.

AMBLER: Suddenly at Charles Town, West Virginia, May 7, 1930, in the 25th year of his age, HUMPHREY EDWARD AMBLER, only child of Charles Edward and the late Elsie M. Ambler, of Saint George, Staten Island, New York. Services were held in Zion Church at 5 P. M. on May 8th; interment in the Churchyard.

"For us a beautiful memory—for him Eeternal Life."

IN MEMORIAM.

Anne Chamberlayne Bentley.

At 1:30 A. M., April 30th, there entered into Life Eternal ANNE CHAMBERLAYNE BENTLEY. It seems as if like other loving women of long ago, she went "very early in the morning while it was yet dark" to meet her Lord, and can we doubt that He met her on the way?

Loyal, true, pure of heart, and full of faith, so she lived and died. As one of her near relatives said her's was the faith of a little child, that little child who the Master warned us we must become if we were to enter His Kingdom. "Christ and His Church" was her motto, and to both she gave her love and loyalty—there is no higher gift to offer.

Weakness, failing sight and ill health, all were hers, but they hindered not her Christian life. And now we love to think her weakness is made strong through Christ, her dimmed eyes have seen the King in His beauty, and she is where "the inhabitant shall never say I am sick", safely numbered with the saints in glory everlasting".

CHURCH INTELLIGENCE.

(Continued from page 15.)

is the emphasis being placed on worship, specially prepared litanies and affirmations dealing specifically with the problems, the needs and the desires of adolescent youth having been prepared. Where possible, each meeting will also be preceded by a fifteen-minute period of organ music, specially chosen for its appeal to youth and considered today —as the result of definite experiment— one of the most open ways to a knowledge of God in the experience of youth.

The program also includes a "hallmark" emblem which will be used for general distribution, and provides for special gatherings of leaders and parents, with definite follow-up plans.

All the various features of the program are being prepared in pamphlet form, so that it can be readily followed by any parish or group of parishes which undertake it. The printed matter also will include a handbook for the young people themselves, which will contain the worship services, follow-up work, etc.

All of the material is being issued first in mimeographed form, and during the spring and early summer it will be tried out in various summer camps, young people's conferences and parishes, so that when it is issued in the early fall, it will represent a practical and a tried plan based on actual experience.

While the program is being sponsored by the National Council of the Brotherhood of St. Andrew and the printed instructions, material, handbooks, emblems, etc., will be distributed for sale by that organization, it is devised for general use by any young people's group, its purpose being primarily to stimulate the whole life of the youth of the Church and with the hope that its effects will reach out into the life of all youth, both organized and unorganized.

Call for the Observance of Pentecost.

The following was unanimously adopted by the administrative committee of the Federal Council of churches:

At the beginning of the period of Pentecost, on which we have just entered, the Administrative Committee of the Federal Council of the Churches of Christ in America expresses the earnest hope that this nineteen hundredth observance may be an occasion for the clearest and strongest emphasis upon the central spiritual mission of the Church. We note with satisfaction that the movement for the observance of Pentecost, in contrast with many other undertakings, is being carried forward with a minimum of external organization, without artificial promotion or the setting of financial and statistical goals, and that attention is being concentrated upon leading the members of the churches into a deep personal experience of the presence of the Living God.

It would be a dismal anniversary of Pentecost if the Church were simply to content itself with rehearsing the circumstances that attended the manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost, but an actual present-day experience of its abiding reality that the Church is needing. At the beginning of the Church the Master made it clear that it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that teaching, unless the vital power of it has been felt in their own lives. What we need today, above all else, is to recover the consciousness of Divine power to which Pentecost bears witness.

While we are emphasizing the application of religion to the many problems of modern life, we need to recall that we can never apply a thing which we do not really possess. Why should not the churches during these fifty days of the period of Pentecost (and more especially during the ten days leading up to the Day of Pentecost on June 8) so far as possible lay aside their absorption in various programs which, however good, derive their final value only from their relation to the will of God, and devote themselves to meditation and prayer and renewed dedication? Out of such an experience every church would surely receive a rich Pentecost of its own.

Conference of Church Students.

Problems which are confronting the present generation of students were discused at the annual Conference of Church Students of the Province of the Midwest at the Chapel of St. John the Divine at the University of Illinois, Champaign, on April 25, 26 and 27. Eight colleges and universities were represented. Three of the five state universities in the Province sent delegates.

Owing to the fact that the Church students at the University of Illinois have no adequate parish house, the meetings were held in Newman Hall of the Roman Catholic Foundation. The Rev. John O'Brien, chaplain of the Foundation, extended the courtesies of his completed building to the Conference. The Methodists, the Presbyterians, and the Roman Catholics all have fine and much used parish houses at the University of Illinois. Church work is carried on by the chaplain in a partly completed Chapel and a small frame Guild Hall.

Some interesting facts were brought out.

Church students are attending church services. At some institutions the students claim the percentage of church students attending services is greater than the attendance of the general membership of parishes at home.

The greater part of the sessions were occupied with a discussion of spiritual problems. The subjects for the various addresses were Sunday Observance by Bishop Campbell Gray, The Holy Eucharist by the Rev. Spence Burton, and The Holy Catholic Church by the Rev. George Craig Stewart. Spiritual questions which the students asked were answered by the speakers and by such leaders as the Rev. Louis Daniels, Church Chaplain at Oberlin; the Rev. Robert Y. Barber, of Galesburg; the Rev. Morton C. Stone, Church Chaplain at the University of Illinois; Marcus Goldman, of the faculty of the University of Illinois; and Prof. Frank G. Bates, of Indiana University. Among the questions asked were:

"How often should one receive the Holy Communion?"

"Should one go to the Holy Eucharist as a habit or as a need?"

"What preparation should be made?"

"What is a good book of preparation for the Holy Communion for the college man or woman?"

"Should a student make his Communion daily?"

"What about non-communicating attendance at the Holy Communion with special intention?"

"Should a person Catholic at heart and unconfirmed be refused the Holy Communion?"

"If one is a Christian at heart and believes in the Episcopalian form of worship, but does not want to enter any denomination, should he be refused Communion?"

There was a discussion of Sunday Observance.

The students were most deeply interested in Student Work and in finding better methods of Church work among students. A Committee on Findings was appointed to sum up the various discussions, to make recommendations for future conferences and to call on the General Church for a more aggressive program of work among students. These findings will be issued shortly. Miss Dorothy Harrowell, daughter of the Rev. Thomas N. Harrowell, of Chicago, was made chairman. Other members are Miss Alice Rex, of Northwestern University; Thomas A. Kirmsi, of the University of Wisconsin, and Louvian Simons.

It was voted to hold the next meeting at Indiana University. The Rev. A. Eliston Cole, Church Chaplain at that institution, was elected clerical advisor; Marcus S. Goldman, of the University of Illinois, faculty advisor; and Alice Rex, student advisor.

A. E. H.

Minute on Death of Bishop Anderson.

The following Minute, prepared by a Committee of the House of Bishops specially appointed for the purpose, has been spread upon the records of the meeting of the House, held in Chicago on March 26, 1930.

"The House of Bishops, meeting in Chicago on the twenty-sixth day of March to elect a successor to the Right Reverend Charles Palmerston Anderson, D. D., LL. D., late Presiding Bishop, cannot adjourn without spreading on its records an expression of its sense of loss not only to this House, but to the Church in the death of Bishop Anderson. It is needless to reiterate the many and deserved eulogies already pronounced. No words that we might utter, no praise we might bestow, could add to the lustre of his outstanding personality, his great gifts of heart and mind. Rather we would render our hearty thanks to God for the life and work of this His servant, whereby the cause of Christ and His Church has been promoted and another example given to the world of the beauty and fruitfulness of a Christian life. We miss his presence; we are the poorer through the loss of his counsel and fellowship. Our prayer is that in the Paradise of God, in the fuller vision of the Master whom he served here on earth, he may continually grow in the love and service of his Divine Lord, and that our Heavenly Father will bring to his bereaved family that consolation and peace which flow from the knowledge of a task completed, a victory won.

May he rest in peace and may light perpetual shine upon him.

Clarence C. Pardee.
Secretary of the House of Bishops.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

Resolution.

Whereas this day, May 1, marks the sixteenth anniversary of the Rt. Rev. William Theodotus Capers as Bishop of the Diocese of West Texas, be it

Resolved, that this Standing Committee of the Diocese of West Texas go on record as testifying to our gratitude for the sixteen years of service of our beloved Bishop, for his Christian leadership, for his consideration of others, for his kindly counsel, for his ability as a preacher and his willingness to serve the best interests of the Diocese without thought of self.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Churchman's Club.

The Presiding Bishop was the chief speaker at the spring dinner of the Churchman's Club, in the Diocese of Maryland, held at the Emerson Hotel on Thursday, May 8. Bishop Perry paid a tribute to Bishop Murray and spoke of the great impression he had made on the Church.

The Rev. Robert C. Chalmers, rector of Grace and St. Peter's Church, Baltimore, addressed the club on "Organized Christianity".

Bishop Helfenstein continued the custom, started by Bishop Murray years ago, of going from table to table and shaking hands with every man present.

N. E. P.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

China's Little Ones Plead for Food.

Thousands of generous-hearted men and women in all sections of this Commonwealth received letters last week from the Virginia Division of China Child Welfare, Inc., calling their attention to the destitute condition of vast numbers of boys and girls in that distant land. The great task of saving these little ones is being conducted by the Golden Rule Foundation, of which the Rev. J. Calvitt Clarke, D. D., is Secretary, and whose office is in the Grace-American Building, Richmond. State Senator Waller Holladay is treasurer of the great humanitarian undertaking.

The number of children who can be saved from disease and starvation is limited only by the amount of funds received. One hundred dollars will support twelve children until the next harvest, while thirty dollars cares for one child for a whole year and $2.50 supports a boy or girl for a month. The Virginia Division is working in connection with the National Child Welfare Association of China, which has a practical program of relief. Its work has the unqualified endorsement of the Chinese Department of State and the Chinese Red Cross, while American educators, doctors, missionaries and business men are equally as eager in their support.

In addition merely to saving the lives of children, China Child Welfare concentrates on their betterment by establishing centers and health clinics at many strategic points in South China. The actual work is carried on by the Chinese themselves, with an American committee cooperating. The Virginia Division is convinced that the men and women of the Old Dominion will continue to respond warmly to the pitiful pleas of the dying little ones of China. Those serving on the Virginia committee are Former Governor Harry Flood Byrd, the Rt. Rev. H. St. George Tucker, D. D., Bishop of the Episcopal Diocese of Virginia; Harris Hart, State Superintendent of Public Instruction; President John Preston McConnell, of State Teachers' College, Radford; the Rev. George E. Booker, of Centenary Methodist Church, Richmond; the Rev. Solon B. Cousins, D. D., of Second Baptist Church, Richmond; Hon. Hill Montague, Richmond; the Rev. R. H. Pitt, Editor of The Religious Herald; the Rev. Beverley Dandridge Tucker, Jr., D. D., of St. Paul's Episcopal Church, Richmond; E. Randolph Williams, President of the Children's Home Society of Virginia; William H. Schwarzchild, Lewis C. Williams, Mrs. Eudora Ramsey Richardson, Mrs. J. K. Bowman, all of Richmond, and R. H. Angell, of Roanoke.

Personal Notes

The Rev. Oscar F. R. Treder, D. D., rector of St. Stephen's Church, Harrisburg, Pa., has also assumed direction of Trinity Church, Steelton, and St. Elizabeth's Church, Elizabethtown, Pa. Dr. Treder is assisted in the work by the Rev. Clifford W. French, who took up residence in the rectory at Steelton March 1.

Bishop Darlington has appointed the **Rev. Thomas Worrall,** of Lewistown, Pa., and the **Rev. A. G. van Elden,** of Sunbury, Pa., to be members of the Board of Examining Chaplains of the Diocese of Harrisburg. The other members are the Rev. Edward M. Frear, of State College, and the Rev. Harry D. Viets, of Carlisle, chairman.

The Rev. James Lannon Whitcomb has accepted his election to succeed the late Rev. Edward Dudley Tibbits as rector of Hoosac School, Hoosick, New York. After four years as Counselor at Lake Delaware Boys' Camp at Delhi, New York, Father Whitcomb was, in 1915, appointed Governor of the Camp and of its New York Boys' Club. He has resigned this position to assume his new duties at Hoosac in June.

The Rev. Worcester Perkins, for some years rector of St. John's Church, Jersey City, will succeed the late Rev. Dr. Henry Mottet as rector of Holy Communion Church, Manhattan.

ORDINATIONS.

Robert Lee Bull was ordained to the diaconate by Bishop Helfenstein in St. Paul's Church, Baltimore, on Thursday, May 8. The candidate was presented by the Rev. Hulbert A. Woolfall, rector of St. Mark's Parish, Washington, D. C., and the sermon was preached by the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore.

The Rev. Mr. Bull, after graduation in June from the Virginia Theological Seminary, Alexandria, Virginia, will take charge of Holy Trinity Parish, Carroll County, Maryland, and will reside at Sykesville, Maryland.

WORLD POLITICS OF TODAY

Is There Anything About Them in Scripture?

HALF HOURS WITH
DANIEL THE PROPHET
By Rev. Harris H. Gregg

SIR ISAAC NEWTON:

"To reject Daniel's prophecies is to reject the Christian religion; for this religion is founded on his prophecy concerning Christ."

WESTCOTT:

"No writing of the Old Testament had so great an influence in the development of Christianity as the Book of Daniel."

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"The denial of the supernatural underlies every denial of the genuineness and authenticity of Daniel's predictions."

RUPPRECHT:

"The modern criticism of Daniel's book is, in its spirit, un-Christian, immoral, and unscientific."

D'ENVIEU:

"The violence of modern criticism has only reproduced, under the show of learned strategy, the old assaults in the first years of our Christian era."

PUSEY:

"The Book of Daniel is especially fitted to be a battlefield between faith and unbelief. It is either of God or an imposture. No middle ground is possible."

B. C. 534-A. D. 1928

More than ten thousand volumes have been written during this period on the world-wide significance of Daniel's prophecies, by Jews, Christians, Mohammedans, Catholics and Protestants alike. The Old Testament prophets and historians bear testimony to it. Our Lord Jesus Christ Himself, and Peter, John, Paul and the whole New Testament witness to the divine origin and eternal stability of the Book of Daniel. The early church, the schoolmen, the reformers, and the Bible teachers and students of today have proclaimed the divine calendar, mould, and philosophy of history in Daniel.

The ancient Chaldean, Persian, Greek and Roman authors confirm it, as do, today, the monuments of Assyria, Babylon, Persia, Armenia, and Egypt. All centuries verify Daniel.

The solid learning and profound attainments of Auberlen, Keil, Volck, Wolf, Caspari, Orelli, Oswald, Pusey, Tregelles, Kelly, Tiefenthal, Herzfeld, D'Envieu, Dornstetter, Dusterwald, Atzberger, Sir Robert Anderson, Prof. Dick Wilson and others, tell us that Daniel is God's anvil on which all hammers of unbelief—ancient and modern—are shattered.

SOURCES OF INFORMATION.—Reusch has given us the Patristic interpretations of Daniel; Colovius the Mediaeval, and Rohling the Modern. Fraidi has reviewed them all, and D'Envieu has added to them.

OTHER SOURCES.—The Maccabees, Josephus, Milman, Edersheim, Stanley, Conder, Besant, Le Strange, Herodotus, Rawlinson, Flint, Hegel, Cox, Clinton and Ploetz.

CONFESSIONS

Hegel, father of the modern attacks upon the Word of God, as he approached the end of his life, only read the Bible.

Keunen, "the master mind of all critics," as he approached death ordered his writings destroyed.

De Wette, at the last, owned his life had been wrecked through his unbelieving scholarship.

Darwin, in his last illness, only asked for the Gospel of Christ to be read to him.

Herbert Spencer at the last said sadly that he had "spent his life beating the air."

Henry Drummond, the year in which he died, repudiated his unbelieving science and criticism against the Bible, and again bore happy testimony that the Scriptures are the very Word of God.

LEVEL ONE

DESIGED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 95. RICHMOND, VA., MAY 24, 1930. No. 21.

DOMINUS FECIT IN 1835

Rev E P Minor
326 Brandon Ave
June29

JOY IN BIBLE STUDY

Many Christian men and women frankly confess that they do not enjoy the study of God's Word as they ought. In the majority of such cases the failure can doubtless be traced to the lack of a suitable method of study.

D. L. Moody often remarked: "I never knew a Christian to amount to much who did not study his Bible."

THE BIBLE ONE BOOK

The Bible is one book. "All Scripture (meaning the sacred writings) is given by inspiration of God" (2 Timothy 3:16). "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The Bible has one divine Author behind the human authors.

It therefore exhibits marvelous unity of design, structure, history, prophecy, doctrine, and spiritual experience.

Hence the intelligent student should first seek to gain a knowledge of the Bible as a whole.

"I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the Twenty-third!),
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

"You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!"

—Dr. A. R. Wells.

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Nehemiah was busy bearing the king's wine-cup.

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Thoughts For the Thoughtful

"All that He ever was He ever is."

A scar nobly got is a good livery of honor.—Shakespeare.

The more you trust your Heavenly Father, the more sure you will be that He can be trusted.

If our religion does not make a change in our lives, we had better make a change in our religion.—T. H. Nelson.

Saints and heroes are never made in easy places.

When I cannot enjoy the faith of assurance, I live by the faith of adherence.—Matthew Henry, in "Streams in the Desert."

No one would ever say "It is our duty to submit"—as though to a tyrant will which it was prudent not to challenge. "Submit" to perfect Wisdom! "Be resigned" to perfect Love!—Canon Moberly.

Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I, in fields so broad,
Some duties may fulfill.
And I will ask for no reward,
Except to serve Thee still.
—T. T. Lynch.

Why should I start at the plow of my Lord, that maketh the deep furrows on my soul? I know he is no idle husbandman, he purposeth a crop.—Samuel Rutherford, in "Streams in the Desert."

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"There are two stones we may not dare to cast:
The stone of stumbling in our brother's way,
The stone of judgment at our brother's past,
We who ourselves like sheep have gone astray."

"I am a wanderer: I remember well
Our journey, how I feared the track was missed,
So long the city I desired to reach
Lay hid: when suddenly its spires afar
Flashed thro' the circling clouds: you may conceive
My transport. Soon the vapors closed again,
But I had seen the city, and one such glance
No darkness could obscure."

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EDITORIALS

Vol. 95. RICHMOND, VA., MAY 24, 1930. No. 21.

A PAGE OF AUTOBIOGRAPHY

I was a student at Oxford from Easter, 1876, to Christmas, 1879, during which time I attended three courses of Bampton Lectures, which were delivered every spring in St. Mary's, the University Church.

One of these courses of eight lectures seems to have made a permanent impression on my mind. The lecturer started out with a statement that for the purpose of his argument he would give up the outworks of Christianity and retire into the citadel, and only attempt to defend that and would not use for instance any of St. Paul's Epistles which the critics did not consider as genuine.

It must have appeared very strange to me at the time that such a defensive attitude was necessary on the part of Christian leaders, because I have ever since resented such an idea as entirely misrepresenting the course of action which the Christian Church should take towards the opponents of Christianity.

My attitude has always been that it ought certainly to be possible to show and prove that Christianity is the greatest power in the world, and ought not to be compelled to act on the defensive.

I attended lectures of Bishop Gore at a time when he was merely a tutor at Trinity College, Oxford, and for many years read nearly everything he wrote. I also read a good deal during the nineties of the books written by leading English scholars, but I did not find what I was seeking for, namely, the way to make Christianity the greatest power in the world.

They, too, like the Bampton lecturer above referred to, seemed to be on the defensive, yielding ground, instead of taking the offensive, which seemed to me the only true strategy of the Christian Church.

Then, too, to change the metaphor, they appeared to be taken up almost entirely with the study of origins, investigating and analyzing the foundations of the structure of faith, as if they were doubtful of its security, instead of going forward and building up the Kingdom.

This investigation of origins, the criticism of the Gospels, for instance, has been going on as long as I can remember, and yet it never seems to reach any intelligent or definite conclusion. If any one wanted to build a house he would soon grow dissatisfied if the workmen employed went on indefinitely digging at the foundations.

So far as I personally am concerned, I should very much like to see real progress being made in my own lifetime in the building up of the Kingdom. I must confess that I have become tired of reading books which seem to go over the same ground again and again like a prison treadmill. I have not been able to find daylight in this direction.

After about twenty-five years' study of the problem as to why there was not more power in Christianity in our own day and generation, I came to the conclusion that one would have to look in an entirely different direction and seek to develop the resources of the spiritual world, just as the scientists have been developing the resources of the natural world, with such wonderful success.

If nature possessed such wonderful resources as was proved by what science had so far accomplished, the spiritual world ought to have far more wonderful treasures still.

There was a difficulty, however, which still barred the way and that was—how was one to find out the right method for developing these spiritual resources?

It took several more years before this problem was solved and it came about through the stress and strain of the great war. It seemed to me that after the war was over the Church would have a wonderful opportunity to help in building up a new and higher civilization, and I made up my mind that I would try to prepare myself to take a part in this very necessary and important work.

This preparation took the form of praying to be made a thousandfold more useful than ever before. For a long time some words of Christ, recorded in the seventh chapter of St. John, had been a help and an inspiration to me. They are as follows: "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water; this spake he of the Spirit, which they that believed on him should receive, for the Spirit was not yet given because that Jesus was not yet glorified."

I have no doubt that these words, often dwelt upon and pleaded in prayer, did suggest the idea that such a power and influence as that of the Holy Spirit, flowing through one as a channel to the outside world, would enlarge one's personality and its influence in many wonderful ways. And here seemed to be the solution of the problem of how to develop the resources of the spiritual world. The method to be used was simplicity itself; namely, to ask to be made a thousandfold more useful and to believe and to expect that one would certainly become so.

It would take up too much space to tell of the wonderful things that happened as a result of thus praying to be made a thousandfold more useful, but these happenings served to convince me that my prayers were being answered and that I was really being made a thousandfold more useful. This conviction encouraged me to found the Order of the Thousandfold for the purpose of enlisting other praying people to join with me in this venture of faith, with the idea of accumulating sufficient evidence to convince the Church that God could use His children to a very much greater extent than now if they would believe and expect that an answer would come to their prayers.

It is evident from what has been said that such a raising of the standard of faith and prayer would make the Church a far greater power than she has ever been since the first century: for our Lord Jesus Christ would have innumerable channels through which His Spirit could manifest His Presence and Power among men.

We should be Titans, but we are afraid
To grasp the lightning with bare hands and smite
The hosts of darkness, which too long have stayed
The coming day—the passing of the night.

We must be Titans, for He did entrust
To us a mighty task, too great for men
Who merely live as brothers to the dust
And to the dust shall soon return again.

We can be Titans, for He came to share
With us His power divine, when He was born
A child at Bethlehem; and we may dare
Go forth and save from death a world forlorn.

Let us be Titans! then the world shall know
Winter hath passed into perpetual spring;
That evil hath been dealt a deadly blow;
That Christ no longer shall be, but is, King.

Frederick W. Neve.

Notes and Comments

Where Justice Fails: If mercy rejoiceth against judgment, and is "like the gentle dew from heaven," then it may be said to be even greater than justice. At any rate, when justice condemns a man to prison mercy should insure humane treatment when there. But the recent epidemic of penitentiary revolts and revelations of excessive over-crowding in many of our prisons with its many attendant evils shows that mercy has been relegated to the background. A remedy: A recent report from a commission to the effect that our system of punishments does not reform the criminal, but rather hardens him, thus making him more of a menace to society than before, needs careful consideration. Instead of confining our criminals in great fortresses of despair, it might greatly improve matters, if they were removed to the country and made to work in the fields. Close contact with nature and the opportunity to help in making things grow might have a humanizing influence upon them and thus make them an asset rather than a serious liability.

The Intellectual Impasse: The New York Churchman in its issue for May 17 has an article entitled: "The Religious Problem Today" in which it says: "We believe that there are two essentials for the religious leader, who would grapple effectually with our present problems. **He must first recognize the existence of a serious crisis. Christianity has been driven to its last line of defense."** This question was dealt with in The Southern Churchman of May 3 in an editorial entitled: "Progressive Christianity," and also in today's editorial. There is no real ground for pessimism of this kind. Christianity is inherently progressive, because it has a Reserve Force at its disposal which can enable it to overcome all opposition. When it comes to a standstill it shows that it has left the main track. It is the old problem of the primacy of the spiritual or the intellectual. When religion is driven by reason alone the ditch is its certain destination.

The Sermon on the Mount: At the recent Church Congress in Charleston, South Carolina, Dr. Guthrie of New York seemed to consider the teaching of the Sermon on the Mount as impracticable. So far, however, from our having outgrown it, it is more likely that it is still far in advance of us, and that perhaps by 2000 A. D., it may be accepted as the charter of civilization and that the world will be much nearer the millennium in consequence. This is a curious fact in this connection that those who have tried to practice it like St. Francis and Tolstoi no matter how impractical they may have been considered, nevertheless have made names for themselves which are not likely to be forgotten.

THE QUESTION OF DANCING CONSIDERED

By that Great Leading Christian Soldier the Late Bishop William Meade

No Dancing Ministers Desired in Our Greatest and Most Sacred Calling.

There is one amusement whose inconsistency with the spirit of our holy religion is not so obvious to some; and yet it has been as clearly objected to by the great body of pious Christians as some other things of a grosser character. A few remarks as to its origin, history and usual effects are subjoined. It is the more proper to do it because Scripture is often appealed to for its authority and sanction.

Considered as a mere movement of the limbs.unstudied and untaught, it is the natural and innocent expression of the light and joyous feelings of children in their pastimes, and in which the voice will be apt to take some part. Older persons, also of a peculiar temperament, when under some high pleasurable excitement, whether from wine, strong drink or other stimulus, are apt thus to leap and sing. Deranged persons, too, if of a happy instead of melancholy turn, are sometimes disposed to this use of the limbs and voice. Wherefore we find Cicero, in condemning the exercise as unbecoming a Roman citizen, says: "Scarcely any sober person dances, unless he is deranged." We read of dancing also at an early period in the history of all nations in connection with some religious celebration; as when the Israelites had passed through the Red Sea, and sang a song of praise to Jehovah, accompanied with music and dancing; and again at the foot of Sinai, when they danced around the golden calf. David also leaped and danced before the ark. This act of David was for a long time commemorated among the Jews by an annual dance in the temple, with music and clapping of hands. Even in the time of our Lord, at the Feast of Tabernacles, the elders and doctors danced in the court of the temple to the sound of its music. We read also of some Christians in the East celebrating the resurrection of Christ at Easter in the same way. In our country at this day there are some Christians who worship God with singing, dancing and clapping of hands. Whatever sanction, therefore, Scripture lends to dancing is in favor of those religious exercises, which were very different from the studied exhibitions of after-times. As paganism in all its forms was only a corruption of the true patriarchal religion, so many modes of its worship were borrowed from God's ancient people, and most probably this. Athenaeus tells us: "That at the first, when they believed that the gods were their invisible guests, their dancing after sacrificial feasts was modest and their eating and drinking temperate." Afterwards both himself and Plato say that they degenerated into occasions of impurity and excess. Nothing can be more clear from all history than that dancing, both before and after its corruption, formed a large part of heathen worship, and that as unworthy views of their deities prevailed, so their worship became more corrupt. Nor was it to be expected that this use of the body should always be employed only in the service of their gods. From praising the deity or deities, men began to praise their heroes and heroines in the song and dance, and to gratify all their own corrupt tastes, lusts and passions in the same. From the sacrificial feasts, music and dancing found their way to other entertainments, though something of a religious character may have gone with them—for the heathen had their household gods, whom they sought to propitiate. Cicero, Atticus and others inform us that the more sober-minded among them, instead of music and dancing at their feasts, performed by a band of persons hired for the purpose, would have some one to read choice passages from their best books to those who were at supper.*

*To such music and dancing our Lord most probably refers in the parable of the Prodigal Son. Approbation, however, of such cannot fairly be inferred. It is only a comparison instituted between the joy of an earthly father at the reformation and return of a son, exhibited by a feast of the good things of this world, and that of angels at the conversion of a sinner to God. If we press the analogy further than this, we shall feel called upon to celebrate the conversion of a sinner to God at this day by feasting and mirth, which all would condemn. Our Lord and all the inspired writers were in the habit of representing heavenly by earthly things, even by some confessedly sinful. Thus, in the very next chapter, our attention to the future welfare of the soul is urged by the parable of the unjust steward, whose wise forethought is commended to our imitation, but surely not his unjust manner of showing it. St. Paul in several places refers to the races and bloody combats of the ancient amphitheatres, when he exhorts Christians to "be temporate in all things", "to press towards the prize", "to strive as in an agony", "to resist even

unto blood"; following the example of those who, after much previous training, put forth all their strength in the combat, were often covered with blood, and sometimes died in the strife, amidst the shouts of the spectators. He even compares all that host of holy men mentioned in his Epistle to the Hebrews, "of whom the world was not worthy, and who died in the faith", to those thousands, and sometimes hundreds of thousands, of idle, dissolute and bloodthirsty persons, who hung like clouds in the air on the seats around and above the combatants, and bids Christians be animated by the invisible presence of these faithful departed ones in running their race and fighting their fight, as these others were by those who encouraged them to the contest. And yet(horrid as were these amusements, the apostle in using them as comparisons does not stop to condemn them. If, indeed, we had heard of our Lord or any of the apostles frequenting such places for amusement, then their silence might fairly be considered as approbation, and we might follow their example as to similar things of the present day. Our Lord did once honor with His presence a marriage in Galilee, as His ministers have done ever since, when called on to legalize and bless the nuptials; and we have reason to believe that music and dancing, more or less unbecoming, were oftentimes, then as now, introduced, though the mode may have differed much. But as in far the greater number of marriages at this day they are not admitted, being objected to by the more pious and sober-minded, so it doubtless was then, since we find even some of the pagans banishing them from their feasts and substituting more sober enjoyments. Even some ministers of religion, it must be acknowledged, have in every age preferred the more festive and merry weddings, while the graver and more devoted ones have discouraged them, and soon left the places where they were introduced, as the primitive canons enjoined it on all Christians to do. Whether our Lord preferred the more sober or the others; whether, if now on earth, He would unite in practice with those few of His ministers who encourage such things by their presence, or with those many who disapprove, let the reader judge. There is a circumstance mentioned in connection with the marriage in Galilee which merits a passing notice, as it has perplexed and distressed some pious persons, to whom it seems to represent our Lord as encouraging not only merry-making, but drunkenness. The wine being consumed, more was wanted, and our Lord, by a miracle, furnished some of the best kind. The master of the feast institutes a comparison between our Lord and others, as to the supply of wine, his being the best, theirs of a meaner sort. There is not the slightest intimation of anything like intemperance at that feast. That our Lord should, by a miracle, have increased it, and thereby given a perpetual sanction to intemperance, while Scripture declares that drunkards should never enter heaven, is utterly incredible. The fact which is stated of its being the best wine is worthy of notice. It is well established that the purest and best wine in ancient times was the least intoxicating. He who did all things well doubtless furnished the guests with that least liable to be abused to intemperance, while it was still most healthful and pleasant. We only add that if figures, parables and allusions justify all those things from whence they are drawn, and to which they refer, then may almost any evil custom or act be sanctioned, not only by Scripture, but by every sermon that is preached or book that is written.

In pursuing the history of dancing, we find that it was entirely diverted from religious worship, and cultivated as an art by certain persons, in connection with music, for purposes of gain. It was seen with more or less that was objectionable at private or public entertainments. Others, with a view to pleasure and admiration, imitated the exquisite skill of those performers. Thus we find the daughter of Herodias so delighting Herod, whose family had introduced all Roman and Grecian amusements into Judea, as to lead to the tragic death of John the Baptist. At the time of the introduction of Christianity into the world, dancing by practiced performers made a part of all the public shows and theatrical performances of Greece and Rome, as well as of many private entertainments. Together with its accompaniments, it was denounced as being a part of that "lust of the flesh, lust of the eye, and pride of life" which the Scriptures declare to be not of God, but of the world; and the Church reckoned it to be one of those pomps and vanities which were renounced at baptism. We do not find any recognition of it as practiced in any form so as to be encouraged among Christians; but as the Romans thought it unbecoming a citizen to dance, so the fathers speak of it as unbecoming Christians, taught and practiced as it was at that day. Wherefore we find St. Ambrose saying of such things: "Let mothers teach their children prayers, not dances." As to the places where it was practiced, he says: "Where timbrels sound, the pipe makes a noise, the harp clatters, the cymbals shake together, what fear of the Lord can there be?" St. Chrysostom says of the act itself: "God hath not given us legs to dance, but to walk modestly." "Where wanton dancing is, there the devil is present." St. Basil says: "Instead of stirring up thy feet, and jumping furiously, thou oughtest to bend thy knees in prayer."

The perversions of things moral and sacred to immoral and profane uses are worthy of notice. Dancing, from being a religious exercise, accompanied with sacred music and hymns of praise, was corrupted into unhallowed and licentious gratification. Lotteries, appointed of God as appeals, with prayer to Him for the division of property, the choosing of persons for certain duties, and settling many difficult questions, became corrupted into games of chance and appeals to the heathen goddess, Fortune. Even the sacred supper, appointed of Christ, was soon abused by some into an intemperate meal, and at a later period has been perverted into the idolatrous worship of the mass. The Egyptian custom of having a skeleton at their feasts, as a "memento mori" to the guests, to warn them against excess, was abused by the Grecians and Romans into an excuse for it. "Let us eat and drink, for tomorrow we die," was their use of it, as we learn from many other authorities beside St. Paul.

These expressions show that the same pleas were put in for the amusement at that day which are now used, and that the same answers were made. The exciting and engrossing entertainment, however, still continued, and as the days of thick darkness and deep depravity came on, was more and more the delight and happiness of those who knew not the nature of true religion. It surely ought to be a source of jealousy and apprehension with the Christian as to this amusement, that, not content with appropriating to itself a portion of the time allotted to worldly pursuits, it has made such large inroads upon that blessed day which God has commanded us to keep holy; and this, too, without the least pretense of restoring the exercise to its original use. If that, indeed, were attempted, the amusement would soon be abandoned by those most devoted to it. If religion were seen "mingling in the dance", as has been said, the ballroom would soon be deserted. For many centuries it has, with some kindred diversions, possessed itself of a portion of the Sabbath—that is, wherever the Romish Church prevails—which thus not only robs us of one-half of a sacrament, but gives up one-half of the Lord's day to the world.

Such being the history of this exercise, the question is, as to its continuance, whether as a religious act or as an amusement? Since it was never enjoined as a part either of Jewish or Christian worship, we are under no obligation to restore it, and can have no sufficient inducement to do it, seeing that it could only suit, even in the best form, a very early and simple state of society. As an amusement, seeing that it is a perversion of an ancient religious exercise, and has ever been discouraged by the sober-minded and pious of all nations, on account of its evil tendencies and accompaniments, we ought conscientiously to inquire whether its great liability to abuse and its many acknowledged abuses should not make us frown upon it in all its forms? I will briefly allude to some of the objections to it.

First. When taught to the young at an early age, it is attended with an expense of time and money which might be far better employed; it promotes the love of dress and pleasure, to which the young are already too prone; it tempts to vanity and the love of display; it induces a strong desire to enter on the amusements of the world at an early period, in order to exhibit the accomplishments thus acquired, and to enjoy the pleasures for which a taste has been formed; it promotes forwardness instead of modesty; it leads the young ones exactly in the opposite direction to that pointed out by the Word of God, and pledged in the baptismal vows. Thus educated, they are, in this respect at least, trained not in the way they ought to go, but in the way they should forsake, according to almost universal consent, if by divine grace they are ever turned to God in true penitence and faith.

Second. In relation to those more advanced in years, it is liable to all the above objections in a still higher degree, beside some others. It is acknowledged to be, by the help of exciting music and the mingling together of both sexes, and quick action of the limbs, the most exhilarating, fascinating and absorbing of all exercises; quite different from any of those to which it has been compared, and by which it is sought to be justified, so that it is almost always indulged to excess; extended to a late hour of the night; followed by exhaustion of mind and body, and sometimes sickness. Instead of being sober-minded, as young men are exhorted to be by the apostle, those engaged in this exercise are more or less beside themselves through high excitement, uttering idle words in great abundance and being light-minded and mannered. Great is the temptation not only to expensive dressing, but to improper dressing and exposure of the person, to the display of vanity, and seeking after admiration for qualities having no real worth in them. Those who think they excel in a more private way are tempted to exhibit themselves in some more public one. Those who see it performed with great skill in private are tempted to see it performed more admirably in the theatre, and this will reconcile them to the more immodest performances in private, which at first were offensive to the feelings.

Is this a proper entertainment of practice for the Christian? It has always been considered so disreputable to excel in this as a public performer that such an one has

been excluded, sometimes from civil and always from religious privileges and from respectable society. Can the practice of it then, even in a more private way, be suitable and becoming to a serious Christian? Very few persons can be found who do not answer, No. How many there are who say that the ministers of the Gospel need not, should not, preach against it, but only seek to insinuate religion into the heart; for if that be changed, this and all such things are forsaken as insipid and uncongenial. Young converts feel this to be so, and are distressed at the suggestion that they may one day be drawn back to the love of these things; but when their love grows cold, when they cease to watch and pray against temptation, but go into it, then old tastes and desires return, and if they yield, then are they brought into still closer intimacy with the lovers of pleasure, and if they do not relinquish their profession, continue it only to be a burden to themselves, a matter of grief to some and of raillery to others. If such persons could only know what is thought, and often said of them, by many of the votaries of pleasure who wonder at their inconsistency, it surely would not be without its effect upon their conduct in this matter. The men of this world are wise in their generation and good judges of consistency. In such matters let their testimony be heard. Only one remark more, and I am done. Let any persons doubting or hesitating on this subject just compare their feelings and views when first converted to the Lord, if truly so—their preparation for renewing for baptismal vows, for kneeling the first time at the Holy Table and their exercise while there, with their preparation for the ballroom and their exercises of mind and body while there, and thus test the compatibility of the two; and if any should still say, as some have said, that they have been as pious in a ballroom or theatre as at the table of the Lord, let them seriously inquire whether the piety they have exercised in either place is such as will be accepted in the great day, or make them meet for the purer joys of that great temple above, where the sons of God shall shout for joy and every member of their glorified bodies be made to take some part in the heavenly worship?

THE CROSS DIVIDES THE WORLD

By Canon G. Osborne Troop

THE Crucifixion of our Lord between two robbers was a wonderfully significant event. We hear nothing of these two malefactors until the very time of the Crucifixion itself. How comes it that one of these outlaws is on the right hand of the Lord Jesus, and the other on the left? The enemies of our Lord never dreamed that they were fulfilling prophecy in thus placing Jesus Himself in the midst, with Pilate's mocking title hanging over His head—"This is Jesus of Nazareth, the King of the Jews." But Isaiah, in his immortal fifty-third chapter, had declared long centuries before, that the Messiah should be "numbered with the transgressors": and as we gaze with reverence and awe upon these three figures in such strange conjunction, we slowly begin to realize that we ourselves belong to the tragic picture, and that the central cross divides the world.

By comparing the wondrous story as given by St. Luke with that of the other Evangelists, we find that both robbers at first joined in the awful mockery of the Sinless Sufferer. But gradually an extraordinary change came about in the mind of one of the two criminals, and at length he boldly rebuked his railing comrade in the memorable words:

"Dost not thou even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this Man hath done nothing amiss."

Then, addressing the Lord Jesus, he cries in a majesty of faith that has never been surpassed, "Lord, when Thou comest in Thy Kingdom, remember me."

Let us reverently contemplate this faith. To this penitent robber has been granted in God's great mercy a sublime vision of the ultimate and eternal victory of the dying Nazarene. He sees through all the mockery, and ignominy, and agony, and desolation of the Cross, that this unique Sufferer is indeed the King of the Jews. He sees by faith that the suffering Redeemer will triumph over sin and death, and eventually return to reign in a kingdom of glory. Oh, that we might share in deed and in truth in this repentant sinner's triumphant Vision! Would that each of us might make his cry our own—"Lord Jesus, when Thou comest in Thy kingdom, remember me!" That his faith was genuine is evidenced by the Saviour's immediate response:

"Verily I say unto thee, Today shalt thou be with Me in Paradise."

We may be absolutely sure that this robber and every repentant sinner will be remembered at the return of the Coming King. Not one of the very least of His own will the Saviour forget in the Day of His Glory. Every true believer is eternally linked with Christ, as individually and personally, as if there were no other saved sinner in the universe. This personal and eternal friendship with Christ, in His death and in His Resurrection glory, is the very essence of the Everlasting Gospel.

But Christ goes still further in His love that passeth knowledge. He is always doing for us "exceeding abundantly above all that we ask or think." He will remember the penitent robber, not only in the then far-off day of His glorious Return, but at the close of this very day of agony. "Verily I say unto thee." He cries. "Today shalt thou be with Me in Paradise." That very day he should be with his Saviour in conscious and abiding fellowship. The deepest heart of this beautiful promise lies in the priceless words "with Me." These words assured the robber, and they assure every true believer, of blissful consciousness of the Saviour's Presence immediately after death. There is for the repentant and forgiven sinner no "purgatory" to shadow the hour of his departure. As St. Paul puts it, "When we are absent from the body, we are at Home with the Lord." Disembodied spirits assuredly, but conscious and comforted, while waiting, with all our fellow-believers, for bodies made like unto the Saviour's own body of glory, which shall be given us at His coming.

Unspeakably sad is the contemplation of the impenitent robber, witnessing all that took place between Christ and his comrade, and yet remaining unmoved, and blind to the Heavenly Vision. Right joyfully would the Saviour have taken both robbers with Him to Paradise that day; but the wilfully unrepentant robber had no wish to go with Christ, so he is left in the silence and the darkness. Surely this unhappy man has himself alone to blame for his sad and lonely death. "How often would I," said Christ on another memorable occasion, "How often would I have gathered the children together, even as a hen gathereth her chickens under her wings, but ye would not!"

Christ could easily fill Heaven with slaves, but no! It is God's will that man's will should be free. And so it comes to pass that the Cross divides the world. Those two robbers are a picture of you and me and all mankind on one side or the other of the separating Cross. Wherever Christ is intelligently offered to any human soul, that soul must freely choose to go with Christ, or remain behind in the silent and lonely darkness. In regard to this choice there is surely no neutrality. We must be on one side of Christ or the other, for His Cross in all solemnity divides the world.

"O Love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!
O Lord, with shame and sorrow
We open now the door,
Dear Saviour, enter, enter,
And leave us nevermore!"

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mr. John B. Ladd, of Brook Hill, Virginia:

"How much better is it to get wisdom than gold: and to get understanding rather to be chosen than silver!"—Proverbs 16:16.

Who will send one from the far-away places as well as very near?

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

A MISSIONARY ADVENTURE IN BOLONDRON, CUBA.

Archdeacon Juan McCarthy,

For nearly eight years past the Episcopal Church in Bolondron, in the Province of Matanzas, Cuba, has been closed, and it was impossible to prosecute our work in that town, because of the shocking condition in which our church edifice was found. A cyclone had done enormous damage to our temple, and had put it out of commission. To make matters worse, the little urchins of the town increased the destruction by throwing heavy stones at the doors and windows, by tearing down the fencing around the church, and stealing the wood used for that purpose, as well as some outbuildings of the temple. In the meantime the cyclone had carried away a part of the church roof, and each time it rained the torrents poured into the church and destroyed the property. And to add to our misery, quite a lot of our church furniture was stolen, and we have never been able to find out who took it.

Bolondron is not a very large town. Just a few years ago there used to be some twelve or more large sugar mills operating in that region, and Bolondron then was the emporium of a vast territory. Then it was that everybody living there lived in high style, thinking poverty could never call at their doors.

But with the cessation of the war, and the abnormally diminished price paid for Cuba's principle product, sugar, things in Cuba have gone from bad to worse, until at the present time, it seems to me to be impossible for things to become worse. We have reached the limit of indigence. But as if the higher powers were determined to still further flagellate this afflicted Pearl of the Antilles, as Cuba is dominated, the United States Congress has increased the tariff upon Cuban sugar taken into the U. S. A. This augmentation has dealt a terrible blow to Cuba's principal industry. To be able to compete with the other sugar producing countries, Cuba has had to reduce the wages paid to the laborers, with the result that but few men today in these provinces are able to make one dollar a day. And thousands of them are unable to gain more than from forty to sixty cents a day. And then thousands of men were discharged, since the colonists were unable to clean the sugar fields as they had formerly done, as the low price of sugar meant for them disaster, debt and ruin. This condition of things brought great tribulation to the whole of Cuba, but especially to such centres as Bolondron. Nearly all of the sugar mills closed down, as it was impossible for them to cover their expenses. It is problematic as to where all this misery will end. But it certainly is heart rending to see such a fine people as are the Cubans in such distress, through no fault of their own.

In the district of Bolondron our Church has done a splendid work in the past, under the guidance of Bishops Knight and Hulse. Hundreds of persons of that territory have embraced our faith, and their children have been baptized by our clergy and very many confirmed. But they are scattered over a very large region. The work in Bolondron has been literally abandoned during the past eight years, more or less, as we could not send a minister to attend to it, as the temple was wrecked and the people there were unable to cooperate with Bishop Hulse in the least way financially, owing to their precarious monetary plight. No money was obtainable to make repairs for the temple, owing to the non-payment of the missionary quota by the American churches, in the national budget. Hence the church remained in ruins all these years, and the work in that region practically deserted.

A few months ago a young man, who was a deacon in the Church of Rome, came over to our church. He is a very active young man, and seems to have a genuine missionary spirit. Bishop Hulse had no funds to employ him in our mission, so it looked as though we might lose him. But he appeared very anxious to engage in our work, and pleaded with us to allow him to open a day school in Bolondron in the large room beneath the temple. We told him of the awful condition of the building and of its non-suitability as a schoolroom, owing to the unhygienic condition of things and of the loads of rubbish he would have to throw out, of the mud floors, of the broken windows, etc. We painted the state of affairs in a true light. But the young man was determined to undertake the job, without any pay whatever, hoping to make some little income from his school. I told him about the terrible crisis reigning around that district, but undaunted he went forth to the field.

His class from the beginning was a success, as far as students were concerned, but owing to the poverty dominant, his revenue was almost nil. For this reason it fell upon the writer to provide for him in some way or other, as our dear Bishop had no funds whatever to take charge of the man and the work. We did what we could personally, aiding him to the best of our ability, but that was very small, as our means would not allow us. But he with true courage stuck to his guns, and by dint of hard work he helped considerably in building up a congregation for our church, as well as a parochial school. It was my custom to visit that town very often, so as to keep the work going and to give it our best support in every way. The religious services were a phenomenal success from the start. We have never had less than two hundred and fifty persons present at our services, 95 per cent of whom were Romanists. The whole choir of the Roman Catholic Church came over to us, and now form our choir, and most of the members are going to be confirmed when the Bishop makes his Episcopal visitation.

When the Roman priest saw that our Church was making such rapid advances he did his best in every way to hinder our work. He organized the Knights of Columbus of Bolondron, and they all went from house to house warning the people that if they did not fail to sustain the Episcopal work, and abstain from assisting at our services, that they would be boycotted if they were business men; and would lose their employments if they were simple workmen. A commission of Knights of Columbus visited the ex-deacon in the church one night about 11 o'clock, and threatened him, that if he did not return to the Roman Catholic Church without delay that they would not respond for him. And at the same time they assured him that if he would follow their advice, they could arrange everything, so that the Archbishop would forgive him and again restore him to his position. But without hesitation he told them frankly that he would never go back again to the Roman Church; that he now had found peace of conscience and harmony with God in the Protestant Episcopal Church, and that in that Church he would remain till death.

With all the astuteness of Jesuitism, a plan was projected to force the young man out of the town. A petition was sent to the Governor of the Province denouncing Mr. Suarez, saying that he was a pernicious foreigner, and as he had no property in the town, he should be expelled. Two of the newspapers took the defense of the ex-deacon, showing the falsity of the charge. The Mayor of the town gave him a very fine letter to the Governor, speaking in the highest terms of his conduct and of the beneficial work he was doing in educating the young folks of Bolondron gratuitously in the higher grades, and also in shorthand and stenography. All the leading people of the town are standing by Mr. Suarez, thus showing their approval of his work.

About the time all this happened it was our pleasure to go more often than ever to Bolondron, to manifest our approbation of the procedure of Mr. Suarez. We were glad to see that the Mayor of the city and all the members of the Municipal Council and the leading men of the whole district were assisting at our religious services. After one of these services the Mayor of the town said publicly that if the Cubans would only receive the doctrines that we had preached to them that evening, that Bolondron would be a better place to live in. And that he hoped that all present (about three hundred persons) would give us their heartiest cooperation. This open defense of our Church gave a hard blow to the Roman Catholic opposition. The Roman Bishop then sent a learned Jesuit priest to refute our teachings. Knowing his program, I arranged to have special services at our church on the same evenings that the Jesuit was holding his mission. It was certainly encouraging to learn that the biggest congregation in the Roman Catholic Church on any evening during that anti-Episcopal Mission never reached more than eighty persons; while on those same evenings we never had less than 250 persons present at our services. And mind you, we only had seating capacity for about thirty-five persons; all the rest had to stand up during the whole service.

During those special services it was our privilege to show how the Roman Church had departed from the Primitive doctrines of the Gospel, and had added dogma after dogma to the ancient Nicene Creed, which was formerly the Creed of the Christian Church. At the end of our special services, we put the question to the congregation, How many of you think we have shown the truth of the Gospel, in what we have taught you here? About ninety stood up on their feet to show their approbation. And remember, 98 per cent of those present were members of the Roman

Catholic Communion. Since that evening we have consolidated our work, and are now preparing very many candidates for confirmation when the Bishop can visit Bolondron.

But few people can realize what a stupendous task was presented to us when we desired to open the work in Bolondron. Bishop Hulse had his hands tied, as he had no money at all to give us for this object. But we had determined to launch out into the deep and depend upon the Lord to provide. We needed an enormous sum to repair the church and the schoolhouse. We would have to put in electric lights, a toilet, put in running water, mend the floors of the church, put in a cement floor in the church house, where we hold our school; put up a new fence all around the church; put up wire nettings to protect the windows from stone throwers; put in windows, kill the wood-worms that were eating the roof of the church and the church furniture; make seats for the church services; make school desks for the school; varnish all the church furniture; paint the church and schoolhouse; cement the walls of the church, which were showing enormous cracks and openings; put on scores of tiles to the roof, and a score of other things we do not remember. We had no idea as to who would supply the money. But we just went ahead trusting in the Lord. He has shown Himself worthy of our confidence, and has helped us to surmount one difficulty after another. Kind friends came to our aid when they heard of the great need of this mission in Bolondron. The Bishop could only give us $103 towards covering all these expenses; but so far we have expended very near $600 in repairs, new seats and desks for school. But there is still a great deal to be done before the house of God will be worthy of our noble Church. But we are relying on the good Lord to also provide for the future as He has done in the past.

We now have a Sunday school of about sixty and a day school of about thirty-five students. Our church services are attended by at least 250 persons, and we are expecting a large number to be confirmed at the time the Bishop makes his Episcopal visitation.

But as we have no funds to pay this young man for the work he is doing, that mission in Bolondron will depend upon the generous contributions of our brethren outside of Cuba. Until now we are grateful to God and to the splendid brethren who came to the help of our Lord. But money must be forthcoming to cover the expenses of that mission, the board of the teacher, the electric light, and to put in the water supply, as the Sanitary Department has ordered us to do. At least $500 is needed to prosecute this very important work. Is there not some benevolent member of our Church who will come to the rescue of this splendid work? We would hate to close it down because of the lack of funds. But I really cannot see how it can be continued unless **immediate assistance** is rendered, as all of the funds we had at our disposal have been used in building up this work. It is now up to the American brethren to show that their love for Foreign Missions is genuine, and is not a mere theory, as is the case of so many.

Let us place our all upon God's altar and thus dedicate ourselves, and all we have, and all we hope to be, to the divine service of the blessed Master, then great will be the harvest when Christ gathers into His garner the sheaves of redeemed souls.

GLEANINGS HERE AND THERE.

Fifteen Moslems were baptized last year in Galilee by Bishop MacInnes, of Jerusalem. "I think this marks an era," he writes, "because the news of it was known all over Palestine. They are all standing firm under very difficult circumstances."

An incident during the trouble in Palestine last fall concerned Dr. Joseph Klausner. He is the distinguished Jewish scholar who six or seven years ago wrote a "life of Jesus" which has had the largest sale of any book in modern Hebrew literature. His house is in a suburb of Jerusalem which was attacked by large numbers of fanatical Moslem Arabs. He was saved from massacre, and his books and papers from being burned, by the speedy sending of help from Jerusalem in the form of some visiting theological students from Wycliffe Hall, Oxford, who held off the attacking both Islam and Jewry and ministering to each.

These two incidents in a way illustrate the peculiar mission and position of the Anglican Communion in Palestine, facing both Islem and Jewry and ministering to each.

(Of Dr. Klausner's book, Bishop MacInnes says that Christian readers will find little in it that adds to their knowledge of our Lord, but they will learn a great deal about the Jewish mind at its finest.)

Major Giles B. Cooke Celebrates Ninety-Second Birthday

Major Giles B. Cooke, of Mathews, Virginia, is being congratulated by his many friends in the county and throughout the South upon the celebration of his ninety-second birthday. Major Cooke is not only one of the old landmarks among the people of Mathews County, but occupies a unique position of honor and distinction among the people of the entire South. As the last surviving member of the staff of the great Confederate Chieftain, General Robert E. Lee, Major Cooke is the possessor of a vast amount of information concerning the conduct of the War Between the States and was associated by reason of his official position, with many of the great figures of the Confederacy.

For many years he has been a prominent figure at all of the gatherings of the Confederate Veterans, where all those assembled delighted to do him honor. Major Cooke is also the author of several very interesting and well written accounts of various important happenings during the war.

Major Cooke was born in Portsmouth, Virginia, May 13, 1838. He came to Mathews in 1904 to serve as rector of Kingston Parish, retiring from the active ministry just a few years ago. Despite his advanced years he continues to take an active interest in all matters of public interest and is greatly beloved and respected by all who know him. When seen at his home Tuesday, May 13, on his ninety-second birthday, the Major appeared in perfect health and radiated youthful animation as he greeted friends.

Telegrams and letters came to the Major on his birthday from officers of Confederate organizations, including the United Confederate Veterans, of which he is Honorary Chaplain-General for life; Confederate States Memorial Association of which he is Chaplain-General; United Daughters of the Confederacy and Sons of the Confederacy. His multitude of friends in this county and elsewhere, join in wishing him a happy celebration of many more birthdays.—The Mathews Journal.

Our Advance Work Program

By the Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, Vice-Chairman of the House of Bishops.

The Advance Work program of the Church, as adopted by the National Council under the authority of the General Convention, is one of our important obligations for this year to the cause of the Church's Mission.

It may be remembered that for several years the annual quotas assigned to the dioceses included both the amounts needed for the maintenance of existing missionary work and an amount needed for renewed and additional equipment in the various missionary districts, both at home and abroad. Unfortunately, experience showed that most parishes and dioceses were content to contribute only what was necessary for the maintenance. This included mainly salaries of missionaries and the operation of schools and hospitals, with other necessary expenses. Very little was given for any advance work.

It was therefore decided by General Convention in 1928 that the quotas should thereafter include only what was necessary for maintenance and that a special effort should be made during this triennium between the sessions of General Convention to secure a sum of money necessary for the new equipment, buildings, etc., which are necessary for the growth and development of our missionary enterprise.

It is manifest that if our bishops and other missionaries are successful in their labors, there must be growth, and this growth in the preaching of the Gospel must mean more churches, larger schools and hospitals, and increased facilities and equipment. There must be also the need of repairs to buildings, which as at home, so everywhere, will wear out and need renewal.

The Church sends out its men and women to teach and preach and to heal in the Name of our Lord, and to make Christians, as He commanded. I take it for granted that there can be no good reason from the Christian standpoint that that should not be done. It seems, therefore, that all will agree that to send these missionaries for this purpose and then refuse them the necessary equipment for an increasing success is cruel to them and disloyal to the cause of the Kingdom of God, which we, as disciples of our Lord, are presumably obligated and interested in seeing successful.

Advance Work means progress, accomplishment and success. Without advance, there must be loss and failure. The Church must either do the job right or quit. We must then tell our missionaries that they must do the work with a reserve of energy and devotion: they must do without things which they feel to be necessary; they must use old tools when worn out and ineffective. As long as we believe

in Jesus Christ as our Saviour and the Saviour of the world we cannot quit.

The need for additional and new equipment is recognized in our parochial work and is to a large extent provided. New churches, new organs, parish houses, rich adornment of the parish church—sometimes not necessary—are being generously provided all over the country and large sums are willingly spent for such parochial "advance work". Nobody objects, provided they are not secured at the expense of the Lord's work among the heathen, the poor and the ignorant and suffering in that wide field which He said was "the world". The money spent on these parochial objects runs every year into millions. It is therefore not unreasonable to ask that these same people should give a beggarly million and a half in this triennium for similar improvements and additions in the whole missionary field of the Church.

Book Reviews

THE EASTERN ORTHODOX CHURCH. By Stefan Zankov, Professor of Ecclesiastical Law, University of Sofia. Translated and Edited by Donald A. Lowrie, with Foreword by John R. Mott, Chairman International Missionary Council of Y. M. C. A. Cloth. Pp. 163 with bibliography. Published by Morehouse Publishing Co., Milwaukee. Price, $2.25.

After a thousand years of practical isolation, the translator points out, the Orthodox Church has suddenly come into contact with western Christianity along a continuous line from Finland to Asia Minor, with intimate relationship and even cooperation with the rest of Christendom such as was undreamed of before the war. That ancient Church shows signs of a new upburst of spiritual and intellectual life—in the new realization of old treasures jealousy guarded since the early Christian centuries, treasures which some of the western churches have either lost or forgotten. Nothing in our generation is likely to be more profitable than a reciprocal sharing of the experience developed so long in separation. This book is a concise statement of the essentials of Orthodoxy by one of its own scholarly leaders and has unusual significance.

E. L. W.

LIFE AND THE BOOK. By Hilary G. Richardson. Cloth. Pp. 179. Published by the Macmillan Co., New York City. Price, $1.75.

The jacket of the book contains a photo of the author which draws one to him with sympathy. His strong face and the evident indications of a suffering life, though he does not tell us of that, indicate a supreme purpose in the book to give a heartfelt message.

Having encountered a widow once in his early life, who used the Bible in a cabalistic manner, determining what course to pursue, what decision to make by running the blade of a knife into the book and seeing what would turn up, he utilizes the incident to show the absurdities to which Bible users can go. Then he traces his own gropings for the right use of the Book. His contention, backed by the statement of Richard Rothe half a century ago, that the Bible, "as a book like other books, will accomplish great things", is curiously contradictory to the very spirit which seems to animate the author; for we can trace a still lingering appreciation of the reality of the widow's religious experience. And in the entire argument along that line, he fails to observe that the Bible is, at least to those who would view it so, "the sword of the Spirit" whom God has given us for the understanding of its secrets.

It is reasonable to say that if error there is, safety lies more securely in the acceptance of the Biblical standard that by it we are born again (1 Peter 1:23-25); nourished (1 Peter 2:2; Matt. 4:4; John 6:63; Col. 3:16); built up (Acts 20:32); made wise (2 Tim. 3:15), and working effectually in all who accept it by the faith which it espouses (1 Thess. 2:13), rather than to make the sweeping remark that "the Bible has all the earmarks of a purely human enterprise". To have misconstrued our Lord's meaning in the statement that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God", is in accord with the slip by which he attributes to Jeremiah instead of Ezekiel, the statement that he was to the people as a "very lovely song" (Ezek. 33:32). If the book made him a heretic as he holds, we may vouchsafe the caution that it was not the book, but perverted notions of it, that drove him into unbelief.

There is a wholesome, healthy and enthusiastic acceptance of the Bible which drives away the blue mists in our author's sky; and we may hope that he will come out of the gloom of his sad pessimism into the joy of faith.

Thanking you, dear Richardson, for the sight of your sad face, we love and cherish you.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE LEAGUE OF EVANGELICAL STUDENTS.

Mr. Editor:

This is a letter to bring before you an Organization which we are convinced is one of the most beneficial and necessary among the colleges, universities, and seminaries of America today. The League of Evangelical Students is a national organization which has the purpose of organizing a small nucleus in each educational institution that by common study of fundamental Christianity its members may be equipped and encouraged in their stand against the modernistic rationalism which faces them as students and which they must overcome to be truly Christian leaders in the coming years.

Although our organization is less than five years old, we have about thirty (30) Chapters and Branches scattered throughout the entire country. Our National Secretary, Mr. William J. Jones, has already made one splendid Extension-Trip this year from headquarters in Wheaton, Indiana. The interest among old Chapters and the organization of new ones was most gratifying. At this writing, Mr. Jones is in the East on a combined trip of visitation of old Chapters and organization of new ones. It is hoped that funds will immediately be forthcoming to permit a trip through the Southeastern and Central States.

The mails brings letters of students reached with the Christian message through our League who would otherwise remain untouched, of enriched Christian experience through weekly League prayer groups, growing appreciation among all the students of the cardinal facts of Christianity for which we uncompromisingly stand.

One of the largest universities of the East, the University of Pennsylvania, sends a report of these topics used in five meetings: (1) God is of such a nature that we should expect a revelation from Him; (2) Internal Evidence for the trustworthiness of the New Testament; (3) External Evidence for the trustworthiness of the New Testament; (4) Internal Evidence for the trustworthiness of the Old Testament; (5) External Evidence for the trustworthiness of the Old Testament.

We have just completed our Annual National Student Campaign for funds. And we have all pledged to the limit of our ability to support an Organization which believes in the whole Bible as the inspired word of God, which holds to the fundamentals of evangelical Christianity during these days of creedal indifferentism, and which has as its aim the winning of the student life of America for Christ by the united efforts of those of us who love Him as our Saviour and our God.

This is an invitation to you to share with us in this work, which we are sure is dear to the heart of our Lord Jesus. We would see you join us in joyful sacrificial support of a Group which is an answer to the crying need of the unsaved students of America, our citizens of tomorrow. A General Sustaining Membership is from fifty to one hundred dollars yearly, and a Life Membership is one hundred dollars or over.

That the Holy Spirit may guide you into His will in this great cause is the earnest prayer of

The League of Evangelical Students of America,

W. Harlee Bordeaux,

National Student Treasurer.

Box 455, Wheaton, Illinois.

DIOCESAN COUNCILS AND CONVENTIONS

EASTON.

The sixty-second annual convention of the Diocese of Easton was held at St. Peter's Church, Salisbury, Maryland, May 4, 5, 6, with the Rt. Rev. George W. Davenport, D. D., presiding, and about sixty clerical and lay delegates in attendance. Preceding the formal opening of the convention a large gathering of clergy and laity numbering about two hundred and fifty from all parts of the diocese met to commemorate the tenth anniversary of the consecration of Bishop Davenport. There were present to honor the occasion four bishops from neighboring dioceses, viz., the Rt. Rev. Phiilp Cook, D. D., Bishop of Delaware; the Rt. Rev. E. T. Helfenstein, D. D., Bishop of Maryland; the Rt. Rev. John Chamberlain Ward, D. D., Bishop of Erie, and the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia.

The convention opened on the morning of May 5 with a celebration of the Holy Communion, the Bishop of the Diocese being the celebrant, and the Rt. Rev. Philip Cook, D. D., preaching the sermon. This was immediately followed by the organization of the convention in the parish house adjoining the church, at which time Bishop Davenport read his annual address. A large portion of this address was devoted to the splendid growth made in the diocese during the past ten years. Mr. S. E. Shannahan was elected secretary of the convention, and Mr. John S. McDaniel, treasurer.

The main business of the morning was the presentation of reports of various organizations and committees.

In the evening there was a mass meeting in St. Peter's Church, presided over by the Bishop of the Diocese. The Rt. Rev. John Chamberlain Ward, D. D., delivered an eloquent address on Evangelism.

The elections resulted as follows:

Standing Committee—The Rev. Geo. C. Sutton, D. D., the Rev. W. D. Gould, D. D., the Rev. C. L. Atwater, Hon. Wm. H. Adkins and Edwin Dashiell.

Executive Council—Clerical members: The Rev. John White, the Rev. W. D. Gould, the Rev. F. W. Kirwan, the Rev. R. G. Gilson; lay members: Dudley G. Roe, C. M. Dashiell, David Dallas and Clayton Wright.

Examining Chaplains—The Rev. C. L. Atwater, the Rev. Wm. McClelland, the Rev. R. W. Lewis.

Treasurer Pension Fund—J. Harper Skillin.

Delegates to the Synod—The Rev. W. C. Eastburn, the Rev. Jos. R. Baird, the Rev. C. L. Atwater, the Rev. R. R. Gilson; Lay: H. Lay Beaven, Dudely G. Roe, C. M. Dashiell and David Dallas.

The convention will meet next year at Ocean City, Maryland.

A. C.

NORTH CAROLINA.

Meeting for the first time in its history in a strictly rural parish, the Diocese of North Carolina concluded on May 14 one of its best annual conventions, both in point of attendance and interest shown in the work of the Church. Christ Church, Cleveland, the entertaining parish, showed real country hospitality and provided everything necessary in the way of preparation for the convention.

Adoption of a Forward Movement budget of $76,947 for the year 1931 reflected, in some measure, the adverse financial conditions in this section. Any pessimism as to the future was off-set by the acceptance of $12,000 as an Advance Work objective.

The report of the Committee on the State of Church, incorporating as it did the result of a special study of the Church in North Carolina during the past ten years, came in for much discussion. Drastic proposals were referred to the next convention. Special committees dealt with important recommendations made in the annual addresses of the two Bishops. Bishop Cheshire stressed the need for a larger support of St. Mary's School. A committee recommended a campaign to raise a larger endowment. Bishop Penick, the Coadjutor, took note of the industrial revolutions that occurred in the State since the last convention, and suggested a thorough study of the relation of Church and Industry. A committee, consisting of a clergyman in a cotton mill community, the Rev. N. C. Duncan; a big mill executive, Mr. G. B. Lewis; and a liberal student of economics, Mr. K. D. Battle, reported to the convention that a thorough study be made during the coming year.

The Rev. John W. Suter, of the National Department of Religious Education, made an address on "Creative Christian Education" at an inspirational service on the evening of the thirteenth. He also addressed the convention on the fourteenth.

Members of the Standing Committee and the two diocesan treasurers were re-elected. The Rev. Messrs. John Moore Walker and Francis H. Craighill; Miss Sally Dortch and Mrs. John P. Hall; Messrs. K. P. Lewis, T. H. Webb and A. T. White were added to the Executive Council.

Deputies to the Provincial Synod included: The Rev. Messrs. Milton A. Barber, S. T. D., R. E. Gribbin, E. L. Haines, I. W. Hughes, John Long Jackson and Theodore Partrick, Jr.; Mrs. Frank N. Challen; Miss Hena Clark; Messrs. J. H. Cowles, J. S. Holmes, H. M. London and J. R. Wilkes.

T. P., Jr.

Church Intelligence

Church Army.

Fragments of sandstone about three inches square, from St. Paul's Cathedral, London, were obtained during the recent renovations and are being sold at fifty cents a piece for the benefit of the Church Army. Obtainable from headquarters, 416 Lafayette Street, New York City.

Captain Mountford, head of the Church Army in the United States, in April completed twenty-five years of work as a captain in that Army. New York Associates gave him a dinner, attended by well over a hundred people, with much enthusiasm. Captain Davey was there from England, Bishop Booth and the Rev. W. J. Brown from Vermont, Mr. and Mrs. Samuel Thorne (Mr. Thorne is President of the Church Army organization in this country); Mrs. V. K. Davis, known to all Wellesley Conference people, one of the very earliest and warmest of Church Army friends, many clergy, and the usual delightful array of the Army itself, captains and cadets, English and American. The young Americans are showing the effects of their training and made a fine impression.

They nearly all went off directly after the dinner for the second annual Church Army conference, held this year at the house of the St. Barnabas' Brotherhood, Gibsonia, Pennsylvania. After a three-day meeting, running from 6:15 A. M. to 10 P. M., they moved in to Pittsburgh, speaking on Sunday, May 11, in eighteen churches.

On May 12, a team of ten men were sent off on their hike from Pittsburgh to Columbus, Ohio, led by Captain Eastabrook, with stops at thirty-four parishes and missions en route, in five dioceses.

Bishop Perry and Captain Mountford commissioned seven new officers in March. Two of these have since gone to Helper, Utah, near Salt Lake City, at the request of Bishop Moulton and Archdeacon Bulkley, to work among the miners in that great coal mining center. A report sent soon after their arrival says they have taken hold well and will do good work. One is to be at Garfield for a month, and together they "will do a lot of foundation work that would not get done otherwise." Clergy are few and far in Utah.

Bishop Hobson, Dr. Howard A. Kelly of Johns Hopkins Hospital, Baltimore, and Mr. Wm. F. Pelham of Chicago, have recently joined the Board of Advisers.

Bishop Rowe wants a Church Army evangelist in Alaska, to work among the Indians at Metlakahtla. Boston Associates are hoping to make this possible in the Autumn. Associates in Rhode Island are helping the work in North Carolina, those in Albany and Troy are providing for the Church Army man in Virginia, and a group at St. James' Church, New York City, are caring for the men in Utah. (A Church Army Associate is a man or woman who agrees to pray for the work, to contribute not less than two dollars a year to it, and to help in other ways where possible.)

This is far from being the whole story. Send to headquarters, 416 Lafayette Street, New York, for the list which shows the engagements of the thirty men through the summer, and keep their work in your prayers.

Could any single one of our summer conferences measure up to one of the customs of the Church Army Annual Conference, to observe silence from ten P. M. until after the early Eucharist next morning?

The Fellowship of the Sacred Name.

Sunday, May 11, in Trinity Church, Pawtucket, R. I., the rector, the Rev. Thom Williamson, Jr., launched a movement which he called "The Fellowship of the Sacred Name."

Referring to the rather universal custom of profane swearing, the rector said that he could understand and appreciate the satisfaction, even though merely temporary, of an explosive word "to keep the lid from blowing off." There is, however, one kind of oath, one kind of profanity, which should never roll off the Christian conscience, nor off the Christian tongue, and that is the profane use of the Holy Names of God—careless profanity using God's Holy Name "in vain," as the Commandment puts it. This cannot roll off, it sinks in until it hurts.

Such profanity is widespread, and it is definitely noticeable in this city. It is used by men, women and children. Nor is it confined to non-Christians and unbelievers. Often this misuse is careless and without malice, but nevertheless, we must stop it.

Little children start their Christian life with the sweet and reverent use of holy words, and the Baby Jesus at Christmas and their Heavenly Father and the Lord's Prayer all the year around are to them sacred and holy, with an atmosphere of holy awe. Soon they begin to hear the sacred Names in another atmosphere, that of anger and profanity. They hear these bad words, not only at school, or in the street, but also sometimes in their own homes, and from their family and "friends." And the children naturally copy what they hear, and whose fault is it?

Some ask how mere words, a mere sound of the voice, can be holy? Thoughts, feelings, meanings can only be expressed by word or acts and such words are holy because they denote holiness.

The names of those we love are sacred to us, and rightly so. Pre-eminently God's Name is holy, because He is holy and brings holiness. So anything about God is sacred.

Each of us has a name, which denotes our individuality and character. We do not like to hear ourselves spoken of carelessly or profanely. And we resent, again rightly, any careless or slighting or scornful remarks about our loved ones, on earth or in Paradise. Much less should we countenance disrespect to God or His Name. "The fear of God is the beginning of wisdom," and this fear is simply a deep reverence, a holy awe.

We use sacred names irreverently when we speak them carelessly or slightingly, whether we are in our homes, our schools, on our streets, or in the House of God. A careless or irreverent participation in a service of worship and praise for Almighty God gives an appearance of hypocrisy. And what shall be said of deliberate profane swearing, using the Name of our God slightingly and scornfully?

Consider God, who He is and what He does for us. He is Creator of Heaven and earth, of all things, visible and invisible; all nature, all life, is from God and from God only. All good things, thoughts, acts and words, are from God. On the lowest plane, how do we dare to be disrespectful to God? On a higher plane, our respect and love will guide us to reverence. "Our Father in Heaven, hallowed be Thy Name."

Jesus Christ hallowed His Father's Name, and we shall hallow it, too. And we also shall hallow Jesus' Name. He is our Friend, our Companion, our Saviour, our God; He lived here for us, worked, taught, preached and prayed for us; He died on the Cross for us! He gives us eternal life, in this world and in the life to come. And He has showed the world and us such love as never man saw else. On the lowest plane we owe Him our consideration and admiration. On a higher plane we should give High high praise, and gratitude and love and devotion and loyalty. "At the name of Jesus every knee shall bow." When we think of all that He means to us, and to our loved ones, living and dying and dead, in joy and in sorrow, in worship and in prayer, then shall we have earnest thought to use only words of earnestness and devotion, of love and of gratitude.

And in speaking of the Holy Spirit of God, Father and Son, let us never use the word "It," but always He, God the Holy Ghost. He is our inspiration and our Guide; He is God with us. To Him and to the Holy Trinity together let us show forth our praise, "not only with our lips, but in our lives."

In concluding, the Rev. Mr. Williamson asked his congregation to promise to themselves, and to God, three things:

1. Always to use the Sacred Names earnestly and devoutly and reverently.

2. To teach and to influence others, young and old, to do the same, in devotion and in loyalty.

3. To pray for the work and meaning of the newly-launched movement called "The Fellowship of the Sacred Name."

The motto was given, to keep the thought in mind: "Keep Holy Names Holy."

The Rev. Mr. Williamson asks wide consideration of the objects of this Fellowship, which has no dues and no officers except voluntary workers for the Sacred Names.

A Prayer approved by Bishop Perry:

O Lord God, open Thou our lips, and our mouth shall show forth Thy praise;

Imprint upon our heart such a sense of Thy majesty, and such a reverence for Thy sacred Name, that we may always keep holy names holy,

Set a watch upon our mouth, and keep the door of our lips, that all we do and say may be to Thy praise, and the building up of Thy Kingdom; through the inspiration of Thy Holy Spirit and the strong love of Thy Son, our Saviour Jesus Christ. Amen.

New Bishops.

Dr. William Scarlett, formerly Dean of Christ Church Cathedral, St. Louis, Missouri, was consecrated Bishop Coadjutor of the Diocese of Missouri on Tuesday, May 6.

On May 8, the Rev. Henry Knox Sherrill, D. D., noted rector of Trinity Church, Boston, was elected Bishop of the Diocese of Massachusetts practically by acclamation on the first ballot at the convention held to elect a successor to the late Bishop Slattery. He has accepted his election and will probably be consecrated in the fall. The ecclesiastical authority will be held by the Rt. Rev. Samuel G. Babcock, D. D., Suffragan Bishop of the Diocese until Dr. Sherrill's consecration.

The Rev. George Craig Stewart, D. D., rector of St. Luke's Church, Evanston, Illinois, was elected Bishop Coadjutor of the Diocese of Chicago on the first ballot, receiving 97 out of 108 votes at a special convention held in Chicago May 13.

The Rt. Rev. James Craik Morris, D. D., Bishop of the Missionary District of the Panama Canal Zone, elected Bishop of the Diocese of Louisiana by the Diocesan Council meeting in Alexandria, Louisiana, May 14, has cabled his acceptance. He is leaving very shortly to attend the Lambeth Conference in London and on his return will take up his duties as Bishop of Louisiana.

Rev. Robert Nelson Spencer was elected Bishop Coadjutor of the Diocese of West Missouri on May 31.

People Still Go to Church.

At St. Peter's Church, St. Petersbur, Florida, the Rev. Evan A. Edwards, rector, about 1,500 people attended the three-hour service on Good Friday. The total attendance Easter Day was 3,500, with over 1,200 communicants. This is more than the communicants of St. John the Divine, New York City, or of Washinkton Cathedral.

The offering was $5,500. This parish pays its apportionment and diocesan assessment monthly.

St. Peter's is a "tourist church," depending greatly on the winter visitors. The total attendance from Easter to Easter this last year was over sixty thousand. People still go to church!

New York Diocese Elects Dr. Gilbert.

The Rev. Dr. Charles K. Gilbert was elected Bishop Suffragan of the New York Diocese at the regular convention of the diocese held on May 14. Others voted for were the Rev. Thomas A. Sparks of New York and the Rev. R. S. W. Wood. The vote for Dr. Gilbert was large in both orders. The salaries of both Suffragans were raised from $9,000 to $10,000, and allowances for travel were increased from $350 to $1,000 a year. The Rt. Rev. Dr. Lloyd, the present Suffragan, objected to the increase, saying underpaid clergy should have the money. Bishop Manning, from the chair, explained that increases in missionary salaries had been provided for.

Bishop Manning announced a further gift from a donor who refuses to have her name known of $200,000 to be added to $300,000 already given by her for additions to salaries of missionaries and for Church extension. In his convention address the Bishop gave many details concerning the Cathedral, saying it will be another year before the nave can be put into use. On many occasions at present the accommodations fall far short of being sufficient for the crowds.

The Bishop Suffragan-elect is a native of Bainbridge, N. Y., and was born in 1878. He was educated at Hamilton College and the General Seminary, and held rectorships in Milbrook and Scarsdale, both in the New York Diocese. He is married. For years he has been secretary of the diocese and also secretary of the Social Service Commission of the diocese. The selection gives eminent satisfaction to clergy and laity alike.

E. M. C.

Propaganda in the Public Schools.

New York has recently been the scene of much interested and excited controversy aroused by the barring of a book of "Modern History" from the public schools of the city by the Board of School Superintendents, "upon complaint that it is objectionable on civic and religious grounds."

Acting Superintendent Harold G. Campbell explained that the approval of the textbook by the superintendents in 1923 was withdrawn quietly last month after the Rev. Dr. Lefferd M. A. Haughwout, rector of St. Anne's Episcopal Church at Great Kills, S. I., had insisted upon attention to his complaint, which read in part:

"The book is objectionable on two grounds, civic and religious. It is written evidently in the interests of some visionary scheme of internationalism. By direct attack and persistent insinuation it breaks down respect for political democracy, patriotism and everything that pertains to nationalism. It encourages radicalism by continual criti-

cism of the economic basis of modern society under the name of capitalism, contrasting it unfavorably with conditions in the Middle Ages.

"Where religion is concerned," Dr. Haughwout's complaint continued, "it is difficult to write history without prejudices; but actually these authors transcend all reasonable limits and have produced a work that amounts to out and out propaganda. The Roman Catholic Church is everywhere deliberately defended and both the Church of England and all the branches of Protestantism are persistently criticised."

The authors of the rejected book are Professor Carlton J. H. Hayes of Columbia University, and Associate Professor Parker Thomas Moore. Both men are Roman Catholics.

A formal statement was issued May 6 by Acting Superintendent Harold G. Campbell, explaining the attitude of the city's educators toward the problem of teaching history to school children.

He said in his statement: "The general atitude of the book on economic and social problems . . . might easily give to children the impression that many, if not all, of the cries raised against the capitalists of the present economic structure are true . . . particularly in the light of endeavors now being made by radical agencies to persuade our children that the present economic system justifies defiance to constituted authority."

"We believe that the discussion of pages 822 and 823 about there being 'no real equality of opportunity' under the present social system amounts to open advocacy of a socialistic doctrine having no place in a history book; and we believe that neither these authors nor any other historian can point to any historical value in the statement: 'When one man comes into the world penniless while another inherits a million, there can be no real equality of opportunity.' These authors know that many of America's greatest characters have come into the world penniless and risen to heights unachieved by men inheriting a million.

"A thorough investigation of the book was made, not from the point of view of a treatise produced by two admittedly superior historical scholars, but from the point of view of the effect of the use of the book upon the children of the public high schools of the city of New York.

"Children are quite ready to regard everything they read in a textbook as gospel truth. We cannot be certain they will distinguish between what are the personal opinions and interpretations of the authors and what are universally accepted truths. The question before us is not one of historical fact, but a question of the suitability for New York City children of the facts selected and of the impression created by the method of presentation of these facts. The schools of New York City are interested in historical accuracy, but they are far more interested in Americanization.

"Other portions of the book are creative of the impression that religious leaders whom many churches teach were spiritual in their motives, were sanctioners of usury and contributors to the rise of the 'capitalistic' system which the authors have pictured as productive of such misery.

"We see no point in calling the spiritual leader, John Calvin, a 'political boss,' and can understand how the parents of many children would object to this characterization.

"In our opinion a more adequate distinction should be made between true patriotism on the one hand and selfish, excessive and arrogant nationalism on the other."

An interesting sideline on this whole affair is that it was brought to issue by a father who happened to pick up and glance through a textbook of two of his children; the result being that a book subversive not only to the religious faiths of many, but also to American patriotism has after seven years been barred from the hands of young children, the future citizens of this great country of ours. How many fathers reading this have any idea of the textbooks being studied today by their children at school? Would it not seem to be a reasonable responsibility to be informed on the subject?



Rt. Rev. James H. Darlington, D. D., whose twenty-fifth anniversary as Bishop of the Diocese of Harrisburg (Pa.) was celebrated May 14 and 15.

VIRGINIA.

Rt Rev. H. St. George Tucker, Bishop

The Spring Meeting of the Valley Convocation at Shrine Mont.

As the meeting of the Valley Convocation was drawing to a close, it was the unanimous decision of the convocation members that such an experience was worthy of a record which might be shared with their friends. They therefore asked that an account be written and copies of this sent to a number of Church papers.

To those who know the Shrine at Orkney Springs must come the thought that no place could be more fitting in which to meet for prayer and conference about the Master's work and ours. The strength and peace of the mountains and forest trees, the joy of birds and wild flowers, and the Shrine itself, beautiful in its simplicity, eloquent in its silence enfolded us in such quiet as is seldom met in our busy days.

The opening service was held on May 6 at about eleven o'clock in the morning, in the living room of Gibson Cottage. The rain necessitated an indoor meeting. However, the room used had been so often used for services by Bishop Gibson, it seemed especially fitting that it should serve again in that way. The Service of Morning Prayer was read by the Rev. D. C. Mayers, Dean of the Convocation.

Following this the Convocation address was made by the Rev. Louis Tucker, D. D. In this Dr. Tucker told of the findings of countless papyrus letters written in Koine Greek, which, when studied adequately, would be of the greatest value in placing the dates of other Greek writings of a similar dialect, and had already given an added proof of the authenticity of the four Gospels. If the Great War had not occurred so soon after the finding of these letters, they would have received greater publicity. The group was much interested in the possibilities contained in these ancient writings.

At the close of tne address roll call was made which showed only one member missing, who had to attend another convocation. One of the members of the convocation spoke of the pleasure of the group at the addition to the Valley Convocation of parishes formerly in Piedmont Convocation. The usual business of the meeting was followed by parish reports, which were more or less interspersed through the two days of meeting. Among the most outstanding features of these, were the various possibilities of mountain work.

While we were thus discussing problems of many types, our kindly hostess with her able and willing young friends from the village would prepare for us such good things to eat that when the gracious host summoned us to assemble in the attractive dining hall, he met with ready compliance on our part. Great thanks come from all of the convocation guests to Dr. and Mrs. Woodward for their gracious entertainment and thoughtful preparation for our comfort.

During the afternoon of the first day, a report on the plans for a Summer Conference at Shrine Mont, was given by the Rev. B. D. Chambers, who stated that such a conference would be held from June 9 through June 14, that we had been fortunate enough to secure some very able lecturers for it and that the cooperation of each rector of the convocation was needed.

A most interesting and comprehensive report on the meeting of Social Service workers held recently was given by the Rev. F. J. Warnecke. This conference chiefly considered the problems concerning children, and the ways and means of helping them.

As the weather was favorable the other two services of the convocation were held at the shrine. After the evening service Dr. E. L. Woodward gave the Convocation Essay in the form of a talk on "Symbolism in Religion." He spoke of how we should find religion in all the wonders of nature about us, and also of the history of the Shrine and of the countryside all about it.

We were called to the Holy Communion service on the next morning by the sweet toned bell in the Shrine tower. The freshness of the morning made it most natural that we should lift up our hearts to our Father in Communion with Him and His Saints. Most fitting did it seem that the songs of birds blended with our hymns of praise. Thus begun the day's work must be full of worth.

The two business sessions lasted most of the day. Besides the parish reports, the matters considered were plans for the clergy summer school to be held at Orkney Springs June 16 to 28, and plans whereby the clergy could use the cottages in times when they needed rest and refreshment. These were presented by Dr. E. L. Woodward. During the afternoon session the budget was discussed. This matter was presented by the Rev. Robert Nelson, who also had some matters to report about the Shenandoah Park and how it concerned our work.

The meeting was closed with the benediction by the Rev. B. D. Chambers.

Rural Life Day to be Generally Observed by Virginia Churches.

The Episcopalians, Lutherans, Christians and Brethren have set May 25 as Rural Life Sunday, while the Presbyterians chose May 11; the Methodist, May 18, and the Baptist, May 4.

With 6,603 or 10.5 per cent of the 7,384 churches of Virginia located in the open country or small towns the movement for the general observance of rural life Sunday is a most laudable one.

Such an occasion has great possibilities of benefit to country life. It can be used to inspire a larger vision of community development. Community needs can be impressed, also the desirability of utilizing every possible aid in meeting such needs. The necessity of adjustments to meet changing conditions can be pointed out, and thinking as to how to best deal with present situations, started.

President Wilson, in one of his last public statements, well said: "Our civilization cannot survive materially unless it be redeemed spiritually." If the Church measures up to its responsibilities as an inspirer of ideals of righteousness, of charity of judgment, and of social justice; and if it lives up to its obligations as a promoter of harmonious unified constructive effort for community welfare along all lines, it can be the most powerful influence for the upbuilding of country life. By virtue of its place in the affections of the people and its prestige as an institution, as well as by virtue of the functions assigned it by society, it has the key to the solution of the most vexed rural problems. The general observance of a strong Rural Life Day Program will be a forward step for the Church in meeting its obligations to country life, and such a day can do much toward forming intelligent opinion about rural life problems.

Ministers in preparing sermons for Rural Life Sunday can find much helpful material in Va. Agr. Exp. Station Bulletins 267, "The Role of the Church in Rural Community Life in Virginia" (especially ch. 9); and Bul. 256, "Rural Organizations in Relation to Rural Life in Virginia" (especially Pp. 27-69); the report of the Virginia Agricultural Commission, and the Report of the Institute of Rural Affairs, all of which may be had from the Rural Sociology Division of the Virginia Polytechnic Institute, Blacksburg, Va., for the asking.

Rural Ministers would do well to confer with local county and home agents as to local questions, which it is desirable to stress in Rural Church Programs.

City dwellers now have as much, or more responsibility for rural conditions as the country people themselves. It is, therefore, highly desirable for city churches to also observe rural life day. In their programs city churches may well stress their obligations to the country and the responsibility of city people for supporting state programs favorable to the best country life. Such support can only be based on a sympathetic interest in and intelligent understanding of the conditions confronting rural people and the problems facing rural churches.

Interest in the obligations of the rural church to rural life, and needed adjustments in rural church programs has been greatly quickened by the Virginia rural church survey made by the V. P. I. Department of Rural Sociology under the auspices of an interdenominational committee and published last fall as Bulletin 267 of the Va. Agr. Exp. Station.

The general observance of Rural Life Sunday is one of the major features of the program sponsored by the Virginia Rural Church Conference Board—a body organized to follow up the results of the survey. In this step the Rural Church Conference Board is following the leadership of the Home Missions Council which is promoting a similar day all over the country and in fact all over the world. It is hoped that another year all denominations will observe the same day, the fifth Sunday after Easter.

An interdenominational Rural Pastors' Short Course at V. P. I. July 22 to August 2 is another feature of the Conference Board's Program that holds much promise. Any one interested in this event can secure information about the program as well as about the scholarships which will cover expenses, from the Director of the Short Course, Dr. F. D. Goodwin, Warsaw, Va., or the Sec. of the Conference Board, Prof. B. L. Hummel, of V. P. I.

Note.—In order that there may be some check on how generally this day is observed, it would be greatly appreciated if all ministers having a Rural Life Day program would report the fact to W. E. Garnett, Blacksburg, Virginia, Sec. Rural Life Day Committee, Virginia Rural Church Conference Board.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

The Church School Lenten Offering.

Sunday, May 4, was the day for the Diocesan Lenten Offering Celebration in Southwestern Virginia.

For several years, in the afternoon of the second Sunday after Easter, we have had a diocesan Lenten offering service in either Christ Church or St. John's Church, Roanoke, as this is the most centrally located point in the diocese. This year the Department of Religious Education decided to vary the arrangement by having three services simultaneously, at St. Paul's, Lynchburg, Trinity, Staunton, and St. John's, Wytheville, it being felt that many Church schools in the diocese could send delegations to one or another of these services though they might be too far away for convenient access to Roanoke.

Finally the service planned for Staunton was omitted for various reasons, but most interesting celebrations were held at the other two churches.

The Rev. Carleton Barnwell, rector, conducted the service at St. Paul's, Lynchburg, and Mr. H. Minor Davis, for many years Superintendent of St. Paul's Sunday school, made a splendid address on the origin, plan and objectives of the Church School Lenten Offering. There were 284 persons present, including delegations from Altavista, Amherst, Bedford, Roanoke and Salem, in addition to the representatives from the three Lynchburg churches. There were twenty-three from St. John's, Bedford, which is twenty-five miles from Lynchburg; thirty-three from Christ Church, Roanoke (54 miles) and about twenty from St. Paul's, Salem (sixty-two miles). The rectors of these three churches were in the congregation and the Rev. Alfred R. Berkeley, rector of St. John's, Roanoke, would have been present also, but for the fact that he was leaving the same afternoon to attend a conference of Religious Education Executives in St. Louis.

The Rev. Devall L. Gwathmey, rector of St. John's at Wytheville, had charge of the service there and with him in the chancel were Bishop Jett (who had visited St. John's in the morning), the Rev. Messrs. H. H. Young and E. W. Hughes of the Associate Mission field, and Mr. John M. Garrison of Roanoke, Diocesan Director of Religious Education. Addresses were made by the Bishop, Mr. Young and Mr. Garrison. In the congregation of about 230, representatives from points other than Wytheville were: Four from Abingdon, seven from Bluefield, fourteen from Pulaski, nineteen from Radford, thirteen from Christiansburg, six from Ivanhoe, three from "Piney," twelve from Pocahontaus and three from Pearisburg. And the delegations from Abingdon and Christiansburg included their rectors, the Rev. Messrs. John S. Wellford and James A. Figg.

Perhaps some of these details seem unimportant in a news item, but they do indicate in a gratifying way the very general interest in these services on the part of the Sunday schools in the diocese.

Each year three banners are awarded —a, for the largest total offering; b, for the largest percentage of increase over the previous year, and c, for the largest average per mite box. The banner for the largest total offering has been won each time by either St. Paul's at Lynchburg, or Christ Church at Roanoke. Last year Christ Church won it. This year Christ Church retains it, with an offering of $777, as against $755 from St. Paul's.

The banner for the largest percentage of increase over the previous year is perhaps the most difficult of the three for one school to win in two successive years. Last year it was won by Trinity at Richlands, in the Associate Mission Field. This year it went to St. John's at Bedford, which showed an increase of 200 per cent—in other words, a total offering three times the size of that of 1929.

Strange to say, St. Peter's, at Altavista, has held, from the first year, this system was inaugurated, the banner for the largest average offering per mite box. And St. Peter's retains it this time, reporting an average of $13. It may be that hereafter the basis of the award of this banner will be changed to the largest average per member on the roll of the school, as of some definite date. The latter seems logical, for the reason that many schools include in the Lenten offering certain other collections, etc., in addition to those received through the mite boxes.

The banners were awarded on the basis of reports received from the schools in the diocese up to Saturday evening, May 3, and the awards were announced simultaneously in the services at Lynchburg and Wytheville. Also the grand total for the diocese was reported as $5,006, as against a total of $5,696.20 in 1929. The figure for this year was, to a slight extent, estimated, as a few of the smaller schools had not been heard from. It may be that when all reports are in, the final total will be a little better than the estimate.

Rector of St. John's Church, Lynchburg, On Sick Leave.

His many friends will be distressed to learn that the Rev. Thomas Moore Browne, rector of St. John's at Lynchburg, became ill on May 2 and his physician has prescribed a rest of several weeks. He has gone to his summer home at Haymarket, Virginia, to recuperate and it is sincerely hoped that he will have a rapid recovery. Mr. Browne was District Governor of the Lions Club and was to have presided during the

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
26, 27, 28. Rogation Days.
29. Thursday, Ascension Day.
31. Saturday.

COLLECT FOR FIFTH SUNDAY AFTER EASTER.

O Lord, from Whom all good things do come; Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

COLLECT FOR ASCENSION DAY.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind hither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost one God, world without end. Amen.

For The Southern Churchman.

EASTER CYCLE.

Anna Swan Reynolds.

Twilight.

Day is fading into twilight,
And the evening into night.
I watch'd the sun at daybreak
Send light across the lake.

Now the light that gilds my pathway
At the closing of the day
Is the star-shine o'er the mountain
And the moonlight's golden ray.

Life is passing into twilight—
'Round my feet the shades of night,
'Neath green sod shall rest my body
When to Thee my soul takes flight.

Silence.

Silently through trees left leafless,
Comes the falling rain.
From out dark clouds
Through black, bare boughs
Slow comes from lowering sky
The quiet rain-drops soft on clods
That cover close a narrow grave.

O grave, O grave so silent,
There sleep the peaceful dead,
Whose mingling dust awaits
The opening of the gates,
When dawns our Resurrection Day.

Paradise.

In Paradise toward which our feet have toiled,
Behold the marvellous throng
That gather 'neath the ever-blooming trees
To clasp each other's hands—
To gaze once more into each other's eyes—
'Tis Paradise—'tis Paradise divine!
Now "Death, where is thy sting?"
"Where, grave, thy victory?"

The Presence of Christ.

O Lovingkindness, so old and yet so new, I have been too late in coming to Thee. You are young, my brothers; profit therefore I beseech you from my confession that I cared too little to employ my early years for Christ. Consecrate all yours to His love. If I had only known Him sooner, if I had only had some one to tell me what I am telling you now, I should not have so long delayed in loving Him. Believe me, count as lost each day you have not used in loving Christ.

Study ever to regard Jesus Christ and His glory in all that you do, and say and undertake.

Learn to get into His Presence. Realize that, in the meekness and lowliness of His heart, Christ has asked you to take His yoke upon you, so that you might learn of Him. Without set rules or stated methods, in times of temptation, in times of dryness of heart, when you lose faith, when you sin, when you are happy and when you are full of faith, study to recall the fact that Christ is at your side.

Though in order to help you Christ honors you by placing you under His yoke, make it your rule of life to abide in His presence with the humility of a useless though a faithful servant. You are there from no merit of yours, but from His lovingkindness and lowliness of heart.

Distrust thoroughly your own strength, and commit yourself wholly to Christ. You will learn His lowliness of heart and friendliness; and all your pride and unfriendliness will flee away.

Live in purity of life, of thinking and of doing. Take care to repent every time you fail, and beg Christ's forgiveness.

Be faithful in getting into Christ's Presence at the beginning of any work, pleasure, or prayer. If it is only for a moment, let it be for a moment, but forget what you have in hand, realize Christ's Presence by your side and say some loving words, such as "My Saviour I am wholly Thine." "I love Thee with my whole heart." "Make my heart like Thy heart."

Be faithful in getting into Christ's Presence in the middle of any work, pleasure, or prayer. Every now and then stop for a moment, forget what you have in hand, and realize Christ's Presence.

Be faithful in getting into Christ's Presence at the end of any work, pleasure, or prayer. It is His unchanging love to you, not your changing love to Him which gives you strength and courage.

Do your common business purely for the love of Christ. Jesus does not regard the greatness of your work, but the love which prompts you to do your best for Him.

Let there be no difference in your life whether you are in the middle of work or pleasure or prayer. Whatever you may be doing remember the Presence of Christ and you will be doing daily acts of kindness and meekness. Set yourself to do rather than to reflect what to do.

When you promise a friend that you will pray that the power of realizing the Presence of Christ be given to him, tell your friend that he must labor on his part to make himself worthy of such a gift.

To get into the presence of Christ is hard at the outset, yet, pursued faithfully, it works imperceptibly within the soul; and, as your faith grows, by a simple remembrance you will see and feel Christ's Presence, and you will call upon Him with great assurance.—Wm. Wilcocks (after Brother Lawrence).

For The Southern Churchman.

WHEN DAY IS DONE.

When day is done I love to find
A quiet place and there recline,
And see the sun with colors bright
Slip down to kiss the earth good night,
And parting leave its glow behind.

'Tis pleasant to forget the grind,
The round of petty tasks that bind
And keep us from our thoughts sublime
When day is done.

I hope that when my way I wind
Into the mist of another clime,
In parting I may leave a light
To guide some wanderer up the height.
If this be true I shall not mind
When day is done.

Bishop Reginald Heber.

(Some extracts from a volume entitled, "The Poetical Works of Crabbe, Heber and Pollok," which was published by J. B. Lippincott & Company in 1856. As an exemplary, minister, bishop, and missionary, Dr. Heber has probably not been surpassed, and his spirit and devotion are yet highly inspirational. If the Christian Church had had more ambassadors of Christ of his type to carry the Gospel of Christ to pagan peoples, no doubt its triumphs would have been vastly greater; and how greatly are they needed in these distressful times.—Ed. S. M.

On the death of Dr. Middleton, the first English Bishop of Calcutta, the diocesan charge of the English churches in India was offered to the Rev. Reginald Heber, which he accepted. Mr. Heber had been for fifteen years the rector of the church in Hodnet, England. In taking leave of his congregation on April 20, 1823, he made the following farewell address:

"My ministerial labors among you must have an end; I must give over into other hands the task of watching over your spiritual welfare; and many very many of those with whom I have grown up from childhood, in whose society I have passed my happiest days, and to whom it has been my delight (with such ability as God has given me) to preach the Gospel of Christ, must, in all probability, see my face in the flesh no more. Under such circumstances, and connected with many who now hear me by the dearest ties of blood, of friendship, and of gratitude, some mixture of regret is excusable, some degree of sorrow is holy. I can not, without some anxiety for the future, forsake, for an untried and arduous field of duty, the quiet scenes where during so much of my past life I have enjoyed a more than usual share of earthly comfort and prosperity; I can not bid adieu to those with whose idea almost every recollection of past happiness is connected, without many earnest wishes for their welfare, and, (I will confess it) without some severe self-reproach, that, while it was in my power, I have done so much less than I ought to have done, to render that welfare eternal.

There are, indeed, those here who know, and there is One, above all, who knows better than any of you, how earnestly I have desired the peace and the holiness of His Church; how truly I have loved the people of this place; and how warmly I have hoped to be the means, in His hand, of bringing many among you to glory. But I am at this moment but too painfully sensible, that in many things, yea, in all, my performance has fallen short of my principles; that neither privately nor publicly have

I taught you with so much diligence as now seems necessary in my eyes; nor has my example set forth the doctrines in which I have, however imperfectly, instructed you; yet, if my zeal has failed in steadiness, it has never been wanting in sincerity. I have expressed no conviction which I have not deeply felt; have preached no doctrine which I have not steadfastly believed; however inconsistent my life, its leading object has been your welfare—and I have hoped, and sorrowed, and studied, and prayed for your instruction, and that you might be saved.

For my labors, such as they were, I have been indeed most richly rewarded, in the uniform affection and respect which I have received from my parishioners; in their regular and increasing attendance in this holy place and at the table of the Lord; in the welcome which I have never failed to meet in the houses both of rich and poor; in the regret (beyond my deserts and beyond my fullest expectations) with which my announced departure has been received by you; in your expressed and repeated wishes for my welfare and return. . . . For all these accept such thanks as I can pay—accept my best wishes—accept my affectionate regrets—accept the continuance of the prayers which I have hitherto offered up for you daily, and in which, whatever or wherever my sphere of duty may hereafter be, my congregation of Hodnet shall never be forgotten."

On the sixteenth of June, Mr. Heber, now Bishop Heber, embarked for Calcutta. One of the first thoughts after his ship has sailed was to propose daily evening prayers, and he was gratified at the readiness with which the captain assented to the proposal. He accordingly officiated as chaplain to the ship, reading the prayers in the cuddy daily during the voyage. He read prayers and preached regularly once each Sunday; and on one occasion, having on the previous Sunday discoursed to the passengers and the crew, in the way of preparation, he administered the Lord's Supper, and was highly pleased, having been told to expect only one or two, that he had twenty-six or twenty-seven participants; and his gratification was much increased when he observed in the course of the evening of the same day, that "all the young men who had participated, had religious books in their hands, and they appeared, indeed, much impressed."

About a month after his departure he wrote: "How little did I dream at this time last year that I should ever be in my present situation! . . . God grant that my conduct in the scenes to which He has appointed me may be such as to conduce to His glory, and to my own salvation through His Son."

Bishop Heber knew what extensive hopes of the regeneration of India had been made to rest upon him; he knew that he was looked to as a powerful instrument in the hand of God to this end; that from his talents, his disposition, his personal habits, his principles, much more than he could reasonably expect to accomplish, was anticipated. He had set before him and never allowed to be absent from his mind, the maxim of his Divine Master: "I must work the works of Him that sent me while it is day; the night cometh when no man can work."

He died in 1825 in the forty-third year of his age, leaving his wife and two daughters. Though his death was imputed to an apparent accident, there was reason to believe that his constitution gradually yielded to the effects of a tropical climate, combined with active habits of exertion formed in a more temperate clime, which led him to frequent, and somewhat too heedless, exposure of his person. Of his death it has been beautifully said: "His sun was in its meridian power; and its warmth most genial when it was suddenly eclipsed, forever. He fell as the standard-bearer of the cross should ever wish to fall, by no lingering decay, but in the firmness and vigor of his age, and in the very act of combat and triumph. His Master came suddenly and found him faithful in his charge and waiting for His appearing. His last hour was spent in his Lord's service, and in ministering to the humblest of his flock. He had scarcely put off the sacred robes with which he served at the altar of His God on earth, when he was suddenly admitted to His sanctuary on high, and clothed with the garments of immortality."

While at Hodnet, Mr. Heber found time for the occasional composition of some hymns, of which he originally intended to prepare a series, adapted to the English Church service throughout the year, for the use of his own parish. For some cause he never completed the task which he had set for himself; but among those which he did prepare, there are some very beautiful specimens of devotional poetry which alone would be sufficient to preserve his memory from decay. We quote the first stanzas of several of his most loved hymns.

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid."

. . .

"By cool Siloam's shady rill
How fair the lily grows!
How sweet the breath, beneath the hill
Of Sharon's dewy rose!"

. . .

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train."

. . .

"Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!"

. . .

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand;
From many an ancient river
From many a palmy plain,
They call us to deliver
Their land from error's chain."

—Selected.

Sacrifice.

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to a sacrifice which brings its own best reward in our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment.

All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. (Hebrews 1:3.)—David Livingstone.

For The Southern Churchman.

A BURIAL.

Latrobe Weston.

An open grave upon a rising hill;
A little company beside it stand;
Around the softly falling snow-flakes fill
The narrow plots that crowd the silent land.

The black-robed ministers repeat the last,
Thro' ages sacred, office of the dead;
With solemn word the final dust is cast;
"To earth the body, whence the soul hath fled."

A place of graves whose stones in white array,
Thick clustered stand in whiter vales of snow.
Above the sky hangs lusterless and gray;
The snow-flakes fall upon the graves below.

This is God's acre: this encompassed spot
Within the city's circuit walled around;
Today, in snowy, winding sheet, a plot
Where blanched mists hang low upon the ground.

Light mists that rise the falling flakes between,
As foam ascends where waters downward pour;
Gray, shrouding mists, that veil in pallid sheen
The whitened earth and jutting gravestones hoar.

Do not blest spirits in these mists descend,
not full their joy, thro' tasting Heaven's worth?
Low brooding o'er the narrow mounds they bend,
As yearning for their bodies in the earth.

Fruition of the ages they await,
When sealed graves shall yield their silent dead;
When incorruption shall arise elate
In changeless luster from corruption's bed.

In faith the mourners bowed the grave beside
Commit their dead to mingle with the dust;
Slow fall the ancient words, in sorrow tried:
"The Lord my Shepherd is, in whom I trust."

The gathered forms depart; they take their way
Adown the paths; by two and three they go.
The sky above hangs lusterless and gray;
The snow-flakes fall upon the graves below.

For the Young People

For The Southern Churchman.

A PRAYER.

Annette Patton Cornell.

Dear Lord, a single stitch am I,
Upon Thy age long tapestry;
Aid me to hold the thread with care,
For thus the pattern grows more fair.

In Thy great symphony I may
Be one small note, help me essay
To sound so clear, so true to key
That harmony results for Thee.

Within Thy book of endless time,
Enscribed by Thine hand sublime,
One word am I—let me be taught
To well express Thy cosmic thought.

BOB IN THE BRIGAND'S DEN.

A Chinese story founded on fact.

"Well, Bob, your uncle has written me that you are to spend the Easter vacation with them at T'ai-chow, so that's all right, as your father's ship isn't due in Shanghai till May."

"Fine. I knew Uncle Dick was going to have me and I'm glad. I don't like Shanghai without Dad and Mother."

"Any day fixed for her return, Bob?"

"No. You see, the doctor thinks Maisie might perhaps come back with her next year and she can't bear leaving the kid alone in England with our queer mixture of relations."

"Oh, well, you'll be all right with Dr. Murray this time, Bob," and the head master of the European school in North China dismissed the junior pupils who, like so many others, had no real home in this alien land.

Bob was quite pleased at this Easter holiday arrangement, for his uncle, a medical missionary in the interior, was a thorough sport, and his aunt made a fuss over him, seeing that theirs was a childless home. Bob was bright and merry, so he got on well with the Chinese, who readily made friends with the "small Foreign First-Born."

"Say, Bob, don't go riding too far away from the city on Pegasus," said his uncle at breakfast next morning. For Bob had just announced that he was going for a good long ride on one of his uncle's Siberian ponies. "There's been a lot of raids about the village lately, but mostly at night, for robbers and brigands abound just now, and the less one goes about the country the better; I would go with you myself only I have a big operation to do, but Di-mo-ta ("Timothy") will accompany you; I know he is the soul of caution, but you must promise me to obey him, for he knows better than I do about the safety of the roads."

"All right," said Bob. "It's too fine a morning to waste, but I give you my word as a Scout I'll be careful."

"That's good, Bob; I know I can trust your father's son. Di-mo-ta is a rock of sense and faithfulness and you can't come to any harm if he can help it, I know."

Bob's aunt underlined the word of caution; indeed she rather questioned the wisdom of letting Bob go off alone even with the trusty old Ma-fu ("groom"), but her husband remarked that the boy might get into worse mischief while they were both over in the hospital, and Di-mo-ta was sure to be careful. It certainly was a perfect morning and Bob drew a breath of keen delight as they galloped outside the walled city passing groups of children who all turned to gaze open-mouthed at "the white foreign boy-devil."

The stony paths through the rice plain wound like narrow twisted ribbons to the low hills encircling the city. To Bob's joy the usual crowds of country coolies, barrows, and mule Shenza ("carts") were absent, so they could race ahead. This absence, however, troubled his Chinese escort who looked increasingly anxious. Pegasus, the pony, was fresh and did indeed fly "like the wind." Suddenly, as they neared the base of the hills, Di-mo-ta shouted to turn back, and Bob at once tried to do so, but the pony had no notion of curtailing his exercise. Shying violently at a donkey by the roadside he tore off at a pace which Bob found himself powerless to check. He pulled frantically on the pony's hard mouth, but suddenly the leather reins, having perished as usual in the Chinese climate, snapped and broke, leaving Pegasus free.

Timothy raced after Bob terrified of what was going to happen as the boy clung to the neck of his pony. The mad flight, however, continued till it came to an abrupt end. Some armed robbers sprang down the hillside from a sheltering wall of rocks and seized the ponies. In a moment their pistols covered both Bob and Di-mo-ta, and the boy had enough sense to realize that resistance was useless. Di-mo-ta looked at him beseechingly, with a world of warning in his face, as they were bound and blind-folded and forced to dismount and walk by the side of the robbers. Finally they were taken to a ruined temple, hidden among the highest hills of a distant range. Here they were separated in the narrow "cells", where once Buddhist monks had fasted and prayed. Naturally Bob felt pretty queer, but his uncle's faith in God had influenced him more than he knew, and now in this first experience of real danger he found himself turning in quite a new way to pray to God his Heavenly Father for deliverance. He remembered that his mother away in England would be asking God to keep him safe and that his uncle and aunt would be doing their utmost to get them released.

The hours passed very slowly, and when night came on Bob was both hungry and miserable. All the stories he had heard about Chinese brigands came trooping through his brain and he wondered whatever was going to happen to him. Just then he remembered the story of Daniel his uncle had read at prayers that morning, which now seemed like long years ago. How confident his uncle's prayer had been; could God fail to deliver nowadays away in China? Somehow Bob felt He could and would deliver, and was comforted. After a while, feeling happier, he fell asleep, worn out and faint with hunger.

Next morning one of the chief brigands came to him and asked many questions about his uncle. It seemed that the chief was suffering agonies dying from a poisoned wound, and two of their number owed their lives to the kindly and successful treatment received in the hospital from Bob's uncle. Apparently they were very anxious about the recovery of their chief and at last agreed that if Di-mo-ta would go under escort and bring the doctor back they would release Bob on payment of half the ransom money demanded—otherwise the boy must "pay the price." Di-mo-ta was forced to swear with the strongest Chinese oaths to preserve secrecy and knowing what was at stake he readily consented. In a surprisingly short time Dr. Murray arrived blindfolded at the temple. He soon succeeded in alleviating the sufferings of the chief, and it was not long before matters were settled and Bob was released.

It proved to be a never-to-be-forgotten adventure in the boy's life and has taught him more than all else how God can deliver His servants today even from a Chinese brigand's den.—A. O. Stott, in S. S. Times.

THE BOY YOU CAN TRUST.

He's prompt on the job when the meetings begin,
With his hand at salute and his face in a grin;
He pays strict attention to all that is said,
And the words that are spoken stick tight in his head.
His dues and assessments are never behind,
He's ready for service of any kind.
When orders are given he'll do them or bust,
He's a boy you can bank on—the boy you can trust!

He doesn't suspect, but it's true all the same,
That he's getting his training for playing life's game.
He'll find when he's older, as others have found,
There aren't enough boys like that to go 'round.
Who tackle their work with a resolute heart
Determined to finish whatever they start.
And if you'd succeed in this world, you must
Be sure you're the kind of a boy folks can trust!

—Boy's Life.

The Twin Lilies.

Louise lived on one side of the street and Mary on the other, and as they were almost the same age, they were together a great deal. Whatever one had the other wanted, or something just like it. So one day Mary went over to Louise's house and found her planting something in a pot.

"What is it " asked Mary.

"It's a lily," said Louise. "I got it for being good all the afternoon yesterday, while the ladies had the missionary meeting here. I didn't ask for a single thing."

"O, O!" cried Mary. "I want one, too, I'll run and ask mother."

She turned to run back home, but her mother was coming across the street, and she waited there on the porch and watched Louise.

"Mother," she began the minute her mother got there, "when can I be good?"

"Right now," smiled her mother; "why?"

"Louise got a lily for being good, and I want one just like it."

Louise proudly pointed out her pot. The lily was planted and she was going to turn a little box over it for a while.

"What can I do?" she asked. "Tell me, Mother."

Her mother considered a minute.

"You may take care of Aunt Sue's baby while we go to the dentist's this afternoon."

Mary looked a bit doubtful. Minding the baby was fun when it wasn't work, but not really so nice with everybody gone. She had tried it a few times before.

"Well," she agreed, "I'll mind the baby if you won't stay away too long."

"We'll try not to," promised her mother, "and we'll bring the lily when we come back."

Mary was very much pleased at the thought of the lily, and she and Louise spent a lot of time talking about it. They spent the morning together, and when it was over, Mary knew it was time to stay with the baby.

The baby was asleep when Aunt Sue brought her, and was no trouble for a while. Just as she waked up, Louise came. Louise's mother had gone out to make some calls, and Nora, the maid, was going to take Louise riding on the street car. She wanted Mary to go, too.

"I can't," said Mary. "I've got to stay with the baby. I'm being good to get a lily like yours."

"But can't we take the baby?" asked Louise. "Nora wouldn't let anything happen to her."

At first Mary thought they might, but then she shook her head. "No," she said, "I promised Mother and Sue that I'd stay right in the house every minute. I wouldn't be good if I didn't keep my promise. Would I?"

"I—speck not," said Louise, "but I do wish you could go."

"I'd better not," Mary told her.

So Louise went back across the street to tell Nora. "I'm sorry for Mary," she finished up. "Betty is a sweet baby, but I'm glad I haven't got her on my hands."

Nora was very kind-hearted, and the thought of going street-car riding while poor little Mary stayed all by herself to mind the baby made her sorry, too. She thought of a better plan.

"Why can't we wait till they come back to go riding?" she asked. "I'm sure there'd be plenty of time."

"That's just what we'll do," agreed Louise, and she went back to tell Mary.

Mary was sitting on the floor with the baby, showing her all sorts of things. She was so sorry not to go riding with Louise that the tears were rolling down her cheeks while she played.

"Don't cry," begged Louise. "We are not going till you can come with us. I'll stay and play with you."

Mary wiped her eyes and they played and played. They built block houses away up high and then knocked them over to make the baby laugh. And when the baby laughed, they laughed. And the first thing they knew, Mary's mother and Aunt Sue came walking in.

They had the lily, and when they heard how Mary had stayed at home when she wanted so much to go street-car riding, they were proud to know she was such a dependable little girl.

"You shall have a brand new pot for your lily," said Aunt Sue. "Go on with Louise and Nora, and when you come back it will be here."

So away they went and took a long ride. When they came back the pot was there. They took it to the garden, filled it with nice earth, and planted the lily.

"They are twin lilies," said Louise. "Maybe they'll bloom together."

"Maybe," agreed Mary, "but what if I'd gone riding?"—Flora Swetnam, in Nashville Christian Advocate.

The Little Traveler.

Once upon a time there was a little boy who had a long journey to go. He had a very dear mother, and she did not want her little son to leave her, but she knew he must go, so she put her arms around him and said: "Now, don't be afraid, for I shall be thinking of you, and God will take care of you."

Then the little boy kissed her goodbye and ran away, singing a merry song. As long as he could see her he would turn and wave his hand to her, but by and by she was out of sight. Just then he came to a stream of water that ran across his path.

"How can I get over?" thought the little boy, but a white swan swam up to greet him, and said:

"There is always a way to get over the stream. Follow me!"

So the little boy followed the swan till he came to a row of great stepping-stones, and he jumped from one to another, counting them as he went.

When he reached the seventh he was safe across, and he turned to thank the white swan. And when he had thanked her, he called:

"White swan, white swan, swimming so gay!
Carry a message for me today:
My love to my mother, wherever she be;
I know she is always thinking of me."

Then the white swan swam back to carry the message, and the little boy ran on his way.

After awhile he came to a wood,

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"IF WE ABIDE BY THE PRINCIPLES TAUGHT IN THE BIBLE, OUR COUNTRY WILL GO ON PROSPERING AND TO PROSPER; BUT IF WE AND OUR POSTERITY NEGLECT ITS INSTRUCTIONS AND AUTHORITY, NO MAN CAN TELL HOW SUDDEN A CATASTROPHE MAY OVERWHELM US, AND BURY ALL OUR GLORY IN PROFOUND OBSCURITY."

—Daniel Webster.

where every tree wore a dress, and through the wood, under the shade of the trees, flowed a babbling creek.

"I wonder how I can get over?" said the little boy, and the wise wind whispered:

"There is always a way to get over the stream. Follow me!" Follow me!

Then he followed the sound of the wise wind's voice, and the wind blew against a tall pine-tree, and the pine-tree fell across the creek, and lay there, a great round foot-log, where the little boy might step. He made his way over, and thanked the wise wind, and he asked:

"Wise wind, wise wind, blowing so gay!
Carry a message for me today:
My love to my mother, wherever she be;
I know she is always thinking of me."

The wind blew back to carry the message, and the little boy made haste on his journey. His way led through a meadow.

On one side of this meadow flowed a silver-shining river, and the child wandered up and down the bank to find some way to cross, for he knew that he must go right on.

As he walked there a man called a carpenter found him, and said to him: "There is always a way to get over the stream. Follow me! Follow me!"

Then the little boy followed the carpenter, and the carpenter and his men built a bridge of iron and wood that reached across from bank to bank. And when the bridge was finished, the child ran over in safety, and after he had thanked the carpenter, he said:

"Carpenter, carpenter, on your way!
Carry a message for me today:
My love to my mother, wherever she be;
I know she is always thinking of me."

The carpenter gladly consented, and after he had turned back to carry the message, the little boy followed the path, which led uphill over rocks and steep places through brambles and briers, until his feet grew weary, and when he came down into the valley again, he saw a river that was very dark and very deep.

There was no white swan or wise wind to help him. No tree in the forest could bridge it over, and the carpenter and his men were far away.

"I must get over. There is a way," said the little boy, bravely, as he sat down to rest. Looking down, he spied a tiny boat fastened to a willow-tree.

"I am the boat with a helping oar,
To carry you over from shore to shore."

repeated the boat, and, when the little boy had unfastened it, he sprang in and began to row himself over the dark water.

As he rowed, he saw a tiny bird flying above him. When the little boy saw it, he cried:

"Little bird, little bird, flying so gay!
Carry a message for me today:
My love to my mother, wherever she be;
I know she is always thinking of me."

The little bird flew back to carry the message, and the boy rowed on till he reached the opposite shore. After he had thanked the boat with its helping oar, he tied it to a tree as he had found it, and then hastened away singing his happy song again.

By and by he heard an answer to his song, and he knew that it was the great sea calling: "Come! Come! Come!" And when he reached the shore where the blue waves were dancing up the yellow sands, he clapped his hands with delight; for there, rocking on the billoks, was a beautiful ship with sails as white as a lady's hands.

"I knew there would be a way," said the little boy, as he sprang on deck and went sailing over the deep blue sea.

At night the stars would look down, twinkling, and as the little boy watched them, he would say:

"Little star, little star, shining so bright!
Carry a message for me tonight:
My love to my mother, wherever she be;
I know she is always thinking of me."

The little boy went on sailing, sailing, day and night, until he came to a land beyond the sea—a land so full of delight that the little boy felt that his journey was ended, until one day a great storm came, and the little boy wanted to go home.

"I will find a way!" he cried at last, and just as he spoke the sun came bursting out, the storm clouds rolled away, and there in the sky was a rainbow bridge.

Then the little boy's heart leaped for joy, and he ran with feet as light as feathers up the shining bow, and when he reached the highest arch he looked down on the other side and saw home and his mother.

"Mother! Mother!" he called as he ran down into her arms. "Mother, I've always been thinking of you, and God has taken care of me."—Mother Stories.

HOME.

Life changes all our thoughts of Heaven;
At first we think of streets of gold.
Of gates of pearl and dazzling white,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or fears,
Where waiteth many a well-known face,
With passing years it comes more near,
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

It is not doubt that is faith's opposite. Doubts sometimes is but faith disguised. The opposite of faith is that finality which does not believe in larger truth tomorrow. Faith throws the lattice back—unbars the door—waits for new messengers across the hills. Faith is expectant, eager, childlike, buoyant. Its opposite is not doubt, but death.—G. H. Morrison.

A Vacation Suggestion

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THE DAY'S NEED.

Each day I pray God give me strength anew,
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give;
God give me strength that I may rightly live!

—The Youth's Companion.

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All notices and advertisements, excepting positions wantd, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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THE TRUSTEES OF THE PROTESTant Episcopal Theological Seminary in Virginia will meet at the Seminary at noon on Wednesday, June 4, 1930.

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WANTED, SEPTEMBER, POSITION AS nurse or housemother in school, girls or boys. Best references. Address "Deaconess", St. Mary's School, Knoxville, Illinois.

WANTED, SECRETARIAL POSITION BY lady with seven years experience in general secretarial work; four years of which were spent in college office. Address "Secretary", care of Southern Churchman.

INSTITUTION EXECUTIVE DESIRES TO return to field work. Wide experience. References. Address "H", care of Southern Churchman.

Deaths

TALBOTT: Entered into eternal life April 16, 1930, SALLIE MUNFORD TALBOTT, widow of Charles H. Talbott, and daughter of George Wythe and Elizabeth T. Munford, in the 89th year of her age. Funeral services from her residence, 307 W. Franklin Street, Richmond, Va., by Rt. Rev. H. St. George Tucker and Rev. B. D. Tucker, Jr., D. D.

CHURCH INTELLIGENCE.

(Continued from page 15.)

past week at a district convention held in Suffolk. Virginia.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

Daughters of the King.

The twenty-third diocesan assembly of the Daughters of the King of Southern Virginia was held in St. Andrew's Church, Norfolk, May 1, beginning at 10:30 A. M., with Holy Communion, Bishop A. C. Thomson being the celebrant.

The Quiet Hour was conducted by the Rev. Charles H. Holmead, of Trinity Church, Portsmouth, who spoke on "Joy."

The devotional service came to a close with the singing of the hymn, "O Master, let me walk with Thee."

The business session was called to order with the president, Mrs. Ribble, in the chair.

The Rev. E. Ruffin Jones extended the assembly a hearty welcome. By request of the Daughters, Bishop Thomson spoke in memoriam of our beloved Bishop Beverley Dandridge Tucker and paid a most beautiful tribute to his godly leadership and saintly life.

Following this reports from the chapters were read, which were encouraging and showed that the Daughters of the King were active in the work of the Order as well as being active in all other women's organizations of the Church.

The extension secretary regretted to report that no new chapter had been formed within the diocese during the year, although she had made several efforts to interest other parishes.

The assembly was delighted to have present Miss Lillian Janet Soper, Provincial President, who gave a very instructive address.

The afternoon session followed a delightful lunch served by St. Andrew's Chapter. The roll call showed that sixty members, representing seven chapters were in attendance.

Mrs. W. Shelley Humphreys of Jacksonville, Florida, and editor of The Royal Cross and the especially invited speaker of the day gave the assembly an inspiring address, after which new business and the election of officers and delegates to the Synod were taken up.

The Assembly closed with the singing of the doxology and repeating the motto of the Order:

"I am but one, but I am one.
I can not do every thing, but I can do something.
What I can do, by the Grace of God, I will do.
Lord, what wilt Thou have me do?"

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Young People's Fellowship Conference.

The sixth annual convention and conference of the Young People's Fellowship of the Province of Washington has become a matter of history, having been held May 9, 10 and 11, 1930. It was most successful and the young people attending gained new inspiration, learned new things and had a good time.

Epiphany Church and Parish Hall were its headquarters, but other places of meeting were the Church of the Ascension, St. Mark's Church and the New Willard Hotel.

Group conferences, business sessions, devotional services, social functions, including plays, entertainments and a banquet the last night, were some of the activities of the convention. The speakers made up a representative group in a wide field of activity. Some of them were the Rev. J. H. A. Bomberger, St. Matthew's Church, Wheeling, West Virginia; Mr. Coleman Jennings, Associate Secretary for College Work, National Council; Hon. Kathryn Sellers, Judge of the Juvenile Court, District of Columbia; Hon. Ruth Bryan Owen, member of Congress; Mr. Harry Lee Doll, member of National Commission on Youth; the Rev. J. Manly Cobb, rector Trinity Church, Takoma Park, Washington, D. C.; the Rev. B. J. Rudderow, Holy Trinity Memorial Chapel, Philadelphia, Pennsylvania, and member of the Committee on Youth, Province of Washington; the Rev. H. A. Woolfall, rector of St. Mark's Church and Chaplain of the E. Y. P. S. of the Diocese of Washington.

The Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., delivered the address at the banquet held at the Willard Hotel, the closing night of the convention.

The Very Rev. G. C. F. Bratenahl, D. D., Dean of Washington Cathedral, who was stricken with serious illness about ten days ago, is reported to be better with strong hopes of an early recovery. Dean Bratenahl is much beloved in Washington and his illness has been a source of deep concern. He has been dean of the Cathedral fourteen years and has been untiring in his efforts for the Cathedral, the Church and the people.

Christ Church, Georgetown.

During the months of absence of a rector at Christ Church, Georgetown, the Rev. Edwin B. Niver, with the assistance of Mr. Albert Stuart, a student of the Virginia Theological Seminary, has taken charge of the services and pastoral work of the parish. Mr. Geo. A. King, chairman of the vestry, has been in charge of the administrative affairs. Work has proceeded without any letting down and the new rector, Mr. John Temple, will find the parish in good shape. The church and rectory have both undergone extensive repairs recently and both are unusually beautiful now. Christ Church is perhaps in the topmost ranks of beautiful churches in the Diocese of Washington and bears an atmosphere of churchliness, reverence and devotion, hardly excelled anywhere. The rectory which stands next to the church is of colonial type and is large and spacious in design. No adequate parish hall is as yet the possession of Christ Church, but is the cherished hope of many for some future day.

The Pilgrim Steps are now an integral part of the Cathedral on Mt. St. Alban. They have been dedicated to the glory of God and for the use of man. They are described as the most impressive Cathedral approaches in the world. All this, and more, one heard and saw on Friday afternoon, May 16, when a beautifully ordered service was conducted at four o'clock. As almost always when some great outdoor service is planned at the Cathedral, the weather was perfect that day. The service, at its beginning is best described by the rubric in the printed order of service:

"The People shall assemble at the foot of the Pilgrim Steps, and the Choir and Clergy shall proceed through the Choirway to an open space kept for them near the lowest platform of the Steps, singing the hymns following."

The people numbered about two thousand. The choir of men and boys in purple cassocks and white cottas gave a

picturesque note to the scene. The steps themselves can hardly be described—they should be seen. But they are constructed of stone from quarries once owned and operated by George Washington and landscaped with masses of ancient boxwood, yew trees and magnolias.

They are forty feet broad, one hundred feet long and attain an elevation of twenty-six and one-half feet. There are fifty-one treads with spacial landings at convenient intervals.

The singing of hymns, sentences, prayers, the creed and the Lord's Prayer formed the service in the beginning. Hon. George Wharton Pepper, former U. S. Senator and now Lay Canon of Washington Cathedral, standing on one of the lower treads, delivered an address of deep significance and full of symbolism and imaginative thought. After the address, the ascent was begun and, as the silken cord was cut, the Crucifer led the way according to the rubric:

"After the address, the first pilgrimage up the Steps shall be made, the Bishop saying,

"Let us now go up in the Name of the Lord, and as we ascend let us offer our praises to God Most High.

"Then the Crucifer, Choir, and Clergy followed by the People, shall go up to the first landing, where the Crucifer, Choir, and Clergy shall take their station, and the Minister and People shall say the following Song of Ascent responsively."

Three ascents were made in this way, and Psalms 121, 122 and 132, those which marked the ascent of Pilgrims to the Temple in Jerusalem, were read responsively. The choir and clergy in their places on the steps, with color predominant in hoods and robes, and three silken flags, made a picture of rare beauty, indescribable. At the topmost landing, the two grandsons of the donors, unveiled the tablet which had been covered with ivy vines and the Bishop of Washington said these words:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"I, James Edward Freeman, Doctor in Divinity, by Divine permission Bishop of Washington, do hallow and dedicate these Pilgrim Steps, to the end that they who would offer prayers and praises to our Father in Heaven, who would intercede for men and women here and everywhere, who would seek peace and ensue it for themselves and for others, may here ascend the hill of the Lord, with humble and contrite hearts, and go unto the House of God.

Because of the vision and generosity of Mr. and Mrs. Roland Taylor, of Philadelphia, the inspiration and genius of Mrs. G. C. F. Bratenahl and the skill and devotion of Mr. Charles H. Merryman, the Pilgrim Steps have become a reality and will be just another touch of charm and beauty to be found on Mt. St. Alban.

The Bishop and Mrs. Freeman, with members of All Hallows Guild, the Garden Guild of Washington Cathedral, were hosts at tea in the Bishop's Garden, after the dedication service.

M. M. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Squadron "A" at Church of Heavenly Rest.

On April 27 more than three hundred officers and members of New York's old Squadron "A," now designated as Second Squadron of the Manhattan Unit of the One Hundred and First Cavalry, New York National Guard, marched in full military parade from their Armory Headquarters at Madison Avenue and Ninety-fourth Street, to the Church of the Heavenly Rest, to attend their Forty-first Annual Church and Memorial Service. Participating in the service were approximately 200 members of the active Squadron and 100 of the Ex-Members' Association.

In the company were veterans who distinguished themselves not only in the World War, many of them having been in the Spanish American and Mexican border engagements. Many have served in times of great public emergency.

At the church they were addressed by Dr. Darlington, who is their chaplain and who, himself, saw active service with the American Expeditionary Forces.

Following the service, an impressive memorial service was held and the names of those who had died during the past year were read, colors were dipped, and "Taps" sounded.

E. B. C.

Personal Notes

The Rev. Thomas Burgess, Secretary of the Foreign Born Division of the National Department of Missions, has accepted a call to the rectorship of All Hallows Church, Wyncote, Pennsylvania. Mr. Burgess will take charge September 15. He has resigned his position of secretary in the National Department of Missions to take effect upon his coming to Wyncote.

The Rev. Joseph T. Ware has resigned the rectorship of St. James' Church, Piqua, Ohio, and on the first of June will assume the duties of Archdeacon of Cincinnati. Mr. Ware will also act as superintendent of the Cincinnati City Mission and will serve in the new position created for him as Executive Secretary of the Department of Social Service of the Diocese of Southern Ohio. His office will be at 223 West Seventh Street, Cincinnati.

The Rev. Samuel E. West, for five years rector of Trinity Church, Greeley, Colorado, has accepted a call to St. James' Church, Wichita, Kansas. Mr. West expected to leave for his new church early in May.

The Rev. William Powell, minister-in-charge of Trinity Mission at Gulph and St. Joseph's Mission at Gladwyne, and formerly of Philadelphia, has accepted a call to St. Paul's Church, Glenlock, Pennsylvania. Mr. Powell will also have charge of the courses in religious education at the Church Farm School. He has been an instructor in the Farm School since January of this year. He served abroad during the World War and is a graduate of Swarthmore College and the Philadelphia Divinity School.

The Rev. Dr. S. Takart Steele, Jr., rector of St. David's Church, Roland Park, Baltimore, and a former curate of St. Clement's Church, Philadelphia, has been extended a call to become rector of the Church of the Good Shepherd, Rosemonth. He would succeed the Rev. Dr. Charles Townsend, who resigned to accept a call to St. Stephen's Church, Providence, R. I. Dr. Steele has not announced whether he will accept the call.

ORDINATIONS.

Mr. Ernest Kellner Banner was ordained Deacon by the Rt. Rev. H. J. Mikell, D. D., LL. D., Bishop of Atlanta, in All Saints, Atlanta, Georgia, on May 1, the Feast of St. Philip and St. James. The Rev. W. W. Memminger, D. D., rector of All Saints' Church, presented the candidate and preached the sermon. The Rev. Oliver B. Dale, S. S. J. E., took part in the service. Mr. Banner will enter the novitiate of the Order of St. John the Evangelist.

KANUGA LAKE INN

Conference Center of the Episcopal Church, will open its third season June 14th.

Schedule:

Young People's Service League Group (age 14 and up), June 14-27. $20.00, plus $1.00 registration.

Adult Groups (Clergy, Church School Workers and Woman's Auxiliary), June 28-July 11. $21.00, plus $1.00 registration.

Special Woman's Auxiliary Day, July 2.

Special Clergy and Lay Conferences on Evangelism, Field Department, July 2-6. $5.00, plus $1.00 registration.

Junior Groups (age 12-14), July 12-25. $15.00, plus $1.00 registration.

From July 25th the property will be operated on the Guest basis, under Church auspices.

The property includes a hotel, four annexes and thirty-nine cottages. All rooms are well-furnished. Electric lights and hot and cold water throughout.

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Two in a room, .75 a day; $4.00 a week each.

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RT. REV. K. G. FINLAY,

Trinity Parish House, Columbia, S. C., to June 7th. After that date, Kanuga Lake, Hendersonville, N. C.

LINCOLNOLATRY IN THE CHURCHES

MISS MARY D. CARTER TO BISHOP FREEMAN

"The Maples,"
Upperville, Va., March 5, 1930.

Rt. Rev. James E. Freeman,
Washington, D. C.
My dear Bishop Freeman:

Your letter in acknowledgment of the brochure on Lee that I sent you was received and is much appreciated, and now I am enclosing papers that bear on a very important matter that is facing the Protestant churches to-day and for which I bespeak your careful consideration.

Briefly stated, the Mariolatry that our Protestant churches so highly condemn in the Catholic church is being paralleled by a far more insidious, objectionable Lincolnolatry in our own churches. As you know, a statue of Lincoln is in the Cathedral of St. John the Divine in New York City, and there are word pictures of him being constantly drawn, lining him up in the most intimate way with the Redeemer of mankind—our Lord Jesus Christ, in the majority of our churches, Sabbath after Sabbath.

As showing how this matter is being handled, Bruce Barton in his book, "The Man That Nobody Knows—A Discovery of the Real Christ," which is being recommended from our pulpits and by the religious press of the country and is being read greedily by the mature and immature, lines up Lincoln with the Christ in an evident attempt to glorify the former and belittle the latter; he parallels extracts from the Holy Scriptures, i. e., the Lord's Prayer and the Twenty-third Psalm, with Lincoln's sophisticated Gettysburg address; speaks of the Saviour as 'a national advertiser," and oh, the unspeakable blasphemy of it!—compares the temptation of the Lord in the wilderness with Lincoln's slippery, machine-politician struggles for place and power. Dr. Potter, of New York City, in a recent sermon tells us that Lincoln is the "Social Christ"; that soon there will be written a new Bible with the lives of the Christ and Lincoln in parallel columns; and another Lincoln idolater gives us a very graphic picture of heaven with Nancy Hanks and the Virgin Mary hobnobbing and talking about "our boys." This would be an unspeakable blasphemy were Lincoln the most saintly of characters—but how does the case stand?

Lincoln, as many of his closest friends and biographers—among them Lamon, Herndon, Rhodes, Hapgood, Holland, Leland, Matheny, Stuart, and recently Dr. Nathaniel W. Stephenson of Yale—tell us was an infidel and wrote a book to disprove the Bible and the divinity of Christ. That "he went to church to mock and came away to mimic"; that "he wrote and talked against religion in the most shocking words"; that "after Mr. Lincoln appreciated the violence and extent of the religious prejudices which freedom of discussion from his standpoint would be sure to rouse against him, and the immense and augmenting power of the churches, he indulged freely in indefinite expressions about 'Divine Providence,' 'the justice of God,' 'the favor of the Most High' in his published documents, but nowhere ever professed the slightest faith in Jesus as the Son of God and the Saviour of man or performed one of the acts which necessarily follow upon such a conviction." James H. Matheny says, "I knew Mr. Lincoln as early as 1834; know he was infidel. He attacked the Bible on two grounds, first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. I never heard that Lincoln changed his views, through his personal and political friends from 1834 to 1860." Hon. John T. Stuart says, "Lincoln went further against Christian beliefs and doctrines and principles than any man I ever heard; he shocked me." In "Recollections of Lincoln, 1847-1866," by Lamon, re-issued by Dorothy Lamon Teillard, 1911, I find an open letter to Henry Ward Beecher protesting against the canonizing of Lincoln, in which Lamon says: "Lincoln was an eminently moral man, yet he was not a Christian. **Those who would canonize Mr. Lincoln as a saint should pause and reflect upon the incalculable injury they do the cause which most of them profess to love"** (p. 336).

Fortunately there are still some of the laity and an occasional clergymen who are not entirely obsessed on this Lincoln idolatry business and who still reverence our Lord Jesus Christ and deplore this sacrilegious lining-up with Lincoln. Some of them are writing and asking **me** that **I** work against it—but you must realize, Bishop Freeman, that the initiative in this matter ought not to be taken by a member of the laity, but by the ranking members of our body of Bishops, for instance, **like yourself,** and then this work will be done **with authority** and we will get **results.**

I will give you some incidents bearing on this subject that have come my way:

1. Some time since in the "Inter-World Church Movement" the picture of Lincoln figured on the front pages of our papers, with his arms extended over a supposed world-group of churches, and this speil: "God Bless the Churches," issuing from his mouth, apparently leading the entire Christian world on its pilgrimage to the heavenly kingdom. No slightest allusion was made as to God or the Christ having any part in this movement. One of the members of our little Upperville Trinity **Episcopal** Church, who knew of Lincoln's atheistic character and the fact that he had written a book to disprove the Bible and the divinity of Christ, was much troubled over this matter and asked me to take it up with one of our leading Washington City **Episcopal** clergymen and ask him to protest against this sacrilege, which I did. He replied, that while he was familiar with all of these FACTS about Lincoln and considered it very wrong and irreverent to so picture him, yet at the same time he added: "The Episcopal Church does not affiliate with the 'Inter-World Church Movement,' and I do not think that anything that I might say would help the matter." I was so struck with his supineness and cowardice that I let the matter drop as hopeless.

2. Later I listened in on a sermon by Dr. Joseph R. Sizoo, of New York Avenue Presbyterian Church, in which he lined up Lincoln with our Saviour in the most intimate, irreverent way. Thinking that perhaps Dr. Sizoo was ignorant of Lincoln's **real** attitude towards things religious, I sent him the data I am sending you to-day from "The Real Lincoln," in which the author quotes from a number of Lincoln's biographers as to his religious views. In reply to my letter Dr. Sizoo admitted that he, too, **knew** that Lincoln was an infidel and had written a book to disprove the divinity of Christ, i. e., "I know that Lincoln, as a young man, wrote an article (to disprove the Bible and the divinity of Christ) and occasionally spoke in defense of the 'Age of Reason,' but **all of us** look back upon indiscreet speech of days gone by."

Please note the **implication** in this statement In order to justify Lincoln's infidel utterances and acts, which he admits he knew all about, Dr. Sizoo is willing to slander every Christian in the country by putting him in the Lincoln class as havnig written books to disprove the Bible and the divinity of Christ.

Referring to the article on "The Inter-World Church Movement" which I sent him, Dr. Sizoo replied: "I am grateful to you for your enclosure from 'The World' of February, 1925, and, **to my mind, it is rather a tribute to Lincoln."**

A tremendous tribute to Lincoln truly to credit him with what hitherto has been ascribed alone to the Redeemer of mankind—the salvation of the human race— but also a truly blasphemous utterance, coming from the pen of a professed follower of the Christ. After reading this letter I was forced to the conclusion either that Dr. Sizoo was unbalanced or that he had no reverence for facts and for sacred things and was for this reason unfit to lead his people in the paths of righteousness and TRUTH. If I should publish this letter of Dr. Sizoo's in the Washington papers, what would the members of his congregation think of him—accusing them, **by implication,** of writing books **in their youth** to disprove the Bible and the divinity of Christ and treating as a jest the statement in which the salvation of the world was credited to Abraham Lincoln?

3. This is a letter sent me by Mr. Langbourne M. Williams, of The Southern Churchman, Richmond, Va.

4. On February 7th I received another letter from another Episcopal clergyman, Rev. W. B. Everett, Rector of St. Andrew's Mission, Marshall, Va., enclosing a very irreverent leader from one of the Virginia papers—lining up Lincoln with the Christ, and asking **me** to reply to it, i. e., "Can you take time from your many other duties to write a letter of information on the TRUE Lincoln, to be published in 'The Chief Justice'?"

I responded to Mr. Everett's request and sent the editor of this paper some of the FACTS about Lincoln's religious beliefs, but I have no slightest idea that he will print these facts, because, like the Washington City Episcopal clergyman above referred to and Dr. Sizoo, he is afraid to tell his readers unwelcome FACTS about the man whom many of them regard as a hero and some of them as a Christ.

(To ue continued in next issue)

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Southern Churchman

DOMINUS ILLUMINATIO MEA NISI FRUSTRA 1835

Vol. 95. RICHMOND, VA., MAY 31, 1930. No. 22.

Rev E P Minor
326 Brandon Ave
Jun 23

WATCH AND PRAY

"Dies irae, dies illa
Solvet saeclum in savilla
Teste David cum Sybilla
Mors stupebit et natura
Quum resurget creatura
Responsare discussura."

"Watch, therefore, for at such an hour as ye think not the Son of Man cometh"

CHRIST IS COMING

"Sit Thou at My right hand, until I make Thine enemies Thy footstool." (Ps. 110:1.)

Thus spake the Father, as the Son entered heaven with the marks of the world's hatred upon His blessed Person.

Nigh two thousand years have come and gone since then, and time, with lightning wing, is speeding us toward that awful moment when the Son will rise up in resistless might to fulfill the Father's decree.

Christ is coming, reader—coming to take to His bosom His blood-purchased bride—coming to make His enemies His footstool. Art thou washed in His blood? If so, thou art His friend. If not, thou art Christ's enemy; and if He were to come this moment, it would be to crush thee, as His enemy, beneath His feet.

Oh, the terrors to the Christless of that coming! The coming of the Man whom the world once crucified; whose love it has not ceased to scorn; and whose blood it has even treated with proud indifference!

Men who never prayed before will then, in their souls' deep terror, cry to the rocks and the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Vain prayer! The Lamb's arm of judgment shall then reach all who would not take salvation from His hand of love.

Then will forever cease the gay song, the careless laugh and the mad whirl of gayety, in which the poor victims of the devil are indulging, and an eternity of weeping and wailing take their place.

Then will forever be suspended the world's pleasures and business, with the allurements of the one, and the wear, hurry, and bustle of the other, which so often shut out God, and leave men no time to think of their souls' deep need.

Then will forever be arrested the world's boasted progress, and man, in his mad career of proud indifference to the claims of God, brought face to face with Him whom God has constituted Judge of quick and dead.

Reader, if Christ were to come this moment, would you rise to meet Him? Are you ready? Are you saved?

Christ is coming, and one of two things will happen to you when He comes; you will either be caught up to be forever with Him, or else left behind for judgment. Think of it—left behind for judgment!

Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of Man." How was it in the days of Noah?

A world of sinners, heedless of God's warnings, and unprepared for His judgment, was in a moment swept away to eternal destruction by the terrible waters of wrath.

So shall it be when Christ comes. Multitudes will be unprepared, because unwashed in His blood, and hence will be damned throughout eternity. Shall you be one of them?

There will be terrible crying and wailing in that day, reader. Men and women crying out for mercy, and wailing because no mercy can be found. Will your voice be heard?

The myriads who have heard the gospel of God's grace, and turned carelessly away, will realize then that the day of grace is past, and that their doom is forever fixed. Shall you be one of them?

Oh, mad lingerer on the brink of that abyss at whose foot dash and roar the flaming waves of eternal judgment, I warn you that Christ's coming is no mere fancy of a disordered mind! Already are to be heard the mutterings of the approaching tempest. How darest thou trifle with the solemn question of thy soul's salvation! I adjure thee, by Christ's dread appearing, by the love that thou hast for thy soul, by the fear of hell's eternal torment, to fly this moment for refuge to that Saviour who still cries, "Him that cometh to Me I will in no wise cast out."

Yes, the Judge is coming, and yet there comes to us His voice, borne along the centuries of the distant past still pleading with the sinner in tones of tenderest love, "Come unto Me . . . and I will give you rest." "He that believeth on Me hath everlasting life." (Matt. 11:28; John 6:47.) But even as we listen the voice changes to a tone of sorrow, and we hear Him grieving, "And ye will not come to Me, that ye might have life!"

Reader, are those words of grief prophetic of the doom of thy Christless soul? Or wilt thou this instant hasten through the shadows of impending judgment that even now gather round thy path, to the feet of Him who died that thou mightst live, and who, in patient grace, still lingers to receive thee and forgive thee through the virtue of His blood!—W. H. S.

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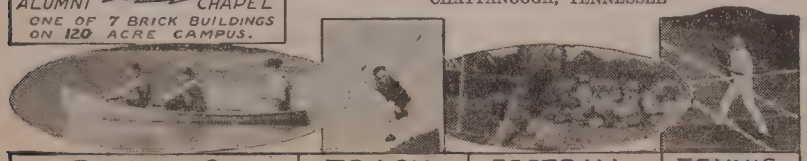
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Thoughts For the Thoughtful

The good are better made by ill,
As odours crushed are sweeter still.

More souls are crippled by the sins of omission than those of commission.

When a man once gets it into his head that he is to live through eternity, then he truly begins to live in time.

Immanuel Kant used to say, "Always treat a human being as a person, that is, as an end in himself, and not merely as a means to your end."

It is not worth while to waste much time in defending prayer. Experiment makes argument needless.—A. T. Pierson.

"Grace is more than human pity,
Waxing warm with eloquence,
'Tis God's arm made bare to save us,
Love linked with omnipotence."

I have four children. I have never yet needed a committee to remind me of their needs or of my duty to them; and I do not think I have more care for my children than my Heavenly Father has for His children, whom He is thrusting out into China.—From "Hudson Taylor," by Marshall Broomhall.

The Christ lives on, and the cross today
Has become a symbol of grace,
And the marching world must see its ray,
For its light is in every place.
So take up your cross and go His way,
In that is the hope of the race.
—Churchill.

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EDITORIALS

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THE ASCENSION AND THE LARGER OUTLOOK

Our modern students of Christianity seem to stop short at the Ascension; they work very diligently over the materials of our Lord's earthly life, especially the brief period of His Ministry, but, for some reason or other, they stop short when they come to His departure from this earth, as if that marked the end of His active existence.

This is unfortunate for several reasons, one of which is that in all departments of life and knowledge we have come to take a larger outlook; there is a note of expansion in every direction: in business, finance, statesmanship, transportation and communication, but above all, in the science of Astronomy, where, not content with exploring one universe, astronomers have pressed on to where universes beyond our own have been discovered.

This increasing largeness of outlook, when compared with the extremely narrow scope of the enquiry, with regard to the Head of the Christian religion and the remoteness of the historic incidents connected with the foundation of the Christian religion, have limited the number of persons, likely to be interested and have made it more difficult for outsiders to regard Him as more than human. There are so many things of large and outstanding importance, that a great many people of the present day, pass by on the other side and regard the Christian religion as a mere side issue.

This concentration of attention upon our Lord's earthly life, to the exclusion of that which came afterwards, does not give the whole truth; and to that extent misrepresents the Christian religion and makes it appear as a local occurrence, having to do with a very limited part of the earth, and having reference to one particular period, and that a very brief one of man's history.

This is how it would strike outsiders and therefore, by the very thorough concentration upon the historical details of Christ's life and the disposition in many cases, to reduce those details to a merely human and perfectly natural character, Christianity, instead of being given a correspondingly larger outlook, has been made to appear of less importance than it once was.

To stop at the Ascension, necessarily means a narrow and restricted outlook, for it is at the Ascension that the larger and vaster outlook begins; when the drama of redemption, wrought out in history upon a tiny spot of the world's surface, is lifted to the heavenly places and is thus made capable of affecting the destinies of mankind, down to the end of time and it may be of the universe of all created things as well. Moreover, it meant the promotion to the Glorious Headship of creation, of Jesus Christ, the Son of Man, as well as the Son of God.

Christianity as a world religion, is suffering very seriously from the fact that this larger outlook is being obscured and lost sight of through the impression that is being given by our students of religion, that the narrower and more restricted outlook mentioned above, is the main object of attention. There is no question that the ministry of our Lord does reveal to us His character and His disposition towards us, which is truly a manifestation of the Father. It is true also, that we have in the Gospels, God's message to men, of His will and purpose with regard to them; and in the Cross we have the Love of God revealed and His work of redemption set forth.

But all this would have been of no avail, if it had not been given universal significance and power, to make men the Sons of God, through the Ascension of Christ to universal sovereignty. The Exaltation of Christ was the foreordained sequel of His Humiliation and opens up an outlook so vast and full of glorious anticipations, that even the outlook, wonderful as it is, which modern astronomy gives us, fades into insignificance before it.

And, what is more, the Ascension exalts Christ to His rightful place; that is no longer as a servant, or as one despised and rejected of men, but as King of Kings and Lord of Lords, under whose loving rule and governance, men shall find their fullest and dearest happiness and satisfaction.

This great need of the world, though as yet it knows it not, is to accept Him as King and His will as the supreme law, by which their lives will be governed.

He must be King; the tide of war
Must ebb and turn to flood no more.
Our sons shall find, in paths of peace,
The nobler things of life increase.

He must be King; to shape the laws
And strengthen every righteous cause,
Then Truth shall shine with purer light
And men shall seek her with delight.

He must be King, His gentle sway
Shall win men to His Perfect Way;
The brightest visions of the seers
Shall blossom in the coming years.

The joy of childhood's innocence
Shall last unmarred by man's offence;
And life shall, day by day, unfold
With thoughts of pearl and deeds of gold.

He must be King, but if His Will
Withholds His Glorious Coming still,
Then by His Spirit He will reign
Till earth be Paradise again.

Frederick W. Neve.

THE HEAVENLY PLACES.

We are being told, by the latest perhaps of our opponents, that Christianity is merely a means of escape from the disagreeable facts of life. It is perfectly true that Christianity has opened to us an opportunity to live a larger and more wonderful life than any other system of thought or philosophy of life can offer us.

But this is one of its glories. It gives us two worlds instead of one to live in; it places us in an environment to relate ourselves to which brings out the highest and noblest powers and faculties of our nature with a possibility of developing unsuspected qualities which do not find a sufficient field for their exercise in the physical world.

Many, perhaps most, of these men who have been the chief benefactors of mankind have derived their power and inspiration from the spiritual world and what they have brought from their contact and communion with that world has permanently enriched mankind.

Frederick W. Neve.

Notes and Comments

Free Travel: We are entirely unconscious that we are being given a free ride at the rate of several hundred miles an hour. This goes beyond even the airplane, and what is more, it is perfectly safe with not even a jolt or jar at any time. The earth never stops for repairs or for fuel to keep it going. This should make us realize the truth of the words—"Underneath are the Everlasting Arms."

The Naval Pact: The road to Peace seems a long and tedious one. Fear stalks the earth still like a spectre which cannot be laid. When will love cast out fear? When Christians love one another and prove to the world that love will bring the millennium more speedily than anything else.

A Remedy for Unemployment: One sure remedy for unemployment is for the people who for several years past have been moving from the farms to the cities to reverse the process and move from the cities, when they are not needed, to the farms where they are.

Unity: Unity will come through the heart first and not through the head. The more men argue with one another about their respective beliefs the more convinced they will each one become that they are right. Working together in doing good will bring their hearts and sympathies together until they find that they are one.

Long Sermons: A poor uninteresting sermon always seems long, a good sermon short. If the clergy will make their sermons interesting then people will not complain of their length within reason.

We May Be Used Without Knowing It: A clergyman heard a number of years afterwards that a sermon of his had decided a young boy to go into the ministry. The boy, years after, remembered the text of the sermon, whereas the minister who preached the sermon had forgotten it.

Angels Unawares: Such strange things happen sometimes that the writer has come to think that angels must be responsible for them. Have others had the same experience?

Frederick W. Neve.

THE BESETTING SINS OF MINISTERS

A GENTLE AD CLERUM CRITICISM

By Dr. Dyson Hague, Toronto, Canada

THE besetting sins of ministers! I feel that it is a subject one must approach with a certain degree of delicacy, and yet somehow that it is a very necessary one to discuss. For if there is in the Roman theory of their priesthood the fatal mistake of hiving men in a separate caste, the Protestant conception of the ministry has gendered an organically allied misconception, the subtle idea that ministers as men are to be put into a somewhat different category from their fellowmen. It is to be feared there is still something in Sydney Smith's sarcastic aphorism that there are three sexes, men, women and clergymen. For while the old conception of a minister as a stilted, starched, and solemn personality with sanctity oozing out of his white cravat is happily a thing of the past, the impeachment of the laity that the minister is too unlike the rest of his kind, unpracticed in life's ways, inexperienced in the feelings and passions and wishes that sway the lives of others, is not without its foundation. But the Pauline conception of a minister is that of a big-hearted, simple-minded, generous-natured man, a man who is just as liable to have his besetting sins, just as ignorant of them, just as averse to grappling with them, and just as weary in the endeavor to overcome them as any of those he ministers to from week to week. Though the subject may be treated from many viewpoints, I am going to confine myself to two: the faults and failings incident to the personal life of the minister as a man, and in the next place, the faults and failings incident to the minister as a preacher.

Among the faults and failings incident to our personal life, I think I would specify at the outset a tendency in most ministers towards the development of some of the smaller characteristics of human nature, such as unmanliness, touchiness, thin-skinnedness, hypochondria, valteudinarism or invalidism, and a liability to immoderate self-esteem.

If there is somehow in the ministerial life a subtle liability to the imagination that we are to be put into a different category from other men, and to be treated differently, not exactly as gently as women, but not exactly as roughly as men, there is as its corollary the danger that assails us of sometimes imagining that we are the subjects of unfair treatment, and specially ill-used. It is a bad thing for any man to get into the habit of imagining himself ill-used, but it is especially bad for the minister. A clergyman who is continually on the lookout for slights, nursing his little grievances and magnifying what are often quite unintentional slights, is apt to drift into a narrowing, lowering life, and is incapable of preaching the blessedness of that large and generous life which is essentially Christian. It is astonishing, too, how often the minister is liable to fall into the worldly and wicked habit of cherishing personal resentments. It is so easy for a minister to get into the habit of nourishing small hatreds and narrow parishional grudges that only too clearly manifest that the smaller characteristics of his life are gaining the predominance. It is utterly impossible for a minister to preach about love and forgiveness as long as it is known to his parishioners that he is resolved to have his revenge for some real or fancied wrongs that have been done him. I remember a minister once at a Deanery Meeting speaking in a way that fairly made my heart shudder. He said there was a man in his congregation that he was going to get even with some day, and pay him out, and he said it with a virulence of acidity that was absolutely unbecoming in any Christian, much less in a Christian minister. Frequent reading of 1 Cor. 13 is good exercise for any one, and the mastery of Matt. 5:44 a great achievement.

Another characteristic that might be enumerated in the category of the smaller ethical characteristics, is that of faint-heartedness or thin-skinnedness. It is a species of that pusilanimity of pessimism which leads at times to disastrously injudicious decisions and actions. We live in a rough world, we ministers, and we all of us are sure to meet with parochial discouragements. The happiest pastor, in the happiest parish, is sure to have at least one or two disagreeable people, and to encounter at least one or two discouraging situations, and there can be no doubt that a tendency to lose heart, nurse gloom, and even rashly give up the work and seek another and an easier place, is a sin that doth easily beset the average minister. In this

connection it might be noted how often the command to be strong, to be of good courage, that is to brace oneself up, and not lose heart is given in Scripture to men one would hardly think capable of spiritual faint-heartedness. Read, for instance, Joshua 1:7-9; Jer. 1:8; Acts 18:9; 23:11. It is surprising how many ministers have resigned a parish in a huff. A very prominent layman of the Church once said that he was convinced that it was a mistake for any clergyman to resign a parish in a hurry, and that if he gets a rebuff he should give his irritation two or three weeks in which to cool off. There is no Utopia here, and every minister has got to make up his mind that life is a battle, and that he is one of the fighters. Another layman told of a clergyman who held a very high position which indeed he resigned simply because his caprice with regard to a certain matter was not acted upon. It was not a matter of principle at all—that is a different matter—but a dispute about some secondary and unimportant matter. He never got another parish like it!

Now, closely allied to this there is another tendency to which I shall give only a word in passing. That is, the tendency to effeminacy, to softness; to that gently complaining and fatigued spirit in which a kindly critic said some modern divines are apt to pass their days. It is the opposite of that manly robustness, that strong self-denial, that stern self-discipline which scorns the invalidism, the valetudinarianism of the effeminate character. In visiting at ministers' houses, and our theological colleges and seminaries, one is struck at times with the rows of pill boxes and medicine bottles on the study shelves—pink pills for pale people, and blue pills for blue people. As one sees them and thinks of the calls that come from a hundred voices today in the Far West and the North and the trying mission fields, one longs for a revival of the spirit of Origen Adamantinus, and the old Church heroes who scorned delights and lived laborious days.

I will now refer to what is perhaps one of the most dangerous of ministerial failings: the tendency to injustice! "He that ruleth over man," said the sweet Psalmist of Israel, "must be just" (1 Sam. 23:1). Justice! justice! it is indeed a primary desideratum; nay, it is the categorical imperative of the ministerial career. And yet, there is no profession, perhaps, which curiously enough so tends to make men narrow-minded, and therefore lacking in that sense of fairness which is the very basis of the life of righteousness as the sacred ministry. It seems at first sight a strange statement, but it is true. Somehow the ministry does tend to make fair men unfair, and unfair men unfairer. Whether this tendency to a lack of fairness arises from our inherent prejudices, from our incapability of sympathizing with the men who hold opposite views, or from our being prejudiced constitutionally and denominationally against others, it is not easy perhaps to say. But it is a fact. Ministers as a class are very apt to judge from small things, to judge from appearances, to look at things only from their own viewpoint and that most narrowly. It was once said of an extreme ritualist, by a man who was an extreme Low Churchman, that he was the fairest man in the country; and it has been my pleasure in life to know clergymen of all sorts and conditions who were conspicuously fair in their judgment of others, while holding tenaciously their own convictions. To be absolutely just, to be perfectly fair, to refrain from small criticisms, unkind accusations, untrue imputations, to show no favoritisms or foolish partialities, no unwise or unkind preferences, is a very high attainment. A study of the Greek of 1 Timothy 5:21, show that the minister must beware of that prejudice of pre-judgment, that bias of partiality, which makes one incline to one person or case or cause rather than to another on account of personal preference.

I come now to a very serious evil in the ministerial life; the sin of egotism or of pride. Really it may fairly be said to be the very curse of the lives of many ministers. In fact, I know of no more subtle and constantly besetting habit. It manifests itself in so many forms. It is Protean. The appraisement of self is always fallacious, through obliquity in the vision of the valuator, and in the case of the clergymen one of its commonest manifestations is a vastly exaggerated self valuation. This is especially the case with younger ministers. We wonder at times that more people are not there to hear us. We say to ourselves, if they had only known what was coming they surely would have been there! Or, if they were there, they will say as they go home, what a wonderful sermon! And how often when there is a small audience we think that a poor sermon is quite good enough for such a diminutive assembly! How often the folly, to say nothing of the unbelief of our hearts, is exposed as we glance over the audience, and feel the pique of pride at the size of the congregation. Surely more people should have come! We ought to have had a bigger crowd! We forget the Master's sermon to one (John 3:1-16), or Paul's first great sermon in Europe to a few women (Acts 16:13). As we open the daily paper, and find no allusion made to our preaching, or simply a reference to the preacher and the text, without any apparent thought of eulogium, or of its being a marvellously able effort, we wonder at the stupidity which failed to recognize true greatness, and give it its due. It is possible, too, that this habit of eagerly seizing the newspaper to scan it for notice of oneself or one's sermon, is a very serious indication of paltriness of mind. It often is simply a fertilizing of the seeds of pomposity and foolish self-esteem. Self needs to be killed, not fed and kept alive. And the habit of waiting to hear the fond and flattering words of admirers is liable to be dangerous also. Every true minister knows that true praise encourages, and Christ-like cheer spurs on. If it is given by loving hearts and kind, it undoubtedly may be a blessing and will be a blessing if it humbles and makes one feel how unworthy one is of such praise, and helps to give God all the glory. But at the same time, there lurks very near the danger of the itching ear longing for flattery. Egotism is so often fostered by unwise old women and unwiser old maids, whose inconsiderate and irrational eulogies puff up with an inflation that is often as valueless as it is dangerous.

To preserve divinity students from these dangers, and to keep older ministers, as well as younger, from being lifted up with pride, and falling into the condemnation of the devil, is a great problem. A study of the Greek in 1 Timothy 3:6, shows that ministers are especially liable to be puffed up with the fumes of conceit, and demented with the smoke of blinding pride. The ministerial ego truly loves applause, and the devil loves to try men in the heavenly places (Ephes. 6:12). This love of applause, this looking for applause, this eagerness to hear the honied word, this itching ear for compliments even from the vain and worldly and unconverted, is a most serious matter. We clergy know perfectly well, and theoretically we all admit, that the sermons which yield most satisfaction to the preacher because delivered with conscious eloquence are oft times the ones that will yield least satisfaction to God. And we all know perfectly well, and we are all the time saying that those sermons which leave behind them a humbling sense of unworthiness, poorness, and inferiority as far as an exhibition of the preacher's ability and effort are concerned, are the ones which we have often found to have been most richly blessed by God. We all profess that the sermon that is faithful and Scriptural is often followed by silence if not by disparaging criticism, and that the sermon which has little Christ in it, and less Gospel, is lauded to the skies. At least we profess to believe it. We know we do. And yet in spite of all this—oh, deadly self-conceit! how soothed we are by these absolutely valueless and character destroying flatteries from the more worldly and irreligious and unspiritual!

"Pray we our God one pang to send
Of deep remorseful fear;
For every smile of partial friend
Praise be our penance here."

Surely we need the timeo Danaos et dona ferentes caution, and a frequent and serious reading of 1 Cor. 2:1-4; 1 Cor. 1:17.

(To be continued.)

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 47—What is the essential meaning of the phrase "Be filled with the Spirit?"—E. H. E.

Answer—A person who is "Spirit-filled," is one whose life is Christo-centric—the Lord Jesus Christ is sovereign in His life, and the "Word of God dwelleth in Him richly."

Question No. 48—Has baptism anything to do with regeneration?—W. W.

Answer—Regeneration is not baptism, neither is baptism regeneration. John 3:5 and Titus 3:5 have been wrongly interpreted to teach baptismal regeneration, and make salvation depend upon the administration of a sacrament. If baptism and regeneration are identical, or even inseparably connected, why did Paul make so little of that rite in His ministry? Compare 1 Cor. 4:15 with 1 Cor. 1:15. Regeneration may be definited as the change wrought by the Spirit of God by the use of Truth as a means in which the moral disposition of the soul is renewed in the image of Christ. The household of Cornelius was regenerated and filled with the Holy Spirit for service before the ordinance of baptism was administered. Acts 10:44, 48; 11:15, 18.

SQUARING THE CIRCLE

Samuel M. Zwemer

Professor at Princeton Theological Seminary.

FRANCOIS MILLET, the great painter, once said: "I wish I could make infinity perceptible on the canvas." He almost succeeded in his wonderful pictures of the Angelus, the Gleaners and the Reapers. In each of these pictures the peasant figures by their far-away look and their reverent attitude give the idea of the Eternal present in time and of the endless dominating space. Millet's skies and horizons suggested the infinite.

Some years ago an article appeared in the Hibbert Journal by a mathematician, who was also somewhat of a philosopher, in which he pointed out that every thinking man (not to say intelligent school-boy) finds himself face to face with infinities in many realms of thought and observation. What is simpler than a circle with its diameter drawn across it? Yet no one has ever been able to solve their relation. The problem is a famous once in the history of mathematics. The ancients thought the circumference was three times the diameter. The Egyptians stated that it was 3.1605; Euclid made it 3.1416. Later others tried their hand at the problem. Van Keulen, a Dutch mathematician, spent his life on its solution and on his grave in Leyden, where he died in 1610, we read the strange inscription 3.1415 followed by thirty-five decimal numbers! De Vega in 1789 pushed forward the calculation to one hundred and thirty-six decimals, and Shark of London in 1873 reached seven hundred and three decimals. But the problem is insoluble and no one can express in figures the relation of the circumference to the diameter. It is an infinite number. The fact is the very idea of number itself is infinite. You can place zero marks after and before any of the nine digits without limit and so have an infinitely large or an infinitely small number. Space is infinite as far as we can judge, and many philosophers believe that it has four dimensions. The microscope and the telescope are tools that bewilder the mind and baffle the reason of man. The sun is only ninety-two million miles away and its orbit is only a small circle with a well-known diameter compared with the millions of stars that shine on a wintry night.

Betelgeuse is one of the nearer stars. The few firmamental luminaries that have a measurable angle—that is, it is one which, with our precisest instruments, shows some change in position during the earth's six months' swing from one end of its one hundred and eighty-four million mile orbit around the sun, to the other. Only a few score of the astral billions which our growing telescopes increasingly disclose, are sufficiently close. The neighbourliness of Betelgeuse, eight hundred and eighty trillion miles away, a distance easy to write, impossible to comprehend, preferredly estimated by astronomers in light years, of which a mere one hundred and fifty separate us. Michelson, of Chicago University, has just measured its incredible size: "An aviator flying at one hundred miles an hour would require three million years merely to pass this orbit. Such figures bring us to the verge of infinity; speculation as to the possible age and duration of such a star to the edge of eternity. These are useful mental exercises when the human microbes on our terrestrial fly-speck are still spending their living moment either destroying or preparing to destroy each other."

The light we now see from this star began its journey toward us when Napoleon was born and before steamships were invented. For one hundred and fifty years it has traveled to reach us!

The microscope and spectroscope also put infinity before our eyes. The old microscope revealed the astonishing world of microbes and the structure of the atom. The new microscope goes further. It reveals objects which will pass through the finest filter, and which no eye can detect through any high power microscope; while those objects which the eye had already seen, are marvellously changed. No longer do we merely see the health-giving and death-dealing bacteria swimming; or dyed and dried upon a slide. Their simplicity of structure is replaced by an anatomy as real, if not as complex, as in higher structures. A whole internal organism with alimentary tract and digestive system is revealed upon the photographic plate. What a light is shed upon the infinite patience and attention to detail in the infinitely small; on the part of Him who hath done all things well! How the mind is carried out of itself, into the abysses of a New Reverence!

The simplest microscopic microbe has a structure and an anatomy. Minute floating laboratories which react to light, and transform carbon and hydrogen into sugars and starches. A minute object called the Nucleus seems to be the centre of nervous life, and without which the cell dies. Two minute objects called centrosomes, polarise as though repelled, under the action of the cell brain, and build up an umbrella-like structure from each pole, which in turn link and form a wall prior to cell division. Not one of these specialized organs has been fathomed.

So everywhere in the universe we see infinite beauty, infinite wisdom, infinite law and order—and is not this proof of the Infinite God?

When we ask the rocks they tell us that not only space but time is infinite. They confirm what Moses teaches in the Ninetieth Psalm: "The everlastingness of God and the brevity of all human history." Before ever Thou hadst formed the earth or the worlds—before the mountains were brought forth Thou art God. How old are the mountains? Geology answers their age is so great that figures cannot easily express it. No wonder that the great French scientist, Louis Pasteur, said to one of his friends: "He who proclaims the existence of the Infinite, and none can avoid it, accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel . . . ."

Therefore all must kneel, for all are face to face every day with the Infinite and the Eternal. He has set eternity in our hearts. He has made us for Himself and our hearts find not rest until they rest in Him. Time, space, matter, motion, energy, all point to the distant horizon of eternity. All beckon us away, from the material and temporal to the spiritual and the eternal. Death does not end all or end anything, it begins everything. This is true of all the non-Christian religions as well as of the Christian religion. Most of the great religions emphasize what takes place after death. All thinking men everywhere have believed in the immortality of the soul. Most of the great religions teach the resurrection of the body and the life everlasting. How can we square our lives to so great a circle of thought? Men cannot help believe in the immortality of the soul, if they believe in God's justice, for the present life ends without giving justice its due. Character seems to grow after the faculties of the soul begin to decline. Love is stronger than death and the grave. Those who are asleep to us are awake to God.

Only such faith can explain the burial rites of the Ancient Egyptians. The tombs of the Kings and their pomp are proof that they saw beyond the grave and believed in eternal values for the soul. Have we less faith than they had?

In all of Christ's teaching He emphasizes the eternal aspect of His message. His parables were parables of judgment and everlasting life and glory or everlasting death and shame. Think of the parables of the talents, the Ten Virgins, the wheat and the tares, Lazarus and the Rich Man.

Paul's missionary message and passion were due to his vision of the Eternal. "If in this life only we had hope in Christ we would be of all men most miserable but now . . . . we look not at the things which are seen, for they are temporal, but at the things which are not seen, for they are Eternal." Paul saw the invisible world. He heard inaudible voices, and laid hold of intangible realities. He had a passion for eternal values. He built not for time but for eternity. His eye saw on the horizon of life the infinite God. What Millet put on the canvas Paul put into his daily task—a sense of infinity. "So shall we be forever with the Lord"—that was the goal of his striving.

You will never solve life's problems if you leave out the factor of eternity. The diameter of your individual lives may be short, but the circumference is infinite. After the daily round and the common task, it is good to look up and see the New Jerusalem that lies four-square—its length and breadth and height are equal—equal to the love of God and the deepest need of man.

Recently I was in Boston and bought a copy of the Boston Evening Transcript, Saturday, February 15, 1930. Across a page was the title in capitals: A BUSINESS MAN INVESTS IN ETERNITY. Here is one paragraph from the article on his life and work:

"This is the story of a business man who has gone into partnership with God. During the past nineteen years he has invested over $270,000 in the overseas work of Christian missions. Up to now he has remained unknown. He has been called 'Mr. Fifty-Fifty,' 'Mr. Blank of Boston,' 'Mr. B,' 'Unnamed manufacturer,' and so on. No one, except

the American Board of Commissioners for Foreign Missions and a few intimate friends and co-workers in the far corners of the earth have known his name.

Now it can be told—it is Charles S. Bates, of Exeter, New Hampshire, layman, business man, manufactures shoes to pay expenses, lives simply, while the Gospel of Christ is being preached in scores of centers around the globe where without his help it would perhaps never be known.

" 'If I had my life to live over again I would do more of it rather than less," he says, 'IT'S MIGHTY URGENT BUSINESS'."

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

THE KINGDOM OF GOD MOVEMENT.

PART of letter from a Church of England Missionary to the Rev. F. W. Neve.

The Garden Home,
Nankano, Tokyo, Japan, April 5.

Dear Cousin:

I write very few letters these days, but this is to make a special request. You may have heard something of Mr. Kagawa, you would feel him a man after your own heart. He became a Christian, when a boy; felt keenly social wrongs, and became a leader in social service, he and his wife living in the slums, with the down-trodden.

Then the Spirit laid hold of him and he is out to win souls, and is out to win a million in the next three years.

The movement is called, The Kingdom of God Campaign, and a fine set of men and women of all the churches are with him. A weekly newspaper of eight pages comes out, and it has just come to me how good it would be to have the record of The Thousandfold Order started from the midday prayer in your church. That picture would go home to many with the story, and how one member, a shut-in, began by writing letters and what it led to. It would mean fresh inspiration. Would you be so kind as to send papers about it. We do have lovely times here, and one may thank God for almost eighty who have been baptized here, eight on Easter Day, six with the name of Easter!

April 26.—Last night I was reading this week's "Kingdom of God" newspaper, just come, and suddenly came across your name, "of Virginia," and a reference to the Thousandfold Order! But I doubt if they have the picture. I should be so glad of it—a picture draws attention as nothing else does.

Yours very sincerely,

M. Tapson.

ST. ANNE'S MISSION AT BESAO, P. I.

The placid round of our Sunday services was disturbed on the second of March, just as Mass at St. Anne's was coming to its conclusion, by children rushing into the church to raise a cry of alarm. The celebrant had the novel experience of turning to give the blessing only to find his congregation vanished. The reason was soon apparent in the dense clouds of smoke arising from the east where a fire of large proportions was in full headway. It is impossible to suggest the swift progress of the flames. With a strong wind blowing and no water available they rushed through the barrio of Besao almost from end to end, jumping from roof to roof in a veritable cyclone of fire, often leaping two or three hundred yards to start new centres of destruction, until St. Anne's itself, more than a quarter of a mile from where the calamity began, was imperilled by the burning of all the houses immediately to the east. The church was saved only by its iron roof and the substantial shingling of its walls, for no one could remain near the building during the height of the fire. The blaze indeed was a real advertisement for galvanized roofing since three other buildings so roofed and worse exposed than St. Anne's not only escaped but protected the few houses to their lee. The lesson has sunk home as one can observe in the number of temporary shelters which are covered by new sheets of iron roofing; one must regret the passing of the more picturesque thatch roofs, but they are terribly vulnerable in a fire of these proportions.

Fortunately in the congregation at St. Anne's were not only the Presidente and Municipal Treasurer of Besao, both of them regular attendants, but also a visiting inspector of the Red Cross, Mr. Paquin, who proved himself the right man in the right place. The presence of the school also was helpful in saving much property but, in the confusion and the absence of most of the adult population in the fields, little could be done to check the fire. The catechist did not lose the chance of reminding the people that if they had been in the church that morning they would have been on hand to save their homes. In two hours two hundred and fifty-two houses (out of a total of about three hundred) had been destroyed, over eight hundred people rendered homeless and some 20,000 pesos worth of damage done.

The Red Cross, thanks to Mr. Paquin's opportune presence and to the activity of the Bishop and former Governor Early in Manila, was prompt in its measures of relief. But the people took their great loss with a fatalism and inertia which shows how strong still is the hold of their animistic religion under its hierophants, the old men, and what an obstacle it is in the path of reasonable progress. The cause of the fire had first to be determined: it appears to have been caused by an old woman taking a torch into the dark corners of her high-pitched roof to find sugar for her grandchild, but this was much too rational an explanation. It was decided that the conflagration was started by the ghost of an old man, who before his death had threatened to fetch other "anito" to burn Besao because an orphan boy, accidentally crushed by a log some time before, had not been buried properly. The owner of the house first to burn was reported to have heard voices several weeks earlier saying, "Woe to the people of Besao! They do not treat the dead with respect." Visitors to his home from another barrio also were said to have heard the "kolling," a bird of ill-omen, crying across their path as they came that morning. Another story made the fire the fulfilment of a traditional curse. Two men from Sagada, many years before, had established a hut on the ridge to the east where they lived on wild birds, drying those they did not immediately need. They were much vexed because people from Besao used to pilfer their stocks of food and so had pronounced the curse of an annual fire. These stories are on a par with the explanation given of a fire in Sagada which the old men decided was their punishment for lending their cymbals or ganzas to the Mission for a fiesta.

While there is considerable revolt on the part of the younger people, the power of the old men still is so strong that no one dared resist their decree that every family must remain on the site of its ruined home and that ten days must elapse before they could begin rebuilding. The only exceptions were the house where the fire started, which was rebuilt by the united help of the village on the third day and the men's dormitories or "dapay" which were erected on the fifth day. The rest of the town had to make the best of boards laid across the deep rubble-walled pits in which the people usually keep their pigs. So stringent was the decree of the old men that St. Anne's could not be employed for sheltering the homeless nor could any man take his family to other barrios where empty houses were available. The old men cling to these traditional customs for the sake of the power and prestige, not to mention an occasional good feast of pork, which these bring them, but the time is coming when, if they do not make some adjustment to changing times, the younger people will sweep away them and their system with bad as well as good results. The single good result of this enforced leisure was an immense attendance at St. Anne's the following Sunday when the opportunity was employed to contrast this religion of fear and the mental and moral stagnation it effects with the religion of trust in a Good Spirit which Christianity endeavors to be. But it will take more than one such lesson. The sentimentalist who deplores Christian "interference" with the good old customs may well contemplate not only the deadening effect of native traditions in such an emergency, but its daily legacy of fear, fear of evil spirits, which burdens the most ordinary acts of life and often brings work to an untimely pause when fields are waiting to be planted or rice to be harvested. We may still retain our superstitions and our dread of death, but we don't turn back from our day's labor, because a bird crosses our path, nor do we blame the whir of a bat's wings upon the "anitos" and accuse them of playing ball with the foot of a dead man.—V. H. G., In The Diocesan Chronicle.

INDIAN WORK IN WISCONSIN.

Think of living on nothing but potatoes, potatoes three times a day. Bishop Sturevant, of Fond du Lac, reporting to the National Council on the use of its appropriation for Indian work, writes:

"At Oneida we have a priest, the Rev. L. H. Grant, entirely supported by the National Council, and three sisters of the Holy Nativity, who live on a U. T. O. appropriation for two. The priest's house was burned in the early fall, and we are now engaged in a campaign to raise funds for rebuilding. The Sisters live in a comfortable cottage owned by the Sisterhood.

"The school, for which you appropriate $1,200 a year, employs an excellent lay teacher at $100 a month (nine months), and has an enrollment which averages forty boys and girls doing work through the eighth grade. The curriculum is supervised by the state department, and our eighth grade graduates must take a state examination, which they invariably pass with flying colors. The school building is of stone, and also houses the community hall. The church edifice is a splendid, large stone building, put up about two years ago, and seats about six hundred. Here we have large congregations, and, last year, the largest confirmation class in the diocese, a class of eighty Indians.

"These Indians are very poor, and in some cases poverty-stricken. There is little or no work to be had in the winter, and their small farms, heavily mortgaged, barely produce a living. It is not unusual to find some families subsisting almost entirely on potatoes during the winter. Think of it; potatoes three times a day, and without butter! Our Christmas boxes and other gifts from the W. A. supply department, are tremendously appreciated. If our appropriation were large enough to create a relief fund of only $1,000 a year, it would work wonders and give cheer in any number of homes. At present the Sisters are squeezing small doles occasionally out of their own living, out of which must come their fuel as well as their food and small accounts. Last Christmas it happened the usual gift of money for candy proved to be $15 short, so the Sisters immediately made it up out of their own living allowance!

"In spite of the poverty of the Oneidas, they pay for all expenses of their church, except salaries.

"In view of the present status of the Church's Program, we shall not ask for an increased appropriation until the Church in deep devotion wants to give it to us. But I did want you to know that the money already appropriated is being stretched to the limit."

THE EMPTY TOMB

By Canon G. Osborne Troop

A TRUE sequel of our study on the Cross dividing the world is the contemplation of the Empty Tomb. On the third day the Eternal Father gave His irreversible verdict on the tragedy of Calvary, by the Resurrection of His beloved Son from the dead.

And first, it is profoundly significant that the crucified Nazarene should have had any tomb at all. The last thing His enemies expected was that He should have an honorable burial. The despised victims of crucifixion were regarded as the scum of the earth. The bodies of the two robbers were doubtless cast into the Valley of Hinnom, to be consumed as so much refuse, or devoured by prowling dogs; and such would have been the fate of the Body of Jesus, had it not been for the astonishing intervention of Joseph of Arimathaea. This amazing act was clearly foreseen and described in the fifty-third chapter of Isaiah, where we read, according to a beautiful translation of verse nine:

"They appointed His grave with the wicked; but with the rich man was His tomb."

"Behold!" cries St. Luke with natural wonder, "a man named Joseph, who was a councillor, a good man and a righteous, . . . went to Pilate, and asked for the Body of Jesus." St. Matthew further tells us that Joseph was "a rich man," while St. Mark adds that he went in "boldly" unto Pilate. St. John gives us the further most interesting information, that Joseph was a disciple of Jesus, "but secretly for fear of the Jews"; and that Nicodemus, "who at the first came to Jesus by night," shared with Joseph by bringing "a mixture of myrrh and aloes, about a hundred pound weight," to aid in the embalming of the sacred Body. St. Luke declares that Joseph took the Body down from the Cross, and "wrapped it in a linen cloth, and laid Him in a tomb that was hewn in stone, where never man had yet lain." St. John tells us that the new tomb was in a garden, and St. Matthew adds that the tomb belonged to Joseph.

We should note particularly, that all this reverential care in the burial makes it perfectly clear that the disciples never expected that the Body should rise from the dead on the third day, and leave the Tomb empty. We read both in the Old and New Testaments of dead persons restored to life, but they merely came back to this world, and, so far as we know, had eventually to die again. They did not return in glorified bodies like the Body of the Risen Christ. Christ's Resurrection was an absolutely new thing in human experience, and no one could understand it until it had taken place. It is as indisputable as it is remarkable, that no one, either friend or foe, expected the Lord's Body to leave the tomb. His enemies, indeed, remembered His mysterious words about rising again on the third day, but they were only afraid that the disciples would steal away the Body, and therefore took pains to secure a guard from Pilate to prevent such a fraud.

No one expected Him to rise, and no one saw Him rise. When, very early on the third day, the great earthquake came, and an angel appeared from Heaven, and rolled away the great stone from the door of the Tomb, he did not roll away the stone in order to let the Saviour out, but only in order to reveal that the Tomb was already empty, and the Body gone.

Even after He had risen, and had shown Himself to His disciples, it was with the utmost difficulty that He could convince the amazed little company that He was really alive from the dead, in a Body bearing the scars of the nails and the piercing spear. They were at first "terrified and affrighted, and thought they saw a spirit"; and we all remember the extreme case of doubting Thomas.

The Gospel narratives are perfectly natural in their bewilderment, and the unbelief of friend and foe only makes the eternal FACT of the Risen Body and the Empty Tomb an absolute certainty. Those who in our own day attempt to deny the actual Resurrection of the Saviour's Body, invested with new and wondrous powers, will one day forever be put to shame. Is it unreasonable that the Infinite Creator of innumerable bodies of birds, and beasts, and fishes, suited to their differing environment, Who has also made so wonderfully our own mortal bodies for service here below, should be able to give His own Incarnate Son a Body of glory? Has not St. Paul, in God's Name, assured us also of bodies made like unto the Body of our Risen Lord, suited to our eternal environment?

"O Death, where is thy sting?
O Grave, where is thy victory?
The sting of Death is sin,
And the strength of sin is the Law;
But thanks be to God,
Who giveth us the Victory,
Through our Lord Jesus Christ."

"Wherefore, my beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

FIRST ISSUE SUBSCRIBER.

Mr. Editor:

I wish to thank you for your kind insertion, on seventeenth instant, of the death notice of my sister, Anne C. Bentley, who had been a most regular reader of this Church paper for more than seventy years; my father, the late Efford Bolling Bentley, having subscribed to it (as I often have heard him say) from the time of its first issue; and from that long-off date to this it has been a weekly visitor to our family ever since, without a break. When my sister's subscription runs out this year, it is my full intention to then continue its renewal in my name.

Wm. C. Bentley.

Richmond, Virginia.

THE NEW PRAYER BOOK

By the Right Reverend Joseph Blount Cheshire, D. D.

THERE is one subject which I will mention as of the greatest interest and importance at this time. It concerns our new Prayer Book, and our use of it. I will not discuss its merits nor try to discover its possible faults. I believe there is a very general recognition that it has many beauties and enrichments, and does great credit to those chiefly responsible for the work of revision. It certainly seems so to me. But what I am thinking of is the opportunity and the demand it presents for a revival of a spirit of worship among our people. I wish I had the ability to put into effective words what I feel upon this subject. It does seem to me that in the great development of external activities, in institutional work, in social service, even in zeal for what is called "evangelistic preaching," we are in danger of forgetting the essential character of Worship, the offering of ourselves to God in prayer and praise, in acts of faith and love, and the reading of His Word, at set times and places, publicly in the congregation of the Saints; which is a more powerful and effective preaching of the Gospel than any mere eloquence of words. Our own Branch of the Church occupies its place of power and influence in this country more by reason of its high standard of reverent and devout public worship than by any power of preaching. It has also, I am glad to say, been a leader in the publication of the Gospel by works of love and mercy. But it is the public worship of the Church which more than anything else has given it the respect and confidence of our people generally; and by this it has in a wonderful degree influenced for good the public worship of almost all the religious denominations around us.

Now it has seemed to me that we have of late years fallen off in our appreciation of the value of our devotional system, and its essential relation to our personal spiritual life, as well as to its place and value in the corporate life of the Church. Public worship is the vital breath of the Church as a corporate institution. The power and influence of the Church in any community may be pretty accurately gauged by the interest and devotion with which its people attend and take part in its public worship, and by the earnestness and fervor with which they participate in their public devotions.

I have hoped that the new Prayer Book might arouse in both Clergy and people a new interest in, and appreciation of, the duty, the helpfulness, the beauty, and the pleasure, of our public worship. It certainly should make the Clergy feel the importance of some special instructions and explanations of the changes in the book, and it gives them opportunity to offer some general teaching and exhortations to their people on the importance, and the value in their personal lives, of the "assembling of themselves together" in public offices of devotion. I hope it may also suggest to the Clergy to examine themselves as to their own duty in the matter, to ascertain whether they themselves appreciate as they ought, the value of the devotional system of the Prayer Book, and its effectiveness as a teaching force, when it is faithfully and intelligently used. The people will appreciate these things just in proportion to the value which they see their pastor puts upon them. If the feasts and fasts, the holy seasons and the holy days, are observed in a formal and perfunctory manner, without apparent interest, enthusiasm, or devotional fervor, the people will treat them in the same way. Indeed they will not attend them. Half a dozen devout souls may attend faithfully, but no considerable number of the people will feel it incumbent on them to do so. On the other hand, if those great days which do not come on a Sunday, Christmas, Ash Wednesday, Good Friday, Ascension Day, receive their due honor, in a full and dignified service, with a richer, rather than a poorer, observance than an ordinary Sunday, the people will be taught to feel something of this same reverence for them, and for the great things they stand for; and will learn to attend them in much greater numbers. Ascension Day is one of the four great feasts of the Christian year. Christmas Day stands for the great fact of the Incarnation, Easter Day for the Resurrection and Eternal Life, Ascension Day for the Ascension of our Risen Lord to His Mediatorial Throne, Whitsunday for the crowning act of His Redemptive work in sending the Holy Ghost upon His Church. They should each of them be observed with extraordinary devotion and Holy joy, expressed, so far as possible, in the highest strain of praise and thanksgiving. I have known cases in which three of these feasts, Christmas, Easter, and Whitsunday, were thus honored by priest and people. But when Ascension Day came round, only the same mention of it was made as of the ordinary week-day services throughout the year; and distinctly less than in the case of Ash Wednesday, Good Friday, and Thanksgiving Day. The service on Ascension Day had no sermon, no music, no such special features of interest, as marked those three other days. There was only the ordinary observance of the weekly Wednesday service. The minister took no more notice of it than of the regular week-day Celebration of the Holy Communion; and the people followed his example. The same five or six people attended, and the great mass of the congregation were utterly unconscious that they were passing by without observance one of the four greatest feasts of the Prayer Book and of the Christian Year.

It is the purpose of the Church, expressed and imposed upon us in the Prayer Book, that the people should be annually carried through a systematic course of religious and theological (in its true sense) instruction; and that the Clergy, throughout the first half of the Christian Year should relate their preaching and teaching to the seasons and festivals, as they are set out by the Church. I am hoping that the New Prayer Book may bring this duty more fully to bear upon the minds and hearts of us of the Clergy. To my mind it is one of the most important duties of the day.

If this should be the last thing I shall say to the Council of my Diocese, and to its people in general, I would wish to impress on them the importance, the value, the glory and blessedness, of appearing before the Lord in the places set apart for this public worship, and there offering ourselves to Him, as members of His family, bound together by love for Him and one another: "I will pay my vows unto the Lord in the sight of all His people, in the Courts of the Lord's house; even in the midst of thee. O Jerusalem, Praise the Lord."

*From his Annual Convention Address, Cleveland, N. C., May 13, 1930.

Book Reviews

SEEKING THE BEAUTIFUL IN GOD'S WORLD: By Amy Clowes. Cloth. Pp. 208. Published by Richard R. Smith, New York City. Price, $2.

A delightfully expressed volume of studies for the children, evoking their observation of things in nature, which suggest a reverent attitude towards the Creator of them all. The plays, the poems, the conversations, the stories are infected with a downright love for child life.

While it may be utilized in third grade church and week-day schools, the mother, the auntie, or the fond elder sister may find herein a field of suggestion for reaching the religious instincts of the child. It is most commendable.

Kenneth Mackenzie.

THE ROMANCE OF MARRIAGE: By Canon Spencer H. Elliott, Vicar of Mansfield. Paper. Pp. 78. Published by the Society for Promoting Christian Knowledge, London, England. The Macmillan Company, New York City. Price, 45c.

Canon Spencer, being a missioner of the Church of England and having occasion as such to speak frankly upon the matter of marriage, has here crystallized his messages in a succinct and appealing treatise, embracing Youth, Beauty, Freedom, Friendship, Romance and the attending problems which these factors in the love-life involve. It is frank and wholesome, free of any suggestions which might arouse questionable thought. Just the little book which every young man and woman in the love age should digest.

Kenneth Mackenzie.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by The Rev. J. W. Ware, of Orange, Virginia:

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Jeter 1:4).

Who will send one from the far-away places as well as very near?

DIOCESAN COUNCILS AND CONVENTIONS

VIRGINIA.

The One Hundred and Thirty-Fifth Annual Council of the Diocese of Virginia was held at St. James' Church, Warrenton, on May 21 and 22, with an unusually large attendance of delegates.

There was a meeting on Tuesday evening, under the auspices of the Board of Religious Education and the Board of Christian Social Service, at which addresses were made by the Rev. Minor C. Miller, of the Virginia Interdenominational Board of Religious Education, and the Rev. Robert B. Nelson, rector of Christ Church, Winchester.

After the opening services of the Council on Wednesday morning, a recess was had in order to take part in a celebration of the two hundrdth anniversary of the establishment of Hamilton Parish, Fauquier County, of which St. James' Church is the parish church. An historical address of great interest prepared by Mr. H. C. Groome was read and a bronze tablet was dedicated in memory of the Rev. James Keith, the first minister of the parish. A memorial chalice was dedicated and used at the communion service being made from gold and silver and precious stones given by members of the parish.

The matter of greatest importance before the Council was the election of a Bishop Coadjutor for the Diocese of Virginia. The Rev. Frederick D. Goodwin, D. D., rector of Cople, Lunenburg and North Farnham Parishes; the Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, and the Rt. Rev. Wm. P. Remington, Bishop of Eastern Oregon, were placed in nomination; Dr. Gibson later requesting that his nomination be withdrawn.

The first ballot showed a majority for Dr. Goodwin whose election was then on motion made unanimous.

The time of the Council was fully taken up in the discussion of diocesan matters, of Church schools and the missionary work of the diocese, the amendment of canons dealing with the election of vestrymen, and a proposed amendment of the constitution dealing with lay representation in the Council, which amendment was directed to be reported to the vestries of the diocese.

A budget of $184,800 for the year 1931 was adopted by the Council.

Delegates were elected to the Provincial Synod as follows:

Clerical—Rev. H. S. Osburn, Rev. R. B. Nelson, Rev. W. Roy Mason, Rev. R. Cary Montague, D. D.

Lay—Mr. W. Welby Beverley, Mr. W. W. Chamblin, Mr. Blake T. Newton, Mr. James M. Lewis.

Alternate Delegates—Rev. G. M. Brydon, D. D., Rev. Dudley Boogher, Rev. B. D. Chambers, Rev. Robt. F. Gibson.

Alternate Lay Deputies—Mr. A. H. Sands, Mr. John B. Minor, Mr. John T. Ramey, Mr. John W. Brookfield.

SOUTHWESTERN VIRGINIA.

The Eleventh Annual Council of the Diocese of Southwestern Virginia was held in Trinity Church, Staunton, Virginia, the Rev. John J. Gravatt, Jr., rector, on Tuesday and Wednesday, May 20 and 21, 1930.

The high light of the Council was the service on Tuesday evening. This was a celebration of the tenth anniversary of the consecration of the Rt. Rev. Robert Carter Jett, D. D., as the first bishop of the new Diocese of Southwestern Virginia. The primary or organization Council of the Diocese was held December 10-11, 1919, and at that time Dr. Jett, then rector of the Virginia Episcopal School at Lynchburg, was elected bishop. He was consecrated on March 24, 1920, in Trinity Church, and it was most fitting that this Eleventh Council should be held in the same edifice.

The service was conducted by the Rev. Thos. D. Lewis, D. D., President of the Standing Committee of the Diocese and rector of Ascension Church at Amherst, Virginia, and the Rev. Messrs. John J. Gravatt, Jr., of Trinity, and Alfred R. Berkeley, of St. John's Roanoke. Eloquent tributes were paid to the Bishop in addresses by the Rev. Dr. Lewis on behalf of the clergy; Hon. Alex. F. Robertson, of Staunton, on behalf of the laity, and Mrs. W. H. B. Loving, Diocesan President of the Woman's Auxiliary, on behalf of that body. Following these, Mr. C. Edwin Michael, who, perhaps, has been more closely associated with the Bishop in the conduct of the business affairs of the Diocese than any other layman, spoke of the great pleasure that has come to him through that intimate contact; and then on behalf of the laymen of the entire diocese Mr. Michael informed the Bishop that as a token of the love of his people he was being presented with a trip to the Lambeth Conference, and with a new automobile. For all these expressions of esteem the Bishop replied with expressions of his deep and loving appreciation and gratitude.

At the request of the Bishop the Rev. Dr. Lewis, as President of the Standing Committee, put to the Bishop the questions, which were asked at his consecration, and he reaffirmed the pledges then given. The Bishop then called all the clergy to the chancel and he asked, and they answered again, the questions which are a part of the service of ordination to the priesthood. The clergy then returned to their seats and the Bishop from the chancel asked the questions contained in the Confirmation service, and these were answered by all the confirmed persons in the congregation. This was a wonderfully impressive service and will long be remembered by all who were present.

Another interesting occasion, though not officially a part of the Council, was a mass meeting of the laymen held in Trinity Church on Monday evening, the nineteenth, preceding the opening of the Council next morning. This was held under the auspices of the Laymen's League and was in charge of Colonel George L. Burton, Jr., of the faculty of the Virginia Military Institute, Lexington, President of the League. Impressive addresses were made by Major Roy W. Wonson, Head Master of Staunton Military Academy, and by Major General John A. Lejeune, formerly noted commander of the Marines and now Superintendent of Virginia Military Institute. General Lejeune was for years a warden of the Church of the Epiphany in Washington, and in his address showed that the spread of Christianity in the world will be best accomplished through the example of loyal, Christian living on the part of every individual member of the church.

The Council adopted a resolution of respect in memory of the late Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop of the Diocese of Southern Virginia, who passed to the higher life on January 17, 1930.

The Council adopted a resolution expressing its affection and esteem for Colonel John D. Letcher, of Lexington, Virginia, who has made a number of valuable gifts to the Diocese and to various objects in which the Diocese is interested.

Officers of the Laymen's League for the coming year were elected as follows: President, Mr. A. Erskine Miller, of Staunton; Vice-Presidents, Messrs. H. Minor Davis of Lynchburg and John McCleary, Jr., of Roanoke; Secretary, Mr. Robert L. Peirce, of Wytheville.

The business of the Council proper was generally of a routine nature and there was little in the way of excitement or special emphasis on any particular feature. The preacher of the Council sermon was the Rev. Devall L. Gwathmey, of St. John's, Wytheville.

Interesting reports were presented by the various committees, educational institutions and missionaries in the Diocese. At the request of the Council, the Bishop appointed a new committee charged especially with the responsibility of making a careful study of the Church in rural communities. The personnel of this committee is as follows: The Rev. Messrs. Thos. D. Lewis, D. D., Frank Mezick, H. H. Young, John S. Wellford and J. Jaquelyn Ambler, Jr., Messrs. W. D. Saunders, Alfred Preston, B. G. Locher, C. S. Hutter and E. Walton Opie; the Bishop ex-officio.

The Council adopted a resolution providing that the number of vestrymen elected in a parish may be as many as twenty-four instead of the former limit of twelve.

Elections were as follows:

Diocesan Officers: Treasurer and Executive Secretary, Mr. Thos. A. Scott, Roanoke, Va.; Chancellor, Mr. Charles Francis Cocke, Roanoke; Historiographer, Hon. Don P. Halsey, Lynchburg.

Standing Committee (reelected): Rev. Thos. D. Lewis, D. D., Rev. Thos. M. Browne, Rev. W. G. Pendleton, D. D., Col. W. M. Brodie, Mr. C. S. Hutter, Col. Wm. King, Jr.

Members of the Executive Board to serve three years: Rev. J. Lewis Gibbs, Staunton; Rev. F. Ernest Warren, Bristol; Mr. Floridus S. Crosby, Staunton; Col. Wm. King, Jr., Lynchburg.

Delegates to the Synod of the Province of Washington: Rev. Messrs. Alfred R. Berkeley, Roanoke; Thos. D. Lewis, D. D., Amherst; E. Reinhold Rogers, Ph. D., Covington; Herbert H. Young, Bluefield; Col. W. M. Brodie, Blacksburg; Messrs. Chas. P. Macgill, Pulaski; C. Edwin Michael, Roanoke; Thos. A. Scott, Roanoke. Alternates: Rev. Messrs. Roland Moncure, Salem; Rev. J. M. Dick, Pulaski; Wm. C. Marshall, Bedford, and W. G. Pendleton, D. D., Lynchburg; Messrs. Herbert McK. Smith, Staunton; Julian H. Rutherfoord, Roanoke; Chas. M. Hunter, Pounding Mill, and A. D. W. Walton, Roanoke.

Trustees of the Boys' Home: Rev. Alfred R. Berkeley, of Roanoke, and Mr. W. D. Saunders, of Blacksburg, to succeed themselves and serve for three years; Rev. Wm. C. Marshall, of Bedford, to serve two years, completing the term of office of the late Rev. G. Otis Mead.

The Council accepted an invitation to hold its session of 1931 in St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector.

T. A. S.

HARRISBURG.

Lancaster, Pa.—Responding at a banquet tendered to him in connection with the celebration of his twenty-fifth anniversary as the first Bishop of Harris-

burg, Bishop Darlington said in part: "That he wished to pay tribute to Mrs. Darlington. She has helped and sustained me through the trials of life and of this office." The Bishop urged marriage upon all priests. "Married priests are apt to be better priests," he said. Continuing, he declared that of all his tasks as a diocesan, perhaps none is so difficult, and none gives more satisfaction, than counseling young couples to avoid divorce. To help insure marital happiness, he strongly urged long betrothals, which, he said, "are the real trial marriages."

The Annual Convention of the Diocese of Harrisburg was held in St. James' Church, Lancaster, the Rev. Clifford Gray Twombly, D. D., rector, on Tuesday and Wednesday, May 13 and 14, 1930. The Convention opened with a service at four o'clock on Tuesday afternoon. The Psalter was read by the Rev. Paul S. Atkins, and the Lesson by the Oscar F. R. Treder, D. D. The Ven. Charles E. McCoy read the remainder of the office. Bishop Darlington delivered his Annual Convention Address. The service concluded with the blessing pronounced by Bishop Gravatt, of West Virginia.

Following the service a short business session was held, after which the Convention adjourned for the banquet held in the ballroom of the Brunswick Hotel, Lancaster. In the presence of a distinguished gathering of three hundred guests, the Rev. Dr. Twombly introduced as toastmaster, J. W. B. Bausman, Esq., President of the Farmers' Trust Company, and Senior Warden of St. James' Parish, Lancaster. Mr. Bausman said that he had been present twenty-five years before, at the first Diocesan Convention, which elected Bishop Darlington. He spoke of the changes in the Diocese and its growth in every respect, in influence, and in the number of its clergy and laity. He then called upon the Rt. Rev. William Loyall Gravatt, D. D., Bishop of West Virginia, for the first address, saying it was appropriate that one who had been thirty years in the episcopate, five years longer than Bishop Darlington, and who had preceded him as President of the Synod of Washington, should be the one to represent and extend the greetings of the House of Bishops. Bishop Gravatt expressed his pleasure, and congratulated himself and Bishop Darlington that the roadways in their respective dioceses had met with almost miraculous improvement, that remote villages which it took days to reach, could now by motor car be administered to and the Bishop return the same night to his home. He spoke of the ten bishops deceased during the year, and said there were only a few of the "old guard" remaining who had been in the episcopate a quarter of a century. He presented the congratulations of the House of Bishops to the Bishop and the Diocese.

The next speaker, the Rev. Floyd W. Tomkins, D. D., rector of the Church of the Holy Trinity, Philadelphia, emphasized five different aspects of the life of Bishop Darlington and said he had known him intimately all these years; that they had worked together in the great Advent Mission in New York City, and also that he had called on Dr. Darlington, then rector of Christ Church, Brooklyn, and Archdeacon of that city, to conduct the Advent Mission in the City of Hartford later. He alluded to the fact that the Bishop had been instrumental in influencing one hundred and thirty young men to seek Holy Orders. He spoke in most affectionate terms, and despite his over fourscore years, said he felt he and the Bishop were the youngest people present! He stressed the Bishop's unequivocal stand for true morality at a time when "people have grown almost wild in their demand for freedom. But many people crying for liberty spell it 'l-i-c-e-n-s-e.'"

His Excellency John S. Fisher, Governor of Pennsylvania, was to have spoken on "Bishop Darlington as a Citizen," but through unforeseen circumstances was unable to be present, but sent a telegram of regret praising the work of the Bishop as a public-spirited leader in all good works. The Geographical Commission of the State lately named a mountain in Clinton County for the Bishop, and also the part of the Appalachian Trail from Reading to the Maryland line, has been named the "Darlington Trail" on account of the Bishop's interest in the woods and forests which have given him the popular name of "The Bishop of All Outdoors."

General Charles M. Clement, Chancellor of the Diocese, whose subject was "Twenty-Five Years of Progress," mentioned that he also had been at the Primary Convention which elected the Bishop in 1905. He gave a number of incidents of the devotion of the Bishop to his work and his wonderfully exact knowledge of the conditions in every parish, and almost in every home in the missions; that he knew even the small children by name; that he, with the laymen of the Diocese, had labored in season and out of season trying to raise the salaries of the clergy which had been almost nominal in the missions in 1905, and which now were all about $2,000 and a house. He said that you could reach the Bishop by night or by day on the 'phone, and that he often received a call after midnight on some special difficulty which needed immediate attention. He considered it an honor and a joy to work with such a devoted and catholic-minded diocesan.

The Rt. Rev. Francis Hodur, who had come from Scranton, and had brought with him the Dean of St. Stanislaus Cathedral, and six of his priests of the Polish National Catholic Church of America, was the next speaker. He praised Bishop Darlington as having done more for Church Unity than any other prelate living, in securing the great Concordat in 1920 signed by Bishop Hertzog, head of the Old Catholic Church in Europe, and the Old Congress of Catholic Bishops in Berne, Switzerland, and also having the same year visited all the Orthodox Patriarchs at his own expense with his secretaries, and having the Concordat signed by the Ecumenical Patriarch of Constantinople, which was afterwards confirmed by the Patriarch of Jerusalem sending a letter to the Archbishop of Canterbury. All these then recognized Anglican Orders and offered cooperation with our Church by these various Orthodox and Old Catholic bodies.

By invitation of Bishop Darlington and of the English Bishops, he had taken part in the services at Southwark Cathedral, London, and elsewhere in England, and had been recognized and welcomed, at Bishop Darlington's suggestion, by the Bishops of Pittsburgh, Bethlehem and Erie, and he thanked God and took courage. Bishop Hodur compared Bishop Darlington with the great men of American history, cited "his love for all, for the common man, for the immigrant." The priests of the Polish National Catholic Church, in attendance with their Bishop, made a decidedly favorable impression upon the Convention. Bishop Hodur mentioned that one of his assistant bishops in Poland has over fifty congregations in his diocese, the growth of the Church being handicapped only by the lack of sufficient clergy to man new parishes.

Richard M. H. Wharton, Esq., Treasurer of the Diocese, then rose and said he also had been at the Primary Convention and asked how many more were present. Ten others arose. He paid a high compliment to Mrs. Darlington, and mentioned the fact that all the Bishop's three sons were priests of the Church, and that the religious, prayerful influence of the See House had permeated the Diocese. He then presented a purse of $2,400, which had been voted unanimously at the afternoon session in the Bishop's absence, and hoped it would be used either for a long-contemplated voyage of the Bishop and Mrs. Darlington around the world, or in any other way they deemed best. He called for a rising vote of all present to give the same response as was made by Simon Peter when the Risen Lord asked him, "Lovest thou me?" when he said, "Thou knowest that I love thee." All present then rose and facing the Diocesan, repeated the Apostle's words.

The Bishop being called upon, said he was sure those present could not expect an adequate reply from him after such a wonderful expression of affection from them. He had come from a sick bed in the hospital to the dinner, and felt almost overpowered by the kind words which had been said. He knew better than any one else the mistakes and shortcomings of his episcopate, but had found both clergy and laity always sympathetic and ready to aid in every way. He rejoiced there had been no quarrels during the past twenty-five years, and that whenever there had been any difference of opinion they had been settled amicably and in perfect fairness to all. He wished to pay a tribute to the quiet faith and patience of Mrs. Darlington, who had always been prayerful, calm, and hopeful, and aided him in every way possible, not alone in keeping the family life orderly and happy, but took an equal interest with himself in the work of the Diocese. He did not know what would be the result of his present illness, but he felt that like his friend, Dr. Floyd Tomkins, that each year as it passed was happier and full of more joy than the last, and had he a dozen lives to live, he would rather spend them in Holy Orders than in any other pursuit the world could offer, as it gave a greater opportunity to aid others than any other calling. Before dismissing the Bishop pronounced the benediction.

The Rev. Dr. Twombly read telegrams, cablegrams, and letters from the following: President Hoover, Governor Fisher, Bishop Freeman, Bishop Manning, the Rev. Dr. S. Parkes Cadman, General Smedley Darlington Butler, Archbishop Platon, Archbishop Alexander, of Brussels, the Patriarch Meletios, Edwin Markham, the Bishop of London, the Archbishop of Canterbury, and others.

On Wednesday morning there was a Corporate Communion for the Convention, Bishop Gravatt being the celebrant, assisted by the rector of the parish, the Rev. Dr. Twombly.

The main feature of the Convention was the discussion of "The Report of Committee to revise the Constitution and Canons of the Diocese." The principal changes made, subject to ratification at the next Diocesan Convention, were as follows:

(1) That the time of the Annual Convention be changed from the second Tuesday and Wednesday in May to the fourth Tuesday and Wednesday in January of each year.

(2) That the Convention be always held in the City of Harrisburg, unless

otherwise ordered by the Ecclesiastic Authority.

(3) That no parish be entitled to more than nine delegates to the Convention.

The Rev. Frederick S. Eastman, of the St. Philip's Society, gave an excellent demonstration on how to interest school children in religious subjects.

The elections to diocesan offices resulted as follows:

Chancellor, General Charles M. Clement; Treasurer, Richard M. H. Wharton; Registrar, Ven. A. A. Hughes; Secretary, Rev. Samuel H. Sayre; Assistant Secretary, William Major. The Standing Committee was reelected. The Rev. Hiram R. Bennett, Rev. Richard A. Hatch, and the Rev. Clifford Stanley were elected to vacancies in the Executive Council. John J. Evans, of Lancaster, Dr. George A. Gorgas, of Harrisburg, H. W. Hartman, Lancaster, A. Thomas Page and Ralph T. Smith, of Williamsport, were elected members of the Finance Committee. Rev. Hollis W. Colwell, Rev. Richard A. Hatch, Rev. Squire B. Scofield, and Rev. A. G. Van Elden, were elected Clerical Deputies to the Provincial Synod. The Rev. Earl M. Honaman, Rev. Azael Coates, Ven. A. A. Hughes, and the Rev. Clifford Stanley were elected Alternate Clerical Deputies to the Provincial Synod. The Convention closed with the singing of the Doxology. Next year's Convention will meet in St. John's, York.

A. A. H.

BETHLEHEM.

The Fifty-Ninth Annual Convention of the Diocese of Bethlehem met in the Pro-Cathedral Church of the Nativity on Tuesday, May 20, at 7:30 P. M. The features of the opening service were the address of the Bishop and the music rendered by the large choir of the Church of the Nativity. At 9:00 P. M. the Convention met in business session. Mr. Harold D. Deemer was reelected as Secretary, Mr. Hunter T. Eckert as Treasurer and Mr. Lawrence B. Jones as Chancellor.

Standing Committee: Clerical—James P. Ware, John Hall Griffith, R. N. Merriman, Ralph Weatherly and J. H. Dickinson. Lay—F. M. Kirby, C. J. Smith, T. Archer Morgan, Warren Wilbur and Henry Wiegand.

Two members were elected to the three-year term of Executive Council. Rev. F. L. Flinchbaugh, D. D., and Rev. George McKinley. Rev. J. Lyon Hatfield was elected for a one-year term.

To the Provincial Synod were elected as clerical members: Rev. Messrs. W. F. Allen, D. W. Gateson, J. P. Briggs, J. H. Dickinson; as lay members, F. C. Schultz, T. Archer Morgan, Donald McDonald and Adams Dodson.

Two outstanding features of the Convention were a determination to collect $25,000 for the work of the General Theological Seminary and a resolution congratulating the chairman of the finance committee, Rodney A. Mercur, who at this session attended his fiftieth diocesan convention. In 1880, Mr. Mercur attended his first convention. Of all who attended this convention of 1880, only two are alive, Dr. Foley, of the Philadelphia Divinity School, and Mr. Mercur. During this time Dr. Mercur was Chancellor of the Diocese for twenty-five years and served his diocese and parish in many important positions. After serving his parish, Christ Church, Towanda, as vestryman for fifty years, he was elected vestryman-emeritus. Every position from warden to treasurer to secretary of the vestry has been carefully filled by the man honored by this resolution.

Dean Howard W. Diller is the chairman of the committee to raise the required amount for the General Seminary. He told the Convention of one clergyman of the diocese who had pledged ten dollars a month for the next one hundred months towards this amount of $25,000. The first three pledges received were from clergy.

The Convention accepted the invitation of the Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, to help that parish celebrate its eightieth anniversary by meeting there next May for its sixtieth time.

H. P. W.

DELAWARE.

Elimination of the vote by orders in the election of deputies to the General Convention was the radical action taken by the Annual Convention of Delaware, which met in Rehoboth on May 13 and 14. This action must be ratified by the next Convention and will possibly meet with some opposition at that time.

The report of the Commission on the Placement of the Ministry did not arouse the interest to which it was entitled, and the subject was submitted to a committee consisting of three members of the Standing Committee and three from the Committee on Constitution and Canons for study and report at the next Convention.

The Convention dinner was attended by over two hundred and fifty men and women who heard with great interest Bishop Creighton of Mexico, Miss Edna Eastwood, who has charge of the work among the isolated for the National Department of Religious Education, and Captain Sinfield, of the Church Army. In addition to these speakers, the Woman's Auxiliary which met in Rehoboth at the same time, heard Mrs. William Wyllie tell of her work in San Domingo.

Bishop Cook's annual address dealt at length with the subject of religious education, and the Bishop expressed gratification over the fact that "The Christian Citizen Series" of lessons for the Church Schools of the Diocese, which had been prepared by the Bishop, had been adopted in nearly every parish and mission and had resulted in an increased interest in the schools.

The Reports of the Departments of Religious Education and Social Service aroused unusual interest this year and indicated a growing appreciation of those fields of activity. The Rev. Robert B. Mathews, D. D., speaking for the Department of Religious Education, gave an outline of a proposed five-year program. The Rev. Joseph H. Earp, reporting for the Department of Social Service, told of the work which was in progress at the Babies' Hospital and St. Michael's Day Nursery, the work among the Colored people of Wilmington and vicinity, the successful efforts to conduct a school of religious education among the feeble-minded folk at Stokley by the Rev. Martin Bram, rector of St. Paul's Church, Georgetown, the effective work of the Rev. Ernest A. Rich as chaplain at the Workhouse in Wilmington, and the services conducted by the chairman of the department for the patients in the State Hospital for Mental Diseases at Farnhurst.

J. H. E.

WASHINGTON.

The Thirty-Fifth Annual Convention of the Diocese of Washington was held in St. Paul's Church, Rock Creek Parish, on Wednesday, May 14. The Bishop's address, according to the custom established several years ago, was delivered the evening before, May 13, in Epiphany Church. A large congregation of Church people were assembled there to hear what proves annually now to be a most inspirational and forceful message to the people of the Diocese of Washington from their Bishop. Bishop Freeman, in words directly to the clergy, or addressed to the people at large, set forth in bold terms and with authority the needs of today, the ideals of genuine Churchmanship, the laws of the Church to be obeyed and the great opportunity for the Church of today. Outlining some of the practical needs of the Diocese, he expressed the hope that a great campaign might be inaugurated, by which all necessary funds for the building of the Episcopal Home for Children and the Episcopal Church Home for the Aged, would be raised at once. In addition to this, a fund of $500,000 would be needed, the Bishop said, the income of which might be used for extension in the way of new church buildings and chapels, as the need arises in the Diocese.

The Preaching Mission to be held throughout the Diocese in the fall was commended to the prayers and support of the people and it was announced that Canon Stokes of Washington Cathedral would be in charge of the committee on arrangements for this mission. Reference was also made to the establishment of a common depository for the care of all trust funds of the Diocese. These and other matters of business were acted upon on the following day, together with the reading of many reports. These showed the Diocese to be in excellent shape from all viewpoints. Singularly, also, for the first time in a number of years, there had been no loss of a clergyman by death, and very few removals by transfer. A number of clergymen had been added, so that the clerical force of the Diocese is at present numerically stronger than ever before in its history. On Wednesday evening, after the business session of the Convention, the Bishop was host at a dinner to the delegates of the Convention.

M. M. W.

Progress on the "Last Frontier".

The decision of the National Council at its recent meeting, to grant the District of Oklahoma $23,800 on account of our Advance Work program, marks a real turning point in the history of the district, and leaves but one big task in the fulfilment of the program outlined and undertaken at the 1928 Convocation. This grant, supplementing the sums raised locally, insures the completion of new church buildings in Mangum (already begun), Miami, Cushing, Eufarla, St. Thomas, Tulsa (Colored), St. Philip's Muskogee (Colored), and Watonga (Indian). When these buildings are completed the Church will be planted in every place where we plan to have a building before becoming a diocese. All of these buildings will be completed before the next meeting of General Convention in 1931. By the following General Convention we hope to complete our endowment and apply for admission as a diocese.

A good deal has been written in recent months, in books and magazines, giving a somewhat unpleasant picture of Oklahoma towns and people. The brighter side of life in Oklahoma has been left out of these stories and articles, and one of the brightest pictures is the steady progress that the Church is making in the midst of many difficulties, under the able leadership of Bishop Casady.

J. M.

SUMMER SCHOOLS AND CONFERENCES

Many and varied are the opportunities this summer offered Church people, young and old, for a deepening of their spiritual life and experience through friendly stimulating contact with other Christian people and an increase of knowledge in those things pertaining to the Kingdom of God.

Some will attend the smaller diocesan conferences, others the great interdenominational conferences, so each may follow the line of his particular interest at the present time.

As space is so limited those conferences in the most near future are listed this week. Accounts of others will follow next week.

The Diocese of West Texas is holding its sixth summer conference at Westminster Encampment, Kerrville, Texas, June 2-7. Members of the Episcopal Church are invited, which means that arrangements can be made to accommodate whole families.

Detailed information can be had from the Rev. L. B. Richards, 230 W. Mistletoe Ave., San Antonio, Texas.

Bishop Capers is president of the board.

Listed as leaders of courses are: Miss Mabel Lee Cooper, the Rev. E. H. Gibson, Mrs. J. C. Tolman, the Rev. L. B. Richards, Miss Rowena Brown.

Foreign Missionaries Conference: This year's conference of newly-appointed missionaries takes place in Hartford, Conn., June 3-10, at the Kennedy School of Missions. The groups taking part are the foreign mission boards, societies or departments of the Presbyterians, Reformed Church, Baptists, Methodists, Congregationalists and Episcopalians. The Rev. H. S. Donovan, of the Liberia Mission, presides over one session; Dr. Mary James of Wuchang, speaks on medical missions. The program includes general addresses and discussions of interest to the whole group ,and sectional meetings divided according to geography or kind of work or special problems. Dr. Zwemer, Dr. Speer and other internationally famous leaders are to attend.

The Diocese of West Virginia will hold a conference at Jackson's Mill, June 9-14, with the slogan, "The Whole Diocese Together Once a Year."

There will be courses for Church School Teachers, Clergy and Laymen, Young People, Women. The faculty includes Bishop Strider, the Rev. P. S. Atkins, Dr. J. Wagner, the Rev. E. L. Gettier, three representatives from 281 and others.

For registration and further information, address: Rev. J. T. Carter, 458 Main St., Clarksburg, West Virginia.

Social Service: The Tenth National Conference on Social Service of the Episcopal Church, will be held June 9-14, at the Hotel Vendone and St. Andrew's Hall, Trinity Church, Boston, Massachusetts.

Several joint meetings will be held with The Federal Council of Churches, which is conducting a great National Conference on Social Work in Boston at the same time. Our meetings are in the afternoons, and at lunch. This leaves mornings and evenings free to give the members of our group the opportunity of attendance upon the sessions of the National Conference.

The Program of the great Conference has twelve divisions, including Children, The Family, Neighborhood and Community Life, Mental Hygiene, etc., from which to choose.

There is a special railroad rate (fare and a half) to the Conference this year. Certificates can be secured from the Department of Christian Social Service, 281 Fourth Avenue, New York, New York. Membership in the National Conference of Social Work costs $3.00 and check may be forwarded to the General Secretary, 277 East Long Street, Columbus, Ohio.

Summer Schools for Town and Country Clergy Follow:

June 10-20—School of Community Leadership, Manhattan, Kansas, Ven. L. W. Smith, Topeka, Kans., Rev. W. A. Jonnard, Manhattan, Kans.

June 16—School for Town and Country Pastors, Pullman, Wash., Rev. Earl C. Schmeiser, Pullman, Wash., Rev. R. V. Hinkle, Pendleton, Oreg.

June 30-July 11—Rural Leadership Summer School, Rev. H. W. Foreman, 281 Fourth Ave., New York City.

Women's Division, Rural Leadership School, Madison, Wis., Mrs. H. W. Clarke, Norwich, N. Y.

July 22-August 1—School for Town and Country Ministers, Blacksburg, Va., Rev. F. D. Goodwin, Warsaw, Va.

September 8-12—Summer Conference for Town and Country Ministers, Chestertown, Md., Rev. John White, Chestertown, Md., Rt. Rev. G. W. Davenport, D. D., Easton, Md.

September 15-19—Regional Conference on Rural Work Hoosac School, Hoosick, N. Y., Rev. C. R. Allison, Warsaw, N. Y., Ven. G. H. Purdy, Menands, N. Y.

A new ten weeks' summer course in rural social work is to be given by the University of Wisconsin, in response to a suggestion from Dr. Lathrop of the Social Service Department. It will include one week of lectures and contacts in and about Madison, six weeks of classroom work in the University Summer School, and three weeks' field work in some nearby county of Wisconsin.

It will be open to six clergy or seminarians of the Episcopal Church, meeting certain university requirements for graduate work.

The cost will be about $250, not including railway fare or clerical supply while the clergyman-student is absent. Believing that this course offers the very best training available, the National Council's Division for Rural Work is offering to qualified men scholarship aid not to exceed an average of $300 each.

Application should be made to the Rev. H. W. Foreman, Secretary for Rural Work, Church Missions House, 281 Fourth Avenue, New York City.

Virginia Summer Conference of Religious Education: In connection with the Virginia Summer Conference of Religious Education, which is to be held at Sweet Briar College, Sweet Briar, Va., June 16-27, special attention is called to the fact that there are three distinct registration officers, as follows:

For the Diocese of Virginia—Rev. W. H. Burkhardt, D. D., 8 N. Laurel St., Richmond, Va.

For the Diocese of Southern Virginia—Rev. George O. Watts, Hampton, Va.

For the Diocese of Southwestern Virginia and all Points Outside the State of Virginia—Mr. Thos. A. Scott, Box 1068, Roanoke, Va.

Through the courtesy of the railroads, reduced rates to Sweet Briar at the rate of fare-and-a-half for the round trip may be obtained by members of the Conference from the following territories:

a. All points in the State of Virginia on all railroads.

b. Washington, D. C., on all roads.

c. All points in the State of North Carolina, except those on the N. & W., L. & N., and W-S. S. B.

d. Points in West Virginia on the N. & W., east of and including Williamson.

In order to secure these reduced rates, however, it is necessary for each person to present at the home ticket office an identification slip made out in the name of the individual.

These slips will be forwarded immediately on receipt of registration cards by the proper registration officers. It is suggested that all persons outside the State of Virginia who are interested communicate immediately with Mr. Scott, who will forward programs and registration cards.

The Conference begins with supper Monday evening, June 16. The costs are as follows:

Registration Fee for all outside the State of Virginia	$ 3.00
Board, two in a room, for entire period	22.00
For shorter period, per day	2.00
For single meal	.75
One in room, entire period	27.50
For shorter period, per day	2.50

The Conference for Church Work, 1930: The great annual Conference for Church Work will be held June 24 to July 5, Wellesley College, Wellesley, Mass.

Three Bible study courses are included: an outline course to be given by Dr. John Lowe, Trinity College, Toronto, "Stages Along the Road of Man's Discovery of God"; "Master Motifs of the Old Testament," by Dr. J. A. Montgomery, Philadelphia Divinity School; and "The Life of Christ," by Dr. Burton S. Easton, General Theological Seminary. "The Holy Spirit" is the title of a course on Personal Religion, led by the Rev. Charles Townsend, Jr., of Providence. "A Study in Prayer" is the 1930 topic in the series on Religion and Religions, given by Dr. Royden K. Yerkes of the P. D. S. American Church History is the topic of the Rev. H. N. Renfrew of G. T. S. For those interested in religious education, Mrs. A. H. Brown, of the National Commission on Child Study, has a course on the pre-school age; Miss Marjorie Martin, editor of the "Teachers' Exchange," will continue her series on Projectry, discussing creative activities for Kindergarten and Primary; the Rev. William Grimes, of Long Island, will present methods and materials for Junior work; Mrs. Wright B. Haff, of New York, will lead a discussion group on Leadership Training; Miss Mildred Hewitt, of the National Department of Religious Education, has a course for Directors of Religious Education; and Miss Laura Boyer, of New York, a class on "India," the Board course for 1930-1931.

The course for "Clergy only" is one of the features of the Conference, this year of rare importance; the topic is "Mental Illness and What the Parish Priest Should Know About It," the leader, the Rev. John Rathbone Oliver, M. D., of Mount Calvary Church, Baltimore, author, psychiatrist, professor

(Continued on page 22.)

Family Department

JUNE.

1. Sunday after Ascension.
8. Whitsunday.
11, 13, 14. Ember Days.
15. Trinity Sunday.
16. S. Barnabas.
22. First Sunday after Trinity.
24. Tuesday, Nativity S. John Baptist.
29. S. Peter. Second Sunday after Trinity.
30 Monday.

COLLECT FOR SUNDAY AFTER ASCENSION DAY.

O God the King of Glory, Who hast exalted Thine only Son, Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us: and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

PASTORAL.

In quiet, country places,
Even the daily, customary things bear Christian faces;
The waft of fresh-planed wood calls Nazareth to me,
The tranquil lake, at sunset, is my Galilee.

In old-world, gentle places,
Where fumes have not besmirched the wide blue spaces,
And on the paths of sky I watch the fowls of the air
To me the Mount of all Beatitudes is there.

In silent, pasturable places,
Whose simple folk, maybe, do lack some modern graces,
The patient shepherd brings to me a Saviour-vision,
And in his flock I see His ultimate ambition.

In lonely unspoiled places,
Whereon the scramble of today has left no traces,
Even a little child-in-arms held up to me to kiss
Is God's most still, small voice, "Even as this".

—J. M. B., in The British Weekly.

The Ascension of Jesus?

We have come to the closing scene, and it is worthy of its place as the conclusion and climax of this wonderful Life. Had the story of the resurrection of Jesus been an invention or a myth, it would have been a hard matter to know how to bring His Life on earth to an end. Christ was risen and His work finished; what shall be done with Him? He must not be permitted to die again, and He cannot remain. The critical point in a story is its conclusion. It must keep its interest up to the end and close at the highest point, or it breaks down and fails.

How shall this life, that opened with angel minstrelsy in the skies and was attended with many wonderful works and has just emerged from the tomb and been crowned with the wonder and glory of the resurrection, be brought to an appropriate and worthy conclusion? What novelist or poet or painter would dare attempt such a task? But give the pen to one of these humble unliterary followers of Jesus and he will write a conclusion that is a fitting culmination and climax to the whole story, and that viewed simply as a piece of literature and work of art is one of the most perfect and beautiful things in all the books of the world. How simple and natural it is, how free from all art and effort, affectation and self-consciousness, how true to reality! The man that wrote the story of the ascension of Jesus, we feel, did not invent it and never thought of inventing anything. Nobody imagined it, it was fact, the disciples simply related what they saw, and here it is:

"And He led them out until they were over against Bethany; and He lifted up his hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God. Amen.

Who can gild that gold, or paint that lily, or throw a perfume on that flower of literature? It is art surpassing art, simply because the writer had no other purpose than to tell what happened on that day at Bethany when the risen Lord made His farewell appearance to His disciples and was parted from them and carried up into heaven.

"He led them out until they were over against Bethany." We can see the little company emerging from the eastern gate of Jerusalem, perhaps on a bright May morning when, instead of the darkness of the crucifixion, all nature was clad in fresh colors and seemed to sing in gladness. They descend into the valley of the Kedron, wend their way up over Mount Olivet and down its eastern slope as far as to Bethany, all the while talking earnestly concerning the kingdom and the disciples possibly unconscious of what was impending.

Every step of the way was crowded with sacred memories and associations. In ascending Olivet they passed Gethsemane, where Jesus fought the real battle of the cross. At the summit they stood on the spot where he first saw Jerusalem in His triumphal entry and wept over the city. And Bethany was dear to Him by many ties. There was the house of Mary and Martha where so often He had dwelt and rested. Possibly more than any other spot during His ministry it was home to Him. No wonder His feet now found their way to this place when He was about to take His farewell look at earth. We all want to come home to die. Where our eyes first saw the light of day, there let the final rush of darkness come. Jesus was human to the last.

Why did Jesus lead His disciples only as far as Bethany? Why did He not lead them all the way and remain with His followers through all the generations and centuries, in every land working miracles and speaking as never man spoke, until the kingdoms of this world were His? Ought He not above all others to stay until the end? Yet He was the first to go. He led them out as far as to Bethany and there He left them. How can we explain this? Jesus Himself explained it. "It is expedient for you," He said, "that I go away." It was expedient for them—not for Him. It was no cowardly desertion of His post of duty that took Him out of the world. But it was expedient for His disciples and for His cause and kingdom in the world that He should go; He could lead them better from His throne in heaven than He could on earth; His Spirit would come and universally administer His kingdom in the world. The place for the captain of a steamship is up on the bridge, not down at the wheel or in the engine room. The ascension of Jesus was the crowning act of His work, for it put Him in the right place and enthroned Him over all the world.

"He was parted from them, and was carried up into heaven." He came under the attraction of a higher gravitation and instead of being bound to this little globule of earth He rose and vanished into the unseen spiritual world. What possibilities this may involve or hint for our glorified bodies we do not know and need not speculate. "And they wershipped him, and returned to Jerusalem with great joy." They wanted to stay. There they stood gazing up into the sky at the point where Jesus had disappeared as though they expected Him presently to reappear. But while they looked, two white-appareled angels stood by them and said, "Ye men of Galilee, why stand ye here looking into heaven? This same Jesus, who was received into heaven, shall so come in like manner as ye beheld Him going into heaven." And so we are living between two visits of Jesus Christ to this world. He has come and gone and will come again. But in the meantime we are not to stand gazing into heaven. From our worship we must ever return to our work. This worship of the risen Christ has now widened down through the centuries and its works are blessing mankind. The torch of this light has been passed into our hands and we are to carry it around the world.

Fear and Its Effect Upon Young Children.

In one of our parks last summer, there was a well dressed woman with her two little boys. The three-year-old kept running away. Finally in exasperation she shook him, saying, "If you don't stay beside me, I'll throw you into the bear's pit and he'll eat you up."

Another distraught mother in a big hotel silenced her obstreperous son with the threat, "Now, you make less noise or I'll go away and leave you here alone."

An ordinarily intelligent and well educated woman had her three-year-old daughter in a store. The baby kept handling things on the counter. "Don't do that!" exclaimed the mother, "or the man will put you in the cellar."

We often hear declarations, such as these, even in this day, though there is a general feeling that the time has passed when the child was scared into obedience by being told that the bogey man would get him.

Such threats strike terror to the child's heart when he first hears them. There is a shock, the effect of which is never overcome, even though he soon learns his parents have no intention of doing as they say.

One should never punish by shutting in a closet or a dark room; never force a child to do anything he greatly fears. As much as possible fear should be kept out of the little child's thought. If he is afraid to go to bed, attention should not be called to the fact, but some one should go with him through the dark hall and shadowy stairway, encourage, befriend him and make him happy, so that he will forget about his fears.

The use of fear in discipline should be strenuously avoided. A frightened child is cramped and handicapped with lack of confidence, chronic anxiety and morbid dread. He has no desire to use his powers or assert his ability.

From the time Martha was three months old, she had been so severely punished by her mother that she had become thin, nervous, secretive, and afraid of everything. She had always been restrained—never allowed to talk or give vent to her feelings—so upon entering school she would not open her mouth, not even to read out loud. The teachers knew she could read because they noted her interest in the printed page when she thought herself unobserved.

An aunt and a neighbor went to see her teacher who became especially interested upon hearing the story of Martha's life. Persistent kindness and encouragement at school have helped the child overcome fear. She reads aloud in her class and the teacher is planning to have her read before a visitor as soon as she is quite willing.

Another timid child became so frightened at a rather cross teacher that he could not read. His mother went to see the teacher and told her that the boy was affected in something the same way by his father's stern manner and gruff voice. The mother said, "Tom's throat fills up and he can't read. Try a little love and praise; he will get rid of his fear and be able to read." The teacher tried this. It worked out just as Tom's mother had said it would.

If we inspire children with a feeling of confidence, it will help them to develop naturally and will be the first step towards the habitual desire to do the right things. Fear paralyzes; confidence bestows that freedom which is the foundation of success.

MY DAD.

Jimmy Johnson's daddy is an awful lot of fun,
He's a peacherino pitcher and can hit a real home run
I know my dad could play as well, but when I ask him to,
He's always awful busy and got somethin' else to do

Jimmy Johnson's daddy knows a lot of dandy games,
And he plays 'em with us fellers and he don't call Jimmy "James"
I'll bet my dad knows lots of things that's fun fer fellers, too.
But he's always awful busy and got somethin' else to do.

Some kids' dads seem glad to have a chance to play with boys
And, even if they're readin', they don't mind a little noise.
I'll bet my dad would beat 'em all, if he just only knew
How I miss him, when he's busy and got somethin' else to do.

—Selected.

My Belief in Prayer.

First. I believe in prayer because I believe in God. The reasonableness of prayer rests upon the character of God. According to the Christian interpretation His fundamental attribute is Love. All the difficulties of prayer are solved in the fatherly care of God.

Second. I believe in prayer because I believe in Man. Man is the child of God, and must therefore hold communion with Him. No theory of man's origin can obscure the fact of man's inherent divinity. He is one with God, and prayer becomes the natural medium of communication. I believe in an instinct which is Universal—it is a guarantee that the response is somewhere.

Third. I believe in prayer because I believe in Law. It is the reliability and uniformity of law that makes prayer possible. One could not long pray to a whimsical or capricious God who veers with the winds and changes with the tides. My prayers are not to change God nor induce Him to violate His laws, but to so change myself as to make the operation of His laws fulfill His purpose in me.

Fourth. I believe in prayer because I have experienced its value. I can no more doubt the value of prayer than I can the value of speech or desire. A thousand times I have had prayers answered and a thousand times denied I know now that the denials were as true an answer as the acceptances. Sometimes the response has come in a form quite different from my desire, and I have learned how much better it was! I set no limits to the times and objects and methods of prayer. All my requests are made known to God—big and little, important or unimportant—and I do not worry about the answers. The best prayers are wordless—they are more spiritual and sincere. Communion is more than communication. The most intense prayers are born of extreme need—"being in agony He prayed yet more earnestly"—but I believe the most acceptable prayers are those that come of a hunger for fellowship with God rather than those impelled by some crisis. The most fruitful prayers are those that result in God-likeness, when our constant communions with Him transfer us into His image. I believe that no sincere prayer ever goes wholly unanswered. I have never found prayer a difficult practice. It would be much more difficult for me not to pray. Among the forces that have made my life, prayer is the most potent.—The Rev. Canon Allen P. Shatford, D. D.

"Guides."

Every Christian ought to be an extraordinary person. If Christians are not extraordinary in matters that are worth while they have no right to the name Christian. The Lord Jesus Christ used a cutting word to describe those who professed to be God's people in His day and were not showing the characteristics God looks for. He called them "hypocrites." In a recent letter sent by Mr. and Mrs. Ralph C. Norton to friends of the Belgian Gospel Mission is the following: "In the last century, in India, Sir Harry Lumsden raised a peculiar corps of soldiers from the native population; they were called the 'Guides,' and through British training and discipline became extraordinarily efficient. His ideal, as projected and later amply realized, was to have a compact corps of seasoned soldiers who would not only be trusted fighters but also trained explorers, and military reconnoiterers, capable of undertaking the most hazardous and difficult adventures; in short, as he expressed it, 'picked fighting men who would not be taken aback in a sudden emergency.' The actual recital of their accomplishments in central and high Asia reads like a fairy story. Their feats of endurance and prowess have rarely been surpassed, and these men, Punjab and Pathan, from the heats of India became truly Spartan heroes, while millions of the same race continued to live their indolent aimless lives. What was the secret of the metamorphosis of these Guides? Because they had submitted to their leader—to his discipline and his training, and had become imbued with the same lofty purposes. Surely this lesson will not be lost upon us, and in such a way we also, who have as our leader tht Mighty Lord of hosts, should yield to His shaping hand and become those upon whom He can count 'in a sudden emergency'."—S. S. Times.

A WOMAN'S COMPLAINT.

I cried to Buddha the whole night through,
And poured out my heart in these prayers;
When I left his feet the day was new,
But I came away with my cares.

I tied my rice in an old pine tree,
The bags were black and blue and white.
I thought the spirits would comfort me,
But my soul is lost in the night.

I dropped a stone on a mountain pile,
As thousands of women have done.
I sought for peace in a heathen style,
Yet of blessings I found not one.

In an old stone crock I have a god
And daily I pause there to pray
Lest death should come with a smiting rod—
I've buried my baby today.

Demons of air and demons of earth
Too long have I served you in fear:
Would that I had the right of my birth
To cast on some Saviour my care.

—L. T. Newland.

Perfection.

Li Hung Chang, famous Chinese statesman, said the teachings of Confucius were more practical than the ideals of Jesus, because the standard of life and conduct which Jesus demanded is too high for human nature. But this is the glory of Christianity—its demand for perfection. The marvel of Jesus is that none was ever so compassionate toward the sinner as He, and yet none was ever so intolerant toward sin. A divine Christ could not have demanded less than entire perfection.

There is a perfection of quality and a perfection of growth. An apple or an orange may be perfectly sound long before it reaches perfectness of development. Both phases of perfectness constitute the goal of the Christian life.—E. H. Jennings.

A Living Sacrifice.

When Garibaldi was raising his army, he said: "I have no money, no food, no clothing, no stores, no resources; let every man that is willing to suffer poverty, shame, hunger, disease, and death, and who loves Italy, follow me." It is the measure of our suffering that will enable us to be like the Master. It has been said that When He died He left His purse to Judas, His clothes to the soldiers, His mother to John, His pardon to the dying thief, and His peace to His disciples. Some one has said, "I look for the world and I find it in the Church, and I look for the Church and I find it in the world." You may try all you please for the baptism of the Holy Ghost, and unless you are willing to present your bodies a living sacrifice to God, you can not be filled with the Spirit.—D. W. Whittle, D. D.

An unfailing mark of a gentleman is consideration for others. He never hurts any one's feelings if he can help it.

For the Young People

A RIDDLE.

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand", yet run away;
I'm weak, yet "furnish power";
No hand or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful things,
Ah! you begin to shiver,
Pray, don't, for, after all, you know,
I'm only just a river.

—St. Nicholas.

The Bird Store.

All winter Jean and Robert had had a tree for the birds out on the lawn in sight of the living room windows. They hung suet, sun-flower heads and bread crusts on it, or scattered wheat, broken nuts and crumbs of corn-meal cake over the snow in the shelter of its branches. How glad the birds were of a place to find food! Juncos, sparrows, red-polls, chick-a-dees, saucy bluejays and the lone robin who had for some reason stayed north all winter, hopped in and out among the branches all day long. In stormy weather whole flocks of birds huddled there. Such fun as it was to trim the tree and watch them from the window! Through the field glasses they seemed near and every feather on their tiny breasts, backs and topknots stood out plainly with its markings.

Spring came and the tree lost its needles. Then, too, the birds began to hunt worms and bugs. Soon they would be building nests. Jean and Rob missed the birds, busy as they themselves were with hop-scotch, skipping rope and marbles.

One day Uncle Roger arrived for a visit. He was a carpenter and very handy at building things. "I am going to stay a month," said he, when Rob asked him. "Until my new job is ready at St. John. Your father's got a few carpenter chores for me to do, but I thought some of building for you youngsters a playhouse. There's that pile of lumber out behind the garage just going to waste."

"Oh, that's dandy, Uncle Roger! Please do!" cried Jean.

"And don't stay a month; stay a year," invited eager Bob.

Both children flew to give him a big hug.

It was while Uncle Roger was looking over the pile of boards that he noticed the birds. "You seem to have a lot of them around the place," he said.

"Not so many as we used to," Bob told him. "In the winter we had dozens and dozens." He told Uncle Roger about the birds' tree.

"Next winter we are going to have one twice as big," said Jean, "with a ladder to climb to the top."

"Why not have something now?" inquired Uncle Roger, lifting his eyebrows at her quizzically.

"But what could we have?" asked Jean.

"Don't the birds still need things?" asked Uncle Roger.

"How about nesting material? And I suppose they'd enjoy a meal of seeds or crumbs now and then as well as in the winter. I think we'd better set up a bird store."

So he built three rows of shelves, each in a circle around a pole and nailed on a sloping roof. He put in some paritions and stuck the pole in the ground.

"There you are!" said he.

Jean and Rob ran to get bits of colored yarn, long strings of twine, horse hair, grass, hay, tiny bits of sticks and a good assortment of seeds and suet. They sprinkled cracker crumbs on the shelves and Uncle Roger drove nails to hold the little tin cups full of seed.

One bird came and then another. Before long several were flitting curiously about or examining the wares of their new supply station. A wren flew off with a long straw.

"Hurrah, they like it!" cried Jean.

"And there's a robin getting a drink at the little tin pan on the top shelf!" spied Rob.

The store had a busy morning, with lots of shoppers, and evidently the customers were satisfied, for they came back again and again.

When Uncle Roger had finished building the playhouse he moved the bird store over beside it, so Jean and Rob had their friends, the birds, near them all summer. A thrush built in the vines over the doorway and raised a family of four children. Weren't Jean and Rob happy when, as soon as they could fly, the first thing the mother did was to take them over to the bird store and let them get their breakfast from off its shelves?—Junior World.

The Story of "Jesus Loves Me."

There were two sisters that lived together in New York, and they were always writing stories for Sunday-school papers—stories which little children loved. They wrote many verses. One sister's name was Anna Warner, and she is the one that wrote this song. Do you suppose that she thought that the Chinese children and the Japanese children and the little, dark people in Africa, and even little Indian boys and girls, would ever learn to sing her song?

Once a good missionary was telling the story of God's love to some heathen people in far-off India. He changed the words from our language into the Hindu language, and taught it to the children in his Sunday school. He says that he was going home one day on horseback, and that he heard a voice singing. The voice sounded like one of the children's at the school, and the good missionary stopped his horse. He did not want to frighten the child, and so, very quietly, he went up to the corner where he could look down the street, and there was a little heathen boy, with heathen men and women standing around him. He was singing at the top of his voice.

Just as he finished a verse some one said: "Boy, where did you learn that song?" And the little boy told them that he had learned it at the mission school. Then the people asked: "Who is that Jesus, and what is the Bible?" The boy answered: "Oh, the Bible is the Book from God that teaches us how to get to Heaven, and Jesus is the name of the Redeemer that came into the world to save us from our sins." "Well, the song is a nice one; come, sing it again," said the people, and the little boy sang again, "Jesus loves me, this I know." Who knows but he may have led many men and women to believe in Jesus?

A MILLIANAIRE.

I kno wa very charming little maid,
So very rich, they say,
It keeps her busy all the time
To give her wealth away;
The more she gives the more she has;
Now, isn't that quite queer?
This little maid's a millionaire—
A millionaire of cheer.

She runs or errands constantly,
And sings along the way,
And when she does each little task
Pretends that it is play;
She dries the dishes, sweeps the floor,
With never frown nor tear;
It's fun for such a millionaire—
A millionaire of cheer.

When tired father comes at night,
She greets him with a smile,
Her feet little servants are,
Her merry ways beguile;
She gives to rich and poor,
To all that come anear.
For she's a generous millionaire—
A millionaire of cheer.

Kind deeds and smiles and gentle words
Are like the golden grain
That when the harvest time is come,
Gives tenfold back again.
Oh, what a happy world 'twould be,
With scarce a day tha's drear,
Were every one a millionaire—
A millionaire of cheer.

—Laura Alton Payne.

Golzola's Church.

Golzola was a Christian African boy who lived in a village way in the heart of the country where only one or two others beside himself were believers. Golzola most likely would never have heard the Gospel, except that an accident had obliged his father to send him to the nearest Mission Hospital, where he had to stay for nearly eighteen months. There he learned the Good News.

When he returned to his tribe his greatest desire was to build a church, but soon he was up against terrible difficulties. The Chief, being influenced by a powerful doctor, would not allow the few Christians to have a place in which to worship God. He believed, as Nambe the witch doctor said, that it would bring trouble and all kinds of bad luck. Golzola was bitterly disappointed, but he never stopped hoping and praying, though at times it looked as if no church would ever be seen in that village till the witch doctor died! Unfortunately, Nambe was young and robust, so it looked as if he might live for many years.

One day, however, a fire broke out in the village, owing to some woman carelessly upsetting her cooking pot. The reed walls of her hut caught fire immediately, and, fanned by a strong wind, the fire spread very rapidly. At first there seemed no danger to the Chief's central dwelling-house, but sud-

denly the wind carried an armful of blazing thatch to the roof, and it was soon a raging furnace.

The people managed to remove his property at some risk, but just as t last piece of furniture was moved to safety, the Chief remembered that a very valuable deed of his land was in a small tin box in the roof thatch. The people were in a wild state of fear, and none volunteered for the dangerous task of trying to save the box, now probably melted in the flames! It was not that they lacked courage. But the witch doctor had not performed a certain ceremony, due some days before, by which he declared the villagers would escape death in any fire. The witch doctor, in order to receive a heavy reward of foodstuffs from the ignorant people, had so frightened them with tales of future misery if he did not "take the sting out of the fire" that they were all afraid to venture. If only the ceremony had been performed they would have willingly risked their lives.

Suddenly Golzola stepped forward.

"I fear not death by fire," he said. "And my God can deliver me," if it be His will."

The Chief was so surprised at the boldness of the youth that he cried in a loud voice, "If thou dost save the valuable paper for me and livest, thou shalt build the church to the Foreign God whom thou dost worship, I swear it before all."

The Chief really believed that the boy could not escape alive out of the blazing hut, and he knew how pleased the witch doctor would be if he perished.

Golzola plunged into the raging flames. Unlike the unclothed people

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around, he wore a coat and trousers which he had taken care to soak in water. But nothing could have saved his life but the merciful protection of God. He found the melting box almost immediately; then managed to fight his way through the smoke, but collapsed on the ground outside. Though badly burned, he soon recovered, and his greatest joy and satisfaction was that the valuable paper was not damaged.

As for the Chief, of course he could only confirm his oath. He not only gave the land for Golzola's church, but he also withdrew all opposition.

The witch doctor was very angry, as he knew his power over the people would soon weaken, for already many were saying, "It was this boy's God who saved him from the fire. Surely He is more powerful than the Fire-Spirit which had not even been given the usual sacrifices and worship!"

So Golzola's church was built—a plain little reed hut, but it has been a very happy place. Many boys and girls, as well as their parents, have learned there "that the best Friend to have is Jesus"—their personal Saviour.

"Outclassed."

In athletics, when one man surpasses another so far that the second has virtually no chance of winning the contest, the loser is said to be "outclassed." You have perhaps occtsionally encountered such defeats. And when you have been decisively surpassed in something you thought "your game," what did you do?

A boy of eighteen, a very good friend of mine, has a chest expander. He has exercised with it several years and can now stretch it with all the cables attached, really a commendable stunt. He told me that in five years he had never seen but two men, both much older and better developed than he, who could duplicate the feat. Recently he formed the acquaintance of a youth sixteen years old who was astonishingly strong. This boy easily stretched the expander twice.

Then my friend displayed something better than physical strength; he congratulated the victor heartily, and made not a single excuse for himself. He knew that he could not stretch the elastic twice, but he made the effort just to show us spectators that he held no grudge.

Three different persons have spoken to me about that demonstration of sportsmanship. It always pays. There is no better way for a boy to win popularity than to prove himself a good loser. He should do his very best to win, but how he takes the contest is the big thing.

No matter how good you are at a thing, the chances are a hundred to one that, sooner or later, you will meet your master, possibly be entirely outclassed; and when that happens be sure to meet the test of character gracefully.

No two can do everything equally well. Be assured that the person who beats you easily in one thing is your inferior in something else. Even if he outclasses you in several things, but whines over defeat in one loss to you, while you always lose gracefully, that character trait in you is worth more than all his accomplishments. And, further, you will be more popular. One of the poorest tennis-players I know is the most popular fellow on the courts; the game is less important than the man. Unless games teach you sportsmanship and the value of character, you are not obtaining all that you should from them.—Youth's World.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

MEETING OF TRUSTEES.

THE TRUSTEES OF THE PROTESTant Episcopal Theological Seminary in Virginia will meet at the Seminary at noon on Wednesday, June 4, 1930.

S. SCOLLAY MOORE, Secretary.

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SEWANEE PROFESSOR'S HOME, newly built, completely furnished; electric range, refrigerator, four bed-chambers, sleeping porch; two bath rooms, landscaped grounds. Delightfully cool and quiet location. To rent until September first. Moderate terms. Address Dr. William S. Knickerbocker, Sewanee, Tennessee.

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SECRETARY OR COMPANION-HOUSEkeeper position wanted by refined, educated, unincumbered, middle-aged widow. References exchanged. Address "D", care of Southern Churchman.

Deaths

HODGES: Entered into rest, March 13, 1930, MARIA REES HODGES, widow of the late Benjamin Hodges, of Topsfield, Massachusetts.

I hardly touch upon my impressions of her in saying that except in her I cannot imagine such courage coupled with such frailty, such charity with such charms, such simplicity with such understanding. None so light in touch, none so lovable and none loved more.

A Friend.

Salem, Mass., March 19, 1930.

MRS. MARIE J. DARST.

On the morning of Palm Sunday April 13 1930 in Portsmouth Va., MARIE J. DARST, wife of James C. Darst, entered into eternal life after a long illness which she had borne with courage and radiant faith.

Mrs. Darst, who was a loyal and devoted member of Trinity Parish, Portsmouth, was the daughter of the late Rev. H. K. Brouse, M. D., and Sarah Wharton Brouse. She is survived by her husband, James C. Darst, brother of the Bishop of East Carolina, two daughters, Mrs. Lars O. Peterson and Mrs. Samuel W. Weaver, Jr., one son, Kelsey G. Darst, all of Portsmouth, Va., two sisters, Mrs. F. L. Black and Mrs. F. G. Brown, of Bluefield, W. Va., and one brother, H. Wilbur Brouse, of Dallas Texas.

Although sorely afflicted and in constant pain during the last few years of her life, she maintained an unfaltering trust in the goodness of God and left as a blessed legacy to her dear ones, the memory of an unconquerable faith. Having come through great tribulation she entered with peace into the presence of her Saviour.

MISS EMORY PARRAMORE HIGGINS.

On Monday evening, May 19th, the gentle spirit of MISS EMORY PARRAMORE HIGGINS passed away at her home in Accomac, Virginia.

The daughter of Henry M. and Marianna Parramore Higgins, she was born November 12, 1844, at Bellevue in Accomac County, the home of her great-grandmother, Mrs. Mary Darby Parramore

She was confirmed in Christ Church, Eastville in 1870, by Bishop Johns and was afterwards a devoted member of St. James Church, Accomac, active in the work of the Woman's Auxiliary and the other organizations of the Church, and as long as her strength permitted, she was a regular attendant upon its services

Her funeral was conducted fom St. James Church, Accomac, by her rector, Rev. Thos. S. Forbes, at 11 o'clock Wednesday morning, May 21st, with interment in Oak Hill Cemetery.

Miss Emory was the oldest living member of St. James Church. Her sweet, gentle spirit, so quiet, yet so earnest, will long be missed by all who had the good fortune to know her.

She is survived by two sisters, Miss Harriet Higgins, of Accomac, and Miss Marianna Parramore Higigns, late of Mary Baldwin College, Staunton, Va., now the head of Beverly Hall, in the same city.

T. S. F.

IN MEMORIAM.

Mary Coles Carter.

Whereas, The St Timothy's Alumnae Association, Inc., assembled at their annual meeting at St. Timothy's School, Catonsville, Maryland. on Saturday, May 10, 1930, desire permanently to record their sorrow at the death on January 15, 1930, of MISS MARY COLES CARTER—cofounder with her sister, Miss Sally Randolph Carter, of St. Timothy's and beloved Headmistress for thirty years—be it

Resolved That we who were pivileged to know her and to admire her, who were made to realize by her own love of beauty and simplicity the essential values of life and for whom she unlocked the richest treasures in the world of art, literature and religion, making them living realities to us, as they so evidently were to her—hereby record our gratitude for what she gave to us and our conviction that her influence and her work will endure and that her school and the lives of her girls will continue to be her lasting memorial.

MAY BELL KISSELL,
MARJORY BLAIR CLARK,
JUDITH BRAXTON COLSTON,
Committee.

IN MEMORIAM.

Mrs. Emily Palmer Stearns.

Died Tuesday May 13th at the home of her daughter, Mrs. George Gray, Chevy Chase, Md., MRS. EMILY PALMER STEARNS, widow of Franklin Stearns II, of Richmond and Culpeper County, Va. She is survived by eight children: Mrs. Charles J. Rixey, Miss Alice R. Stearns, Mr. Palmer Newcomb Stearns, all of Washington, Mr. Charles P. Stearns, of Baltimore, Miss Emily Stearns, of Farley, Culpeper County, Va., Mrs. George Gray, of Chevy Chase, Md., Mrs. Presley Rixey, of Newport, R. I., and Mrs. Kemper McClanahan formerly of Colorado Springs, but now of Washington.

The funeral sevices were conducted in Hollywood Memorial Chapel, Richmond, Va., at one o'clock Friday afternoon, May 16th, and the interment was in the Stearns section at Hollywood.

Mrs. Stearns lived for many years at "Farley", Culpeper County, also Richmond, Va., before making her home in Chevy Chase, near Washington.

She is a daughter of Captain Charles Palmer, and granddaughter of General Joseph Palmer—both of Boston, Mass. Her great-grandfather, General Joseph Pease Palmer, was one of the Boston Patriots who figured in the famous "Boston Tea Party", when, on the 16th of December, 1773, he, with other prominent Boston citizens, braved the anger of George III, by a magnificent protest against the royal tyranny. John Fiske, in his history of the United States, says of this exploit, "There is nothing in all history of which an educated American should feel more proud".

Mrs. Stearns was for years a communicant of Monumental Episcopal Church, Richmond, Va. She possessed a fineness of character which embraced a devotion to duty and a surpassing loyalty in friendship that endeared her to all of those whose paths had ever crossed her own. She was truly one of the valiants of life

SUMMER SCHOOLS AND CONFERENCES.

(Continued from page 15.)

and priest. Such a subject as this, presented by such a leader, will be one of the most valuable contributions the Conference can make to those clergymen fortunate enough to attend.

A new School is announced for 1930, that of Christian Social Ethics. Three courses will be given: one on Christian Sociology, led by the Rev. V. A. Dement, of London, who comes to America purposely for the Conference; one on "The Church and Social Problems," by the Rev. Niles Carpenter, of Buffalo; and one on "The Gospel of the Kingdom," by the Rev. Frank S. B. Gavin, of G. T. S., who will also lead a series of conferences for young people on "Creed and Sacrament," discussing faith and practice.

The School of Religious Drama will be as good as ever. Dr. Osgood's historical course is always popular. Miss Miriam Cooper gives sound training on workshop; the course in construction is particularly valuable, because in it one learns how to adapt the drama chosen to the players and equipment available. Miss Stockett, of Baltimore, is to present an unusual course on "Symbolism in Art and Worship." The play to be presented at the Conference is "Adam," which was given at Washington during General Convention in 1928.

Courses on Organ Improvisation, Choir Training, History and Plainsong are announced for the Music School. The faculty includes Frederick Johnson, of the Church of the Advent, Boston; Mr. U. C. Smith, Church of the Redeemer, Bryn Mawr; the Rev. Walter Williams, of St. Dustan's College, Providence; and Canon Winfred Douglas, of Colorado, who will be warmly welcomed back to the Conference after an absence of two years. The Conference Chorus is always one of the delightful features conducted under the direction of the Music School.

The Program of the Conference can be obtained from Mrs. V. K. Davis, 1352 Beacon St., Brookline, Mass. There is not space to tell of the beauties of the campus, where the Conference is held, nor to speak of the values to be gained through its atmosphere of fellowship, human and Divine; but for those seeking further knowledge, fresh inspiration, renewed joy in the Master's service, Wellesley Conference is truly the threshold of opportunity.

Bishop Perry Has Authorized the Following Statement:

The Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington, who recently presented his resignation to the Presiding Bishop has withdrawn this resignation at Bishop Perry's request.

This action follows correspondence, which the Presiding Bishop had with the Bishop of Lexington, and many officially concerned in the Diocese of Lexington, and results from the conviction of the Presiding Bishop that the best interests of the Church would be served by the continuance of Bishop Abbot in his jurisdiction.

Fire!

A night letter received May 24 from the Rev. E. A. McIntosh, Nenana, Alaska, says: "Our home burned and we lost all our clothing, books, household appliances and vestments, including remainder of St. Mark's. Saved piano and some valuable papers. No one hurt. Comfortable in cabin next door.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Confirmation.

It seems likely that in the course of the debates of the Lambeth Conference and in Church press discussions, the subject of Confirmation will come much to the fore. The episcopally-fostered tendency to magnify the office of a bishop and to episcopalize the Church has caused every function ordinarily assigned to a bishop to be exploited as possessing an importance of the first degree. Confirmation consequently is promoted from being a rite to being regarded as a sacrament. Those who hold that salvation is alone by sacramental grace and that Confirmation is the completion of Baptism and an essential preliminary to reception of Holy Communion exalt Confirmation to the level of the two Sacraments which the Church of England acknowledges. The one is incomplete without it and the other is made dependent upon it.

This explains the submission of the Archbishop's Committee on Faith and Order that enquiry should be made into the whole subject of Confirmation as a condition of communion. Is Confirmation "to be regarded as essential to full Church membership, and if so, in what precise manner." The importance of this will be perceived from the statement of their Report, "A ministry acknowledged in every part of the Church could not function as an instrument of unity apart from a laity similarly acknowledged as possessing the full status of Church membership."

This would mean that not only is the Episcopal Laying on of Hands an essential for a valid ministry, but also for a valid membership for the laity. Episcopacy becomes in fact the esse and not the bene esse of the Church, an episcopal laying on of hands a condition sine qua non both for minister and people. No one in the Church desires to get rid of Episcopacy as an order in its ministerial system, and few outside see any objection to it in theory or practice in the Church of England in post-reformation times, but this is an aspect of episcopacy which has not hitherto found acceptance in the reformed and Protestant Church. We desire Episcopacy, and we desire Confirmation, for even if we do not hold (as most of us do) its Scriptural origin, we have found it profitable by experience, but these views now being pressed upon us can find no warranty in Holy Scripture and are detrimental to the doctrines of free grace.

While extravagant views are being set forth by modern Anglo-Catholic theologians, it is encouraging to note much confusion of thought among them. It is clear that they are themselves unable to declare what is the primitive and catholic practice. Canon Quick in an Appendix to the Report of the Archbishop's Committee on Faith and Order writes informatively on the subject of Confirmation. In regard to the necessity of it, he tells us that the view of Anglo-Catholic theologians "tends to place Confirmation on the same level as Baptism in respect of necessity." He also says that Eastern authorities "frequently insist on the indispensability of Confirmation, but it would seem that they do not regard it as necessary to salvation in cases where it cannot be had. Thus in their view the necessity of Confirmation is similar to that which the Latins have defined as necessitas praecepti," which, he explains as a necessity "to salvation because commanded for all and, therefore, not to be omitted without mortal sin, if they can be had, but which nevertheless may be dispensed with without loss of salvation, if they are not available, or if a man is ignorant of his obligation in respect of them."

The E. C. U. in a recent publication state "it is very difficult indeed to think of a religious body as a component member of the Catholic Church when we have no assurance that Confirmation will be regularly administered." Thus the proposals of the South India Reunion scheme are assailed and endangered. Christian people, the world over, should be praying that the Holy Spirit may direct the minds of those assembling at Lambeth and may be allowed to have sway over their minds and wills.

Prebendary H. W. Hinde,
Vicar of Islington.

Lord Davidson Enters Into the Larger Life.

London, May 25.—Lord Randall Thomas Davidson, former Archbishop of Canterbury, who died peacefully in his sleep early this morning, will be buried with impressive ceremonies in Canterbury Cathedral Friday.

The services will be conducted by Lord Davidson's successor in the See of Canterbury, Archbishop Cosmo Gordon Lang, Primate of England. King George will be represented.

Lord Davidson, who was Primate of England from 1903 to 1928, had been ill for some time in his Chelsea home and began to sink yesterday. His vitality steadily ebbed until he died at 1:05 A. M. today.

Lord and Lady Davidson had no children and thus there is no heir to the barony, and the first temporal peerage bestowed upon an English Church thus becomes extinct.

The announcement of the former primate's death was contained in a message written by his wife and pinned to the door of his Chelsea residence, where he died. It announced the fact of his passing and added: "He has entered into the larger life. Thanks be to God for his life here and there."

Condolences are pouring in to the widow from all parts of the world. Lady Davidson has been closer connected with the primacy of the English Church than perhaps any other woman. She is the daughter of the late Archbishop Tait, also primate, and she married her father's private secretary, the Rev. Randall Davidson, in 1878.

In those days her husband was but a private in the clerical ranks, although even then it was predicted that he would go far.

One of the last conscious acts of Lord Davidson was to lay his hands on the head of his successor, the Rev. Gordon Cosmo Lang, present Archbishop of Canterbury, and to give him his blessing with the words, "May God give you judgment."

Early in the day, King George sent a message of condolence to Lady Davidson. The Duke of Connaught and other members of the royal family also sent messages of sympathy.

From Scotland, Prime Minister MacDonald telegraphed deep regrets and heartfelt sympathy to the ex-primate's widow, declaring her great loss would be shared by the entire nation.

The Archbishop of Canterbury, preaching in London, made a warm tribute to "my intimate and dearly loved friend of thirty years." Pulpit references in churches of all denominations bore witness to the great regard for the dead Churchman.—Richmond Times-Dispatch.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Williamsburg-Jamestown Pilgrimage.

The ninth annual Williamsburg-Jamestown Pilgrimage for men and boys will take place June 14-15. It is conducted under the auspices of the Brotherhood of St. Andrew and all Churchmen and older boys who wish to visit the earliest shrines of Anglican Christianity in America are invited.

The Pilgrimage will be made from Richmond by automobiles leaving from Mayo Memorial, Jefferson and Franklin Streets, Saturday, June 14, 3 P. M. Cars furnished by those attending. Each church should provide transportation for own men. Those having extra seats please notify committee. Expense covering three meals, lodging and other overhead, $4.00 each person, payable to Mr. Everard Meade, Jr., Treasurer, before leaving Richmond. Registrations should be made by June 11. Go yourself, take your boy and interest others.

Personal Notes

Rev. John Temple, rector of St. Paul's Church, Winona, Minnesota, has accepted the call to become rector of Christ Church, Georgetown, and expects to assume his new duties, June 1. He succeeds the Rev. E. Pinkney Wroth, who resigned to become rector of Trinity Memorial Church, Warren, Pennsylvania.

ORDINATIONS.

Mr. William Henry Ross Jackson was ordained Deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, on Tuesday, April 15, in Holy Trinity Church, Philadelphia. The sermon was preached by the Rev. Frank Cox of New York and the candidate was presented by the Rev. John F. Steen, D. D., of New York.

The Rev. Messrs. Merritt Francis Williams, William Russell MacPherson and Elvrage Ashley McIntosh were ordained to the Priesthood by the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, on Wednesday, May 7, 1930, in St. Matthew's Church, Fairbanks. The sermon was preached by the Very Rev. Charles E. Rice, Dean of Holy Trinity Cathedral, Juneau.

Mr. Macpherson was presented by the Rev. Mervin L. Wanner, Priest-in-Charge of St. Matthew's. Mr. McIntosh by Dean Rice, and Mr. Williams by the Rev. Michael J. Kippenbrock, of St. George's Church, Cordova.

Mr. Macpherson becomes Priest-in-Charge of All Saints, Anchorage, and St. Peter's, Seward. Mr. Williams becomes Priest-in-Charge of St. Stephen's, Fort Yukon. Mr. McIntosh will continue as missionary at Nenana.

LINCOLNOLATRY IN THE CHURCHES

MISS MARY D. CARTER TO BISHOP FREEMAN

(Continuation of letter begun in issue of May 24th)

5. Still later, I received an article (which I am enclosing) from Dr. R. A. Meek, editor of The Southern Methodist, Memphis, Tenn., asking that I use my influence to the fullest against a proposition made by Bishop DuBose to build a "Southern Methodist **Lincoln** Memorial Church" at Hodgenville, Ky. He writes me, in part, as follows: "I wish very much that you would use your influence to the fullest extent against Bishop DuBose's Lincoln church scheme. As I see it, it is a shameful project."

Please read carefully the following extracts from Dr. Meek's article in The Southern Methodist:

"This project which Bishop DuBose is sponsoring is a most astounding one. We do not pronounce it to be such because of Mr. Lincoln's attitude towards the Southern States throughout the stormy struggle of the sixties. We pass that over. What, to our mind, makes this enterprise remarkable, is what Mr. Lincoln stood for **religiously** and the proposal, notwithstanding, to have Kentucky Southern Methodists to erect in his honor a religious edifice that is to bear his name, and which it is declared will be **'a lighthouse of Methodism.'**

"Lincoln lived and died without ever becoming a member of any church. He is also known to have been skeptical and a rejector of evangelical Christianity. We will not undertake a full discussion of this matter; will only cite a few brief statements by competent testifiers.

"Herndon's Testimony: 'Before running for any office Lincoln wrote a book against Christianity and the Bible. He showed it to friends and read extracts. A man named Hill was greatly shocked and urged Lincoln not to publish it; urged it would kill him **politically.** Hill got this book in his hands, opened the stove door, and it went up in flames. After that Lincoln became more discreet and when running for office often used words and phrases to make it appear that he was a Christian. He never changed on this subject. He lived and died a deep-grounded infidel. . . . Mr. Lincoln told me a thousand times that he did not believe the Bible was any revelation from God. I assert this of my knowledge; others will confirm what I say.'

"Lamon's Testimony: Ward H. Lamon, was made a United States Marshal by President Lincoln and was his bodyguard. He was his intimate and devoted friend, and published a biography of him (see McClure's 'Lincoln,' page 46). Concerning Lincoln's attitude toward Christianity he wrote thus: 'No phase of Mr. Lincoln's character has been so persistently misrepresented as this of his religious belief. Not that the conclusive testimony of many of his intimate associates and relations relative to his frequent expressions on such subjects have ever been wanting, but his great prominence in history, his extremely **general** expressions of religious faith called forth by the exigencies of his public life, or indulged in on occasions of private condolence, have been distorted out of relation to their real significance or leaning, to suit the opinion or tickle the fancy of individual parties.'

"Dr. William E. Barton's Testimony: There lies before us as we write a copy of The Christian Century Pulpit for February, 1930, which leads off with a sermon on 'The Religion of Abraham Lincoln', by Dr. Barton. After apparently trying to extenuate Lincoln's failure to unite with any church by commenting upon the alleged ignorance of the preachers with whom he came in contact, the Doctor makes the following averments: (1) That Lincoln was a Universalist; (2) that he was an evolutionist; (3) that he could not believe in miracles that were God's violations of His own laws. Dr. Barton constructs out of scattered, unrelated Lincoln utterances, a 'Lincoln Creed,' in which there is not the least recognition of the Deity of Christ, of His atonement on the cross, or of His resurrection from the dead, and not a thing that attests his belief in the redemptive Christianity unfolded in the Scriptures.

"Such, according to the best authorities, was the faith of the man in whose honor Bishop DuBose and his coadjutors would erect a Southern Methodist Church, naming it for him and constituting it a religious shrine to exalt him **as a Christian** through the coming decades and centuries.

"Upon the honoring of Lincoln **as a politician,** as has been done by his admirers, we offer no criticism—that is their privilege if they so desire. But we maintain that to honor Lincoln as a Christian, **which he was not,** is calculated to deceive and mislead future generations and to help perpetuate the historical **LIE** concerning his religious faith which his worshippers have already given such widespread currency. We do not, therefore, believe that this movement deserves to succeed; or that it should be given encouragement by evangelical believers, **nor even by persons who are honest and against the propagation of falsehood.** We think it is to be regretted that the name of Southern Methodism has been connected with this discreditable scheme by its unwise promoters, for, in our opinion, it will not command the approval of the great masses of our Church."

Now, Bishop Freeman, as you are aware, there is a very serious religious crisis on in this country, the young are drifting away from the homes and the churches into criminal currents—one of the most startling facts being that the large majority of our criminals are under twenty. There are, of course, many contributing causes, but if this matter is carefully examined, the conclusion is inescapable that one of the major causes is the absence of the drawing Christian qualities in many of the clergy. They fail to attract the young, because their characters lack the **discriminating** and compelling Christian VIRTUES.

As illustrating **this lack**—Abraham Lincoln is the only **American**—who to my knowledge ever wrote a book to disprove the Bible and the divinity of Christ and called the Redeemer of mankind an illegitimate child. Yet he is the only man who in the history of this country has been almost universally singled out by the clergy of this country as pre-eminently fitted to be classed with the Christ—called a Christ, and eulogized from our pulpits Sabbath after Sabbath. There must be something radically wrong with the spiritual perceptions and outlook of our clergy when a man of this type is selected for this superhuman placing and honor! Under these circumstances it is our manifest duty to protest against the falsehoods being talght from our pulpits that the eternal God may be degraded in the Person of His Son and one of His creatures set up like Dagon in His place. What a spectacle! The reviler of the Christ, selected by the Ministers of Christ, as the equal of the Christ!

There is ample opportunity afforded those who approve of the **political** activities of President Lincoln, voicing their approval **outside of the sacred precincts of our churches**—and this can be done, to the fullest, without confusing his **political** and his **anti-Christian** activities and without desecrating our churches and insulting the name of the One who bought us with His blood.

I know, my dear Bishop Freeman, that your duties are very heavy and I do not desire to over-tax you, but this is a very important matter—a very far-reaching matter—so please give it your prayerful consideration, and use your influence with the clergy to have this lining-up of Lincoln with the Christ discontinued or checked in our churches.

All the references that I have given you can be found in the Congressional Library, and if you have not time to look them up I will be glad to do this for you and to put my findings in such shape that it will take you a very short time to verify them.

Faithfully yours,

(Signed) MARY D. CARTER.

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 95. RICHMOND, VA., JUNE 7, 1930. No. 23.

Rev E P Minor
326 Brandon Ave
Jun 29

I AM THE LIGHT OF THE WORLD

"LET THERE BE LIGHT"

There is a light that hath never shone
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  That is to outshine the eternities.

It makes men "candles of the Lord"
  To guide souls far astray,
In a darkness darker than death itself,
  Because they have lost life's way.

Men long for the light of that perfect day,
  As the flowers for the sun and the showers,
It turns earth's Hell into a Paradise,
  In the twinkling of an eye, it is ours.

It's the light of heaven for all mankind,
  It lifts from our eyes the veil
And reveals the glory of the divine in man,
  That shone in the divine Christ Child.

Oh, Light of Life! Oh, Life of Light!
  That spake on creation's morn,
When chaos forever took its flight,
  And the sons of light were born.

Over our chaotic world still broods
  That Light of Life and love,
And yearns to speak, "Let there be Light" again,
  When mortals are reborn, gods.

—Frank N. Riale.

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Thoughts For the Thoughtful

Easter is the Church's supreme festival. It sounds the highest symphony of Christianity. It echoes the sublimest oratorio of Faith. It is the sunrise of Hope over this darkened world. On it the outburst of angelic song at the Nativity attains its most exultant note.—Exchange.

"From the moment when (the disciples) saw their Lord ascend, they were in possession of all the external facts of which they were appointed to bear witness. But they were not in possession of the spiritual meaning, relations, and consequences of those facts, and therefore the hour of their testimony was not come, and the interval was passed not in preaching, but in prayer. As soon as the promise is fulfilled they lift up their voice and speak."—Bernard.

Life is but a battle—fight it bravely; life is a course—run it eagerly; life a faith-keeping—hold it firmly; but do not think to win righteousness by the battle, by the race, or by your faith-keeping. God will give it to you. It is a free gift.—Sel.

In one of his essays Emerson says that the great crises in a man's life are not life's great occasions such as anniversaries, or deaths, or weddings, or days when feasts and festivals claim us, but some quiet hour at the turn of the road when the horizon lifts and we see things invisible.

If man is to understand spiritual things and is to know and judge rightly, he must bring the divine Light to the Scriptures, the Spirit to the letter, the Truth to the picture, and the Master to His created work. In a word, to understand the Scriptures, a man must become a new man, a man of God; he must be in Christ who gave forth the Scriptures.—Caspar Schwenckfeld.

Every man whom Christ calls is sent.

His Spirit is the life of the Fellowship, and those in whom His Spirit is present are a part of His Body.

Intercessors who can bring the nations into touch with God at this juncture are the greatest asset they possess. No praying man or woman accomplishes so much with so little expenditure of time as when he or she is praying. If there are limitations, they are not in God, but in ourselves.



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EDITORIALS

Vol. 95. RICHMOND, VA., JUNE 7, 1930. No. 23.

THE CHURCH AND THE CONQUEST OF THE WORLD

The Church of Christ started out on the Day of Pentecost, to conquer the world. There were only one hundred and twenty disciples in the Upper Room, when, the Day of Pentecost having arrived, the Holy Ghost came upon them and filled them with a new power, which was to be their equipment for the mighty task which lay before them.

And yet their faith in Jesus Christ was so strong and unflinching that they were ready and willing to attempt the seemingly impossible.

Today, nineteen hundred years later, we are about to celebrate another Pentecost, with hundreds of millions of disciples, in the place of the first one hundred and twenty, and no longer gathered together in one upper room, but scattered throughout the whole world, every kindred and nation being represented. And yet it is the same task which lies before the Church of Christ now, as then and, in spite of the vast increase in numbers, it is not the power of man which can fulfil the task but the Power of God. It is the same Task and the same Power.

This Nineteen Hundredth Pentecost marks the beginning of the last century of the second thousand years of the history of the Christian Church. Two thousand years ought to be sufficient to complete the conquest of the world for Christ; and it would be an inspiration to the Church of Christ to feel that the coming century is to be a century of triumphant progress, to be concluded with the general recognition of the fact, that the world has been won for Christ, and that He is King of this world without question or dispute.

But, in order that this may be accomplished successfully, it must be borne in mind that two things are absolutely necessary, the neglect of which has, on various occasions and for long periods of time, hindered the progress of Christianity and even kept it at a standstill.

The first of these two things is the clear conviction, that we are committed, first and foremost, to the conquest of the world. This has been and is being obscured by the number of side issues, which seem to make up the principal activities of the Church. These are good in themselves, but when they take the place and serve as substitutes for the vision, which Christ saw and which He tried to make His followers share with Him, the Christian life loses its main purpose. The world would have been conquered long ago and Christ would not have had to wait for centuries longer than was necessary, if His Church had always kept clearly in mind the main purpose of its existence.

It would be a good thing if Churches and the individuals composing them, were often to ask themselves the question, "What is it we are really trying to accomplish?" It is probable that they would be surprised to find what vague and hazy notions they had on the subject.

If the Church is not really interested in conquering the world for Christ, if it is more interested in other things, then it will simply mark time, instead of going forward, because its energies will be dissipated, in the many different directions which it is seeking to follow, instead of concentrating them on the one object, which Christ had in view when He founded His Church. This would not mean that the other interests would be ignored or neglected, but that they would be given a secondary and subordinate place in the whole scheme of things.

The second thing to be borne in mind, is that the great central task of Christianity can only be fully and successfully accomplished, by the Power from on High. One of the unfortunate results of allowing mere side issues to take the place of the main issue, is that these side issues are quite capable of being successfully handled and carried out by merely human power.

By becoming accustomed to measure things in this way, Christian people will not attempt anything which seems to them to be beyond the limits of human accomplishment. Unconsciously, they have come to leave God out of their calculations, with the result that the Church is running, as it were, on human power and therefore on a much lower level, as compared with the first days of Christianity. In fact, it would surprise us all, if we were to investigate and see how many of the Church's enterprises are of such a character, that they can be carried on quite efficiently without the need of a Higher Power.

There may be the formal request for divine help, as an introduction to these purely human enterprises, but there is no real demand for a Higher Power to intervene, because they have already been planned and measured, so as to come well within the power and resources of those to whom the work is assigned.

There is nothing, in fact, to differentiate them, in this respect, from undertakings of a merely secular character. It is not surprising, therefore, that the ordinary work of the Church does not impress the world as bearing any clear and striking evidence of a supernatural origin.

In trying to dispense with the Power from on High, and substitute for it ordinary human power, Christians, in spite of their numbers, as compared with the little company of disciples, gathered together on the First Birthday of the Christian Church, have much to learn from them. If the Church of Christ is to conquer the world, in the new century upon which she is now entering, it can only come to pass through a return to a complete and utter dependence upon the Guidance and Power of the Spirit of God.

The Holy Spirit is the same as when He was first given to the Church, on the Day of Pentecost, nineteen hundred years ago, and He can work as mighty wonders and make the followers of Christ as full of faith and courage, as in the First Days, and it may well be the hope of all those who really long for the coming of Christ's Kingdom, that this great anniversary may, like the First Pentecost, be the

starting point of a new and great advance towards the conquest of the world for Christ, with a full dependence on, and a courageous faith in, the Power of the Holy Ghost, to bring about the fulfilment of the purpose which God had in mind, when He sent Christ into the world for its redemption.

The Call to the Church.

O Bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies;
And heavenward lifts its pleading eyes;
Body of Christ—His hands and feet—
Thou must the mighty issue meet.

Fulness of Him who filleth all,
Who never heedless hears thy call,
His glorious gifts are thine to share
With all His creatures everywhere.

O Church of God! why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to humanity.

Frederick W. Neve.

Notes and Comments

Whitsunday: Some people have thought that this was once White Sunday, with reference to the number of persons baptized on that festival in ancient times, the candidates being clad in white garments.

Another suggestion is that the name comes from the word "wit," meaning wisdom, referring to the illumination which the minds of the disciples received through the gift of the Holy Spirit. This is a more likely explanation than the other.

The Moravians and Missions: Among the Moravians, it is the custom to send out as missionaries one in ten of its members, the other nine presumably being responsible for the support of the one sent. Unless this custom has been changed, the Moravian Church stands as a witness to the Christian world that it is possessed of the Spirit of the Master: for if this custom were to prevail generally, the evangelization of the heathen world would soon be attained and the kingdom of this world would soon become the Kingdom of our Lord and His Christ.

Apostolic Progression: There may be different opinions about Apostolical Succession, but as to the progressive character of the Christian ministry there should be no question. There is in the ministry what may be called the germ of apostleship. A man may not be advanced to high office and become a bishop or a church dignitary; he may not even be called to take charge of an important parish: but by yielding himself up to the power and influence of the Holy Spirit there may be developed within him the apostolic character.

In Cornwall, the Southwestern County of England, nearly all the villages are named after good and holy men who came to them in ancient times and taught the people the Christian faith by word and also by their lives. They made an indelible mark upon the communities to which they came, and the names of these villages and even towns have borne witness through the centuries to their apostolic character.

COME, HOLY SPIRIT, COME!

Come, Holy Spirit, come!
Let Thy bright beams arise;
Dispel the sorrow from our minds,
The darkness from our eyes.

Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love.

Convince us of our sin;
Then lead to Jesus' blood,
And to our wondering view reveal
The secret love of God.

'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part,
And new-create the whole.

Dwell, therefore, in our hearts;
Our minds from bondage free;
Then shall we know, and praise, and love
The Father, Son, and Thee.

—Jos. Hart, A. D., 1759, alt. by A. M. Toplady, A. D. 1776.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 49—Would you say that the idea of purchase or ransom is entirely Scriptural?—E. N. K.

Answer—Yes, See Rev. 5:9. Also other Scriptures bringing out the truth that the fact that a "price" was paid for us that we may be the Lord's possession. It includes pardon, but emphasizes possession. See 1 Cor. 6:20.

Question No. 50—Is our Lord's life a constituted part of the Atonement?—M. E. B.

Answer—In the most important aspects it is not. His life had to do with His being entirely worthy as a sacrifice, but it does not in whole or in part constitute the sacrifice.

ASCENSION TIDE—SUNDAY AFTER ASCENSION.

Forty days after Easter we come to one of the most important feasts of the Church. Namely, that of the Feast of the Ascension, the day on which is celebrated the last, the crowning event in our Lord's course on earth. This day concludes the glorious circuit through which the Son of Righteousness has run His course. Thus this half yearly cycle of days presents to us Jesus Christ as Person, Man and Perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday; the perfection of His Divine nature in the triumph of Easter and the Ascension. It is of interest to note that two Thursdays aid us in gaining the full idea of the Holy Communion, Maundy Thursday and Holy Thursday, or Ascension Day. On the first day, Maundy Thursday, the Bread and Wine were taken and received as the Body and Blood of our Lord, whilst the Unchanged Christ stood before them. On Holy Thursday the Body of our Lord became invisible to human eyes it is required of faith to behold that Body at the right hand of the Father, and at the same time to "discern the Lord's Body" in the Holy Communion.

Ascension Day is followed by what must have been the darkest Sunday to the faithful. They were there most probably in that same Upper Room, the Christ had ascended on High, the Comforter was not yet come, for the time being they no doubt felt almost deserted. They were still looking for the Coming of the Comforter; therefore, this Sunday is well called "Expectation Sunday," and they are still looking for the fulfilment of the promise, continue in prayer and supplication. The Gospel for today proclaims to us the words of Jesus Christ to the Apostolic Company, predicting their labors, sufferings and deaths, at the same time renewing to them the promise of the Comforter.

William E. Callender.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

THE BRAZILIAN CHURCH.

The Council.

THE Thirty-second Annual Council of our Brazilian Church met in Ascension Church, in the City of Porto Alegre, on the twentieth of February. Ascension Church is the beautiful gothic church adjoining the Seminary, and near the Southern Cross School. The Council was attended by twenty-two clergy and ten lay delegates. They came from all parts of the State of Rio Grande; and there were representatives from Rio and S. Paulo. Bishop Thomas and four of the clergy were the only foreign missionaries present; the rest of the clergy are the sons of our vigorous young Church in Brazil.

The Council adopted the Revised Prayer Book, on which a Commission of our best Portuguese scholars has been working for two years. All the changes and enrichments of the Revised American Prayer Book, that are appropriate to the Brazilian Church, were incorporated. It was announced by the Bishop that due to the good offices of Dr. Arthur R. Gray of the Church Missions House, an edition of four thousand copies of the Prayer book has been made immediately available. Each church and congregation will purchase sufficient books for their use. This revised book has been eagerly and indeed anxiously awaited for some years. Our Prayer Book is used and much prized all over Rio Grande, even in many places where no services have been held.

Some Figures.

During the year 1929, three hundred and thirty-three persons were confirmed, upwards of a thousand children baptized, three thousand five hundred teachers and pupils gathered in Sunday Schools, four Chapels built and paid for by the people and two rectories completed without outside help. The offerings have been good, the quota for General Missions has been sent to New York, and work in the field among Indians in Rio Grande and in the Japanese Colonies of San Paulo has been undertaken by the Brazilian Missionary Society. The communicants now number nearly four thousand.

The Woman's Auxiliary.

There are twenty-three branches of the Auxiliary. In Brazil the women combine both parochial and missionary objects in their program. The branches are all federated, and had an enthusiastic assembly on the second night of the Council, when the offerings were made and a fine address delivered by the Rev. A. Pithan of Bage. This woman's organization is of the greatest value not only to the Church's mission, but also as giving an inspiring objective to our fine women in Brazil and so enriching their lives.

Institutions Planned.

The Council warmly approved the movement which is set on foot to found an orphan asylum. This is a charitable institutions very much needed in our field, where there is a great deal of poverty and want. Another great need is a hospital under Church management. Hospital facilities and trained nursing are woefully lacking in Rio Grande. A well equipped hospital, even though small, would supply a long felt want. A small fund is already in hand, and is being added to year by year.

Three Important Buildings.

The women of the Church at the Convention held in New Orleans, voted $12,000 toward the building of the Church of the Nazarene in Livramento. They will be glad to know that the work is well advanced, and the church is under construction. Under the Rev. Mr. Sergil this will be carefully done. The land was bought some years ago, and a commodious hall for services erected. But now the Church itself is approaching completion.

In Porto Alegre, the capital of the State of Rio Grande, Trinity Church has an active and growing congregation. It is our largest self-supporting church. Some years ago, generous gifts from the United States were made to this church for the purchase of land and the erection of a desperately needed parish house. The church had raised quite a sum, but to get a city lot it needed much more. One of the gifts to this object was made through the Rev. Dr. Russell Bowie, from the income of a sum put into his hands by Mrs. Dooley of Richmond, Virginia. At last an excellent location has been secured and a handsome building is being put up. This will serve both for parish activities and also as a residence for the rector.

In Rio St. Paul's Church has been opened for services. This is situated in a beautiful residential section of the city and will be when finished one of its handsomest churches. There is much work to be done on it yet, and more money is needed; but the energetic rector and his devoted little congregation are full of enthusiasm. The great service at the opening of this church attracted wide attention and put new heart into the people. The Bishop reports the opening for services of two modest chapels in the Japanese Colonies. These were built by the people themselves. This work among the Japanese is going forward very encouragingly. The Bishop has accepted three young Japanese candidates, one of whom entered the Seminary in Porto Alegre this year. He confirmed fifty-five adults among the Japanese last year.

The Seminary.

This is located in Porto Alegre. There are eight students in attendance this session, five candidates and three postulants. These young men show a loyal and devoted spirit, promising much for the future of the Brazilian Church.

Bishop Kinsolving.

Beautiful testimonials expressing the esteem and deep affection in which our lamented Bishop Kinsolving is held, were adopted by the Council, and messages of tender sympathy despatched to Mrs. Kinsolving and her children. Those dear people speak of themselves as Bishop Kinsolving's children in the faith, and never cease to remember lovingly his life among them.

TOHOKU DIOCESAN SYNOD.

The Tohoku Diocesan Synod met at Sendai on May 7. The opening service at 9:00 A. M. was immediately followed by the reading of routine reports, during which the Agenda Committee (much like our committees on the despatch of business) had its sitting. Its most noticeable action was the dropping from the original Agenda Paper of a resolution setting apart the anniversary of the Bishop's consecration as a perpetual annual festival for thankful commemoration; and substituting the anniversary of the first diocesan synod as a day for such commemoration. There were various reasons for this, but it will be chiefly interesting to American readers as perhaps suggesting a tendency in Japan toward "a government of laws and not of men".

Great enthusiasm was shown for a number of resolutions looking toward the setting up of an independent Japanese diocese. This is something new in the Tohoku. A summary of the revised Agenda Paper may be of interest as indicating the sort of thing that comes before a Japenes Synod. It follows:

A Diocesan Anniversary Festival.
Cooperation in the Pension System.
Relating to an independent diocese.
Evangelistic campaign.
Independent diocese.
Diocesan Journal.
Synod hereafter always to meet on the Second Wednesday after Easter with Holy Communion at 7:00 A. M.*
Rural Evangelism.
Work in a certain village.
Ways and Means Committee.
Various resolutions of congratulation and condolence.

*(It had been the custom to have an early service on the day of the Synod but, this year, it was opened by a celebration at 9:00, followed immediately by the sessions. The resolution does not indicate a majority for fasting communion, but a tolerant desire to make it possible.)

All of the foregoing resolutions, with some minor amendments and elimination of tautology and repetitions, were passed.

There was no convocation of the American Missionary District, the Bishop having declined to adopt a constitution and canons (the action provided for in the American General Canon XIX).

J. C. McKim.

THE "CRITICAL EXAMINATION" ON THE REPORT ON DIVORCE

AN APOLOGIA.

A Reply to a Kindly Critic and Good Friend.

Dear —— ——:

I appreciate the cordial tone of your letter and the motive which caused you to write it, but I cannot admit "something of asperity" in the article referred to as if it were exaggerated or undeserved. It is not necessary to repeat what was said in the Bulletin (No. 14) as justification in view of the great seriousness of the offence. Three months before his tragic death Bishop Guerry wrote me regretfully that he stood alone in the Joint commission in defence of the principles on which our Association was founded, namely the supreme authority of our Lord in "the whole problem," yet this cornerstone of "the whole problem" was not only slighted but completely ignored.

As to our criticism being excessive or unfair, as the word "asperity" would seem to imply, please remember that, though I was the writer, the document had the approval of every member of the Editorial Committee, and that they gave their ready consent to having it appear over their joint signature, which has not been the rule hitherto. Moreover, Bishop Hall, as you will gladly agree, was, if anything, almost hypercritical of the least slip in logic, or exaggeration in word or argument, for which reason, I asked him ten years ago to become one of our advisers.

In sending him the MS. of both the "Critical Examination" and the proposed book on "Trial Marriage," I asked him especially to consider if I had exceeded in the slightest degree in my use of reason or of language, and he immediately wrote me as follows: "I have read (the paper) and I entirely and heartily agree with it. Its scathing criticism is absolutely justified. I would not modify a word in it." Nor did any of the rest of the Committee suggest the smallest change in either the matter or the tone.

The deputies to the General Convention of 1808 (see Bulletin 10), who were such a source of anxiety to Bishop White, men of little learning in either secular or religious affairs, had some excuse for their error. The two Houses of 1862, in spite of the thorough discussion in England before and after 1857, which should have taught them better, acted both rashly and unconstitutionally in adopting a canon involving fundamental doctrine contrary to both Prayer Book and New Testament, as well as to the tradition and law of the Church "from the Apostles' time"—all done in a single Convention, and with refusal to refer to a commission to report after three years. But the Joint Commission of 1925-28 had three whole years for study. Their's, therefore, was the greater offence. It was as if one should have undertaken to write a treatise on electricity, or medicine, or surgery, and should never mention as an authority the name or the teaching of Galvani, or Lord Kelvin, or Pasteur. It was worse than that. It was the betrayal of a most solemn trust.

After fifty-nine years of an active ministry, and as a deputy to three General Conventions, I am bold to say that this report, with the possible exception of that of 1868, is the most disgraceful and injurious action of any committee or commission in the history of the American Church.

In regard to the "sharp antithesis" which you assume that the "critical examination" makes between "diagnosis" and "learning the mind of Christ," I cannot for a moment agree to this way of putting it. Our words are nowhere meant to regard the one as necessary and the other as unimportant. It is a question of putting first things first in accordance with the rule, "This is the first and great commandment," and its corollary, "Seek ye first the kingdom of God." The shameful failure of the report is that God in Jesus Christ and His kingdom are wholly omitted. The declared aim of the report, in fact the only aim, in spite of our definite warning at the conference in 1926, was to make "scientific diagnosis," after the manner of "the modern physicians" and "good engineers," the alpha and the omega of the "study."

Throughout all my ministry I have been a teacher rather than a preacher, as my many publications testify, and in the editorial review of the report we have not failed to emphasize what you speak of as something that "can only be carried on upon the basis of careful study and knowledge." And it is just this knowledge and study that is ignored in the report in its most essential feature. So long as the General Convention by a cowardly act of indirection, and yet in the most authoritative way, declares that the Church is ready, under the easiest of all possible conditions, that is, by a commission of a single act of adultery by one of the parties, to bless a second or a third marriage, it is only the clearest and baldest kind of teaching that can avail to rouse the Church to this error and its fearful and inescapable consequences. For, both in result and in logic, the canon's "exception" and "proviso" allowing a single act, whether of deliberation or of passion, under possibly great temptation, to cause man and wife to be no longer man and wife, is constantly teaching and powerfully inciting to nothing short of "trial marriage," which is, of course, not marriage at all, but concubinage.

In view of such a premium offered to what are already willing minds, pastoral and parental teaching, and rules made, or to be made, for utmost care in solemnizing Holy Matrimony, all such precautions go down like a child's house of cards before the first breath of sexual desire. To make this fact clear, and bring it home to the intelligence and conscience of Christ's flock is, I am sure, the only method, as you say, "of doing His will in His loving way."

And if "asperity" means the adoption of such a necessary and disagreeable duty, then after fifty years, and not three, of close study, with constant prayer for light and guidance, and strength of body and mind, I willingly plead guilty to the charge. There are many times in life when our Lord's example of pronouncing "woes," and denouncing the blind or sinful acts of men, cannot be evaded without the charge of sinful though silent connivance. "Smooth words" will not take the place of that "asperity" which He more than once showed when, after a whole night of patient and sorrowful pondering on the scene of the day before, as He "looked round about upon all things," He deliberately "made a scourge of small cords," sufficiently great, however, to deal with evil consciences, and to drive the sordid desecrators from His Father's House. We may well ask, Is this "Zeal of Thine House," this saying and doing of hard things (aspera), when they ought to be said, or done a lost virtue among us?

In his famous sermon on "The Uses and Abuses of Resentment," Bishop Butler warns us against the danger of "charging God foolishly" for creating man "in His own image," with a capacity for anger, "Even that passion, as implanted in our nature," he declares, "is not only innocent, but a generous movement of mind." To ignore this fact is one of the greatest dangers to which we are exposed here in America. It is a kind of moral and intellectual laziness, in refusing to follow the commands of both reason and conscience; the good-natured policy of diplomacy of **laissez-faire.**

I feel sure that when you read again the Bulletin (No. 14) containing the "Critical Examination," your sound judgment will let you see the complete justification of both the tone and the wording of the paper, which is not mine alone, but the united expression of the mind of every member of the Editorial Committee.

Walker Gwynne.

Note.

The following are only a few out of many quotations that might be made from letters of Bishops, other clergy, and laity addressed to the Secretary:

No. 1.

"I quite approve all that you have done, and I think you have been very patient and accomplished much while the rest of us did very little. Moreover, I approve entirely of your criticism of the report of the Commission. Do not be worried. There can be no trifling with the question. It has gotten to be a condition now whether we are going to be Christian or heathen. That is not very complimentary to the heathen. I am glad the book ('Trial Marriage') is to be published."

No. 2.

"This is to congratulate you heartily on your Bulletin, which I have read with care and grateful approval. If this analysis of the report of the Joint Commission could be read aloud to a full meeting of that Commission, it would stimulate searchings of heart. Most heartily do I sympathize with you in the loss of dear Bishop Hall from your Editorial Committee. I hope within a few days to express to Bishop Johnson my appreciation of their splendid

Bulletin. There should be no difficulty in raising the $1,000 needed if the thoughtful laity of the Church will read this report."

No. 3.

"When I read the report of the Commission I felt like throwing up my hands in despair, for it seemed like an abject surrender of the history and position of the Church and the Scriptures. . . . I recognized the fact then, as never before, that the so-called 'new morality' had been doing its insidious work in the Church, and obtained a strong foothold there. . . . All that you have printed on the subject has been fine, but the Critical Examination is superfine, splendid, brilliant, annihilating, unanswerable. I don't know when anything has satisfied so much."

No. 4.

"Enclosed is my cheque for $25 for the cause. I am sorry it can't be more. You have a hard but a very holy work before you. The Bulletin issued is ably written and convincing. I know of no field of work finer today than that of trying to stop the legalized adultery and low standards of morals which obtain today, and especially in good society."

W. G.

AN ADDRESS

By Langbourne Meade Williams

Delivered at the Finals of St. Paul's Normal and Industrial School for Colored Boys and Girls at Lawrenceville, Va.

IT GIVES me especial pleasure to speak to this great audience of students, teachers and friends of Saint Paul's School. I count it not only a pleasure but an honor, because St. Paul's is one of the comparatively few of the great educational institutions of our country which has never failed in its long and honorable career, of more than forty years, to bear effective witness to the fact, that real education and Christian life are not two distinct and separate things, but are and will be, everlastingly, one and the same thing. No man can be vulgar who daily revives his spirit by reading the Holy Scriptures. To the Bible man will return because he cannot do without it.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

"The fear of God is the beginning of Wisdom."

So many people of our generation have become confused over this great issue that it is worth our time today to dwell a little while upon it. As a layman of the Episcopal Church, a business man, and a former student of a great University, I wish to bear my witness to you that human life is a tragedy and without meaning, unless it is lived in the light of that divine man who met death on Calvary and who rose again from the dead to be our Redeemer, our Saviour and our guide for evermore.

"Seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

"I would not work my soul to save
For that my Lord hath done,
But I would work like any slave,
For love of God's dear Son."

In our generation we have been moving so rapidly forward in material progress, exploring new fields of knowledge, discovering new facts about the universe, multiplying facilities for travel and other forms of pleasure that there is no time left, or we think there is no time left, to give sufficient time and thought to the Bible and to the endeavor to reconcile our new knowledge with the old truths of religion. Nothing has been discovered in this scientific age that destroys the foundations of the Christian Religion. There is no better proof of this than the fact that Saint Paul and the other Apostles, as well as the great Christian Scholars who followed them in the next generation, met with, and answered satisfactorily, practically all of the arguments against Christianity which we are hearing again today and which the modern skeptics seem to think are entirely new. The reason they are new to the modern skeptic is because they do not read the Bible and the early and later history of the Christian Religion. They are so absorbed in the new discoveries of Science, in the modern adventurous studies of the material universe, that they do not seem even to know that the scholars of Christian history have again and again, in the past, gone over practically all of the questions raised in so far as they bear upon the Christian faith, and have found the faith not shaken but strengthened by every advance in human knowledge.

"The Professor said to the Protoplasm.
Truly there is a mighty chasm
Between the two of us, my friend;
You the beginning, I, the end.
The Protoplasm made reply,
Winking his non-existent eye,
Since I've been watching you, old man,
I am truly sorry I began."

That wonderful fifteenth chapter of Saint Paul's first Epistle to the Corinthians, which is always read as a part of the service when we go out of this world, is not merely a most eloquent and comforting passage for those in the depths of sorrow. It is a sublime and convincing argument to prove for the benefit of skeptics in the Christian Church at Corinth that the resurrection of Jesus is a fact and because He arose from the dead we have the right to believe, as Jesus said, that we, too, are the sons and daughters of immortality. "Because I live ye shall live also." One need only read this chapter with this thought in view to discover that Saint Paul knew in his day all of the modern arguments against the truth of the Resurrection. They were just as familiar to Saint Paul as they were to modern skeptics.

"Let us believe our beliefs and doubt our doubts.
But not make the mistake of believing our
doubts and doubting our beliefs."

All of the learning of modern times, whether of science or history, has not succeeded in forming a single reason for doubting the Resurrection which Saint Paul himself had not brought to the bar of his own magnificent intellect. It is one of the best attested facts of all history. The reasons assigned against it today were as well known and valid then as they are now. Yet Saint Paul after reviewing and squarely answering them all concludes his great arguments for the truth of the Resurrection with—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Saint Paul did not consider the faith a matter of blind or unreasoning trust, but of knowledge derived from the same kind of facts and reasoning through which we come to have confidence in conclusions about anything else. "Therefore, my beloved," says he, "ye know." His knowledge rose to heights of such splendid assurance that in the conclusion of another great argument in the eighth chapter of his Epistle to the Romans, Saint Paul exclaims—"For I am persuaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." "Draw nigh to God and He will draw nigh to you."

I believe with all my heart in Saint Paul's School, because while it insists that honest study and work in the class rooms and in the shops must be required of all students as their preparation for success in life and for good citizenship, it gives the Christian faith and Christian character first place as the supreme objective of the school. My first point, then, is one which I hope all of the young people who hear my brief address will remember as long as they live and endeavor to live by it.

That point is that the primary purposes of education and of the Christian Religion are the same, namely, to teach men how to think and live as God revealed in Jesus thinks and lives. When religion, science, and philosophy are known and understood in their true nature there is not, and in the nature of things can not be any contradiction between them, just as there is no contradiction between the outside and the inside of a house or of an apple. The outside and the inside of things differ but they do not contradict one another. They supplement and fulfill one another. There is no conflict between the road we travel

and the journey's end. One leads to the other, and each is in a sense a part of the other.

Science teaches us how the material elements of the universe are related, each to the other in an endless series of causes and effects Philosophy endeavors to teach us the reason of things, so that, in our study and experience of life we may be able to answer, as far as possible, why things are as they are.

Religion has a much more intimate and personal relation to us. It takes up the problem and the solution of life at, that point, where science and philosophy alone, cannot enter. After the human mind shall have weighed all the atoms and electrons in the universe and located every star, and sun, and moon after philosophy shall have finished its great mission of endeavoring to answer why certain causes produce certain effects in an orderly procession throughout the universe, there still remains the land of mystery where God lives and speaks to us, not, through the material processes of science or the inferences of philosophy, but direct, as one person speaks to another, as a father speaks to his own son; Intelligent beings cannot worship a God whom they cannot love. We cannot love a being who is not personal.

My faith in Saint Paul's School is further strengthened by the fact that it undertakes to educate the hand as well as the head and the heart. Through its remarkably efficient training in the trades and other industries it has taught several thousands of young men and women, who have enjoyed these privileges, how to become assets instead of liabilities to the community in which they live. It is no small achievement to become a good carpenter, or bricklayer, or farmer, or dressmaker, or cook, or housekeeper, or auto-mechanic. To be skillful in these trades and industries is a high achievement. One who excels in them may succeed in making a greater contribution to the progress of the human race than many of those who have been conspicuous in the public service, as great generals, or as successful business men. By doing the humblest task well, doing it as an art, and not merely because we make our living by it, we join the ranks of the benefactors of mankind and discover the secret of human happiness. Whatever our hands find to do let us do with all our might.

The important thing about life is how much we can accomplish while here on earth and not how long a life on earth we enjoy. As General Lee has said, "Duty performed makes a rainbow in the heart," and the vital thing is to make each day count for the most in honorable and useful deeds of all kinds. The great poet, Pope, has said:

> "Honor and shame from no condition rise;
> Act well your part;
> There all the honor lies."

The only safe road to a truly happy life is through the Christian Faith.

I cannot close my remarks without paying my personal tribute of respect and admiration to the Veneral James S. Russell, D. D., founder of this institution and for more than forty years its Principal. Few, indeed, of the citizens of this State have accomplished more in proportion to the resources at his disposal. I understand that the annual enrollment of students, including summer school students totals nearly twelve hundred. Thus Saint Paul's enjoys the distinction of having the largest student body of any school of the Protestant Episcopal Church in the entire world.

I understand also that during its entire history no student of Saint Paul's has ever been brought into court charged with a crime or misdemeanor of any kind. To found and guide through more than forty years an educational institution with such a record is a distinction of which any man might well be proud.

I thank you for having given me the privilege of speaking to you today. May God's blessing, in full measure rest upon the present Principal, Rev. Alvin Russell, upon the able Business Manager, Mr. A. H. Turner, the teachers, students and all who shall aid in perpetuating the influences of this noble institution. That His blessing will continue in the future as in the past, I do not doubt, if Dr. Russell's successors, as I am sure they will, build the superstructure of the future, as he has built in the past, upon the Rock of Ages. So that we will always be ready to say—I am a Christian, and I, too, will follow Christ 'til death; I served and loved the Crucified Jesus of Nazareth.

> Both (Washington and Patrick Henry) died in the Christian faith, and Henry wrote in his will: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they have that and I had not given them one shilling, they would be rich; and if they have not that and I had given them all the world they would be poor" (Cooke).

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight: through Jesus Christ, to whom be glory for ever and ever.

A great scholar has said: Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow. Our Fathers will either shield you from suffering or He will give you strength to bear it.

Book Reviews

OUR CHURCH ONE THROUGH THE AGES: By the Rev. W. P. Witsell, D. D. Cloth. Pp. 403. Published by Edwin S. Gorham, Inc., New York City. Price, $2.00.

The fact that the present issue completes the second edition is full evidence that it has already found a sympathetic reading and acceptance. In truth, the arrangement of the historical details, the treatment of the questions involved, the evident accuracy of the references voluminously supplied, the sincere spirit pervading the work, all charm the reader.

In a single volume one has here the substance of many to which the author has had recourse. His justice to all conflicting views is not the least commendable of the features of this contribution to the vexing problem of the Church. If he faithfully exposes the sham of the Papal Supremacy, he as strongly discovers from historical evidence the excesses of the reformers, who as we all well know swung the pendulum far from an even tick on the clock of time. And we have here, as in other volumes of a like nature, the convincing proof that the Reformation in England was not the birth of a hitherto unborn Church. but the renewal of the Church that had sprung from the apostles, now ridden of Roman thraldom. How long Protestant teachers will continue to say that Henry VIII founded the English Church is problematical; but this book will settle the question for any who desire the real truth.

To Churchmen it will prove a manual of exceedingly useful purpose; not only for personal enlightenment and intensifying conviction, but affording a vehicle by which they may aid their friends of other communions to see the vital facts and comprehend the intrisnic worth of the unity and continuity of the Church of the ages as expressed in the Church of England and those branches embraced in Episcopal Churches of Canada and the United States.

Kenneth Mackenzie.

THE COUNTRY CHURCH AND PUBLIC AFFAIRS. Cloth. Pp. 260. Published by The Macmillan Company, New York City. Price, $2.00.

The old saying, "God made the country, but man made the city," seems to confront us with bewildering reality in our present age. The drift away from the farms, while economically expedient, is disastrous to the country church. All through the land from once prosperous farms of New England to the plantations of the South, the sight of abandoned churches is sickening. Where they are yet maintained, the poverty and discouragement are equally distressing. Poorly paid ministers, inadequate teachers for the Sunday schools, men unwilling to hold up the endeavor, women working incessantly to keep the church alive all present a picture distressing and disheartening.

Mr. Henry W. McLaughlin, Director of Country Church Work in the Presbyterian Church, has edited this volume under the auspices of the Institute of Public Affairs at the University of Virginia, and enlisted the cooperation of about seventeen writers of repute who attempt to meet this growing problem.

We plead that the life of the rural community is our most worthy asset. These people live close to God in the association of the soil which He blessed with fruitfulness and beauty. The din and clamor of city life stand in stark contrast to this original estate of mankind. And the pity

is that the city has lost heart for the tillers of the soil who are willing to make but a fair living in the face of obstacles and hard labor, that the rest of mankind may be supported. If many of our most successful statesmen came from the farms, let us not forget the debt we owe. Then we have to take into account that most of our farms are manned by foreigners, who need Christianity as well as education.

This thought-provoking contribution to the discussion of the question challenges our attention and interest. The plea that the country minister has spiritual advantages over the city-settled pastor is well founded as many of us can testify. "Near to nature's heart" he gets closer to the lives of the people; and they in turn learn to love and cherish him because he becomes a part of their lives. If this book may stimulate our divinity students to give as much thought to this field as they are urged to give to foreign missions, we shall see a better day for the country churches.

Kenneth Mackenzie.

CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION: By Leon C. Palmer. Cloth. Pp. 205. Published by The Morehouse Publishing Company, Wilwaukee, Wisconsin. Price, $2.00. Paper, $1.25. ,

One can hardly conceive a single element needful for the conduct of the Church School that Mr. Palmer has omitted. It is refreshingly free of dull and dogmatic statements, punctuated as it is with fresh and bright suggestions. The reader instinctively becomes a student with open and eager mind, enthused with the longing to become more efficient in this so-important field of Christian endeavor. And we honor the author for his wide sympathies.. He draws from all sources of information, crediting many, not of the communion of the Church for which he writes, with contributing valuable material, of which he makes full and grateful use. We may not err in urging that every rector who would have a successful Church School should see that his staff be furnished the book.

Kenneth Mackenzie.

CUMBERLAND PARISH, LUNENBURG COUNTY, VIRGINIA, 1746-1816: By Landon C. Bell. Published by William Byrd Press, Richmond, Virginia.

The principal purpose of this volume is to present in print the Vestry Book of Cumberland Parish, Lunenburg County, Virginia. That interesting record, save for the loss from the volume of a few leaves, which are entirely gone, is in a splendid state of preservation, considering its age and its use for so long a term of years.

It has seemed appropriate, in reproducing and publishing that volume, to take the occasion to present some chapters embodying a brief historical sketch of the early years of the parish, and to give such account of the ministers of the parish as available facts make possible. Of some of these but little is known; and of none are all the details, that might be wished, available. Possibly the sketches of the Reverend James Craig and of the Reverend John Cameron, here presented, are the most extensive accounts of them and, it is hoped, the most accurate anywhere to be found.

No Parish Register of Cumberland Parish is, so far as is known, in existence; but the Reverend John Cameron kept a register of marriages which covers the time of his residence in the parish as well as a considerable other period. He also kept in 1815 a brief register of Baptisms and Funerals.

His Register of Marriages covers the years from 1784 to 1815. It extends over that part of his career which began with his ministry to Bristol Parish and ended with his death. During this time he served Bristol, Nottoway and Cumberland Parishes.

The author embodies in this volume the whole of the Cameron registers. His record embraces many marriages celebrated in a large number of Southside Counties, and in the City of Petersburg, and is a valuable contribution to Virginia genealogical records.

L. M. W.

MORE STORIES OF GRIT: By Archer Wallace. Cloth. Pp. 140. Published by Richard R. Smith, Inc., New York City. Price, $1.00.

This engrossing book is so winsome that instinctively one wishes the former volume were bound up in it. However, it is enough to say that the popularizing of such lives as those of Walter Scott, Samuel F. B. Morse, Robert Fulton, Roland Hayes, Hans Christian Andersen, Joseph Hayden and Isaac Watts, will enthrall the reader. It is interesting to learn how Isaac Pitman invented his short-hand method which became the basis of our modern stenography; of Elihu Burrett, the early apostle of universal peace; of William H. Prescott, the scholarly historian, and others in the compass of this well-packed volume.

An excellent birthday or graduation gift for a young fellow facing life and its problems.

Kenneth Mackenzie.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mr. L. P. Adamson, of Pensacola, Florida:

"If I regard iniquity in my heart the Lord will not hear me" (Psalm 66:18).

Who will send one from the far-away places as well as very near?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

OUR HOPE IS IN GOD.

Mr. Editor:

I have watched with great interest your work through the Southern Churchman, and was delighted to hear from my friend, Benj. L. Ancell, some time ago that the subscribers' list jumped up.

Now Dr. Meek of the Southern Methodist brings out your article on "Let Us Stand True," in which you show the fact that the South must take the lead in this crisis. You are absolutely right. I am learning a good deal that leads me to see the Confederacy was nearer right that we get credit for. And we are learning that Jacobinism, Bolshevism, and the secret powers who are working now for the overthrow of our churches, our government, and the moral purity of our ladies is all one. If the crash comes, John Brown will be thrown in the shade. They are doing their best to prepare the colored people for a reign of lust and blood.

Our hope is in God, and if we Southerners take the lead, I am not without hope that we can win out. We still believe in God, and He is Omnipotent.

We are doing our best in a quiet way through the China Fundamentalist, which goes to your office. In case you may not have noticed it, I send a marked copy of our last.

Cordially yours,

Hugh W. White.

Yencheng, Ku, China.

As you do not know me, I may mention that I am a Presbyterian, and my grandfather was Stonewall Jackson's pastor. My uncle "Old Jim," of W. and L. U., may have been known to you.

WHITSUNDAY.

Spirit of mercy, truth, and love,
Oh, shed Thine influence from above;
And still from age to age convey
The wonders of this sacred day.

In every clime, by every tongue,
Be God's surpassing glory sung:
Let all the listening earth be taught
The deeds our great Redeemer wrought.

Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove;
Spirit of mercy, truth and love.

—Author Unknown.

DIOCESAN COUNCILS AND CONVENTIONS

WEST MISSOURI.

The Rev. Robert Nelson Spencer, rector of Grace and Holy Trinity Church, Kansas City, was elected Bishop Coadjutor of the Diocese of West Missouri at its forty-first annual convention in Christ Church, St. Joseph, Missouri, on May 13. Other nominees who received a substantial number of votes in the convention were the Rev. Benjamin M. Washburn, rector of Emmanuel Church, Boston, Mass.; the Rev. Henry Neal Hyde, Executive Secretary of West Missouri; and the Rev. James P. DeWolfe, rector of St. Andrew's Church, Kansas City. The Rev. Mr. Spencer was elected on the fourth ballot, and on motion of the Rev. Roy H. Fairchild, the unanimous ballot of both orders was immediately cast for him.

Under instructions of his physician, Bishop Sidney C. Partridge did not attend the convention and the Rev. Mr. Spencer presided in his place. Twenty clergy were present and sixty-nine lay delegates.

A brief address prepared by Bishop Partridge was read, in which he asked for the election of a coadjutor and assigned to him the missionary work of the diocese. The convention voted to provide a salary of $5,000 for the coadjutor, with allowance of $1,000 for house rent and further allowance for travel as needed.

Leave of absence of three months was granted to Bishop Partridge and a special appropriation of $300 to meet cost of a vacation journey to San Francisco.

Advance Work Program of the Church was presented to the convention by the Rev. Frederick G. Deis, National Field Secretary. The convention voted to undertake the providing of $5,000 toward one of the advance projects, and the matter of raising the money was placed in the hands of a committee with the Rev. Richard M. Trelease as chairman.

The convention voted to make application to the National Council for a grant of $4,000 for missionary and social work within the diocese.

The convention voted an appropriation of $250 to the work of the Student Center at the University of Missouri.

The convention endorsed the publication of a diocesan paper to be issued not more than three times a year.

The present secretary and treasurer of the diocese were reelected.

The Rev. Charles R. Tyner was elected to succeed the Bishop Coadjutor-elect as a member of the Standing Committee.

The convention will meet in May, 1931, in St. George's Church, Kansas City.

H. N. H.

EAST CAROLINA.

The forty-seventh annual convention of the Diocese of East Carolina met in St. Paul's Church, Wilmington, the Rev. Alexander Miller, rector, May 14 and 15.

Preceding the convention, members of the Brotherhood of St. Andrew met for the organization of a Diocesan Assembly. Mr. Champion McD. Davis, of Wilmington, was elected President. Addresses were made by the Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese, Mr. John G. Bragaw, prominent layman of the diocese, and Mr. J. Lawrence Choate, National President of the Brotherhood of St. Andrew.

The women, who came for the annual meeting of the Woman's Auxiliary, held a meeting in St. James' Church to hear Captain B. F. Mountford of the Church Army, who spoke on "The Holy Spirit as Affecting the Life of Today."

The convention opened with a celebration of the Holy Communion. This was followed by the organization of the convention, at which time Bishop Darst read his annual address, stating that since his consecration as Bishop fifteen years ago, he had confirmed 5,542 persons, received forty-four postulants, admitted thirty-seven candidates for Holy Orders, ordained thirty-three men to the diaconate and thirty-two to the priesthood. In his report on the Negro work in the diocese, he stated, "of the 6,000 communicants in the diocese, 800 are colored, or about one-seventh of the total number, and it is interesting to note that one-fourth of all confirmed last year were presented by our colored clergy." He reported progress in both the white and colored work of the diocese during the past year. He also mentioned the acquisition of a valuable piece of property on the Pamlico River, near Washington, for a Summer Conference and Training Center. He also stated that the diocese would provide a Student Center in Greenville for the use of the students in the East Carolina Training College. In closing his address he stated that he desired to consecrate himself anew to the service to which he was called fifteen years ago and pledge himself once more to the high and holy task committed to his hands. "I love to feel that you are mine and I know that I am yours," he said. "In this spirit of loving fellowship with each other and with our Master, Christ, we will go forward from this mile stone to more sacrificial devotion to God and His Church, to a more perfect surrender of our lives to His blessed will."

At the business session the Report of the Joint Committee, recommending a new method of apportioning the parishes and missions was adopted. The apportionments now will be based upon the current expenses of the parishes and missions. A normal basis will be determined by using the reported current expenses and the apportionments now in force. The parishes and missions now below the normal basis but more than fifty per cent of their reported current expenses will increase their apportionments each year five per cent until the normal basis is reached. The parishes and missions below the normal basis but less than fifty per cent of their reported current expenses will increase their apportionments each year ten per cent until the normal basis is reached. The advantages of the new method are stated by the committee, as follows:

1. The apportionment is based not upon the number of communicants, but upon the ability to pay, as indicated in the amount spent for current expenses.

2. The present arrangement of the parishes and missions of the diocese as presented shows where effort is needed and where effort must be made if the diocese is to go forward.

3. The parish or mission which has reached a high standard of giving has the assurance that a way is provided for those who have not reached such a standard to do so.

4. If for good reasons a parish or mission must reduce its apportionment this method provides that it immediately make the effort to advance without undue strain or hardship.

5. It is not a question of "How Much"—it is a question of "As Much."

6. Credit is given where credit is due, and responsibility is placed where it belongs.

7. This method provides for GROWTH—it shows the way—step by step.

A splendid start has been made. Representative parishes and missions already occupy enviable positions in the new arrangement. IT CAN BE DONE.

This report also included the following program, which caused general discussion but was unanimously adopted:

1. That in any Mission Field receiving aid from the diocese where satisfactory increase is reported for a period of three years, as compared with the previous triennium, in Church School pupils and in the number of confirmations, and where the apportionments are paid in full each year for the same period of three years, the salary of the minister-in-charge be increased $300, the diocese paying fifty per cent and the mission field fifty per cent of said increase. That a similar increase be made every three years based upon the same requirements and plan until the minister-in-charge shall have obtained an income equal to $3,000 a year. That the parochial reports received from the parishes and missions for the triennium 1927 to 1929 be used as a starting point for this advance. That this increase apply to white and colored alike.

2. That if any mission field receiving aid from the diocese fails to report an increase for three years in comparison with the previous triennium in Church School pupils and in confirmations and fails to pay its apportionment in full each year for the same period of three years, the work in that mission field shall be studied by the Committees on Evaluation and on Apportionment and Appropriations, who, after such study shall report their findings and recommendations to the Bishop and Executive Council.

3. That money received for advance work be used, (a) for the development and extension of the Mission Fields already established where in the judgment of the Bishop and Executive Council, with an increased appropriation a more constructive work may be done; (b) for the planting and developing of the Church in such places where it is not established and where in the judgment of the Bishop and Executive Council a constructive work may be done."

On Wednesday evening a mass meeting was held, at which time addresses were made by Mrs. W. J. Loaring Clark on the work of the Daughters of the King and by the Rev. Edmund J. Lee on the Advance Work Program of the National Church. The convention was then called to order and the following report of a special committee was received and the resolutions unanimously adopted:

"On January 6, 1915, the Rev. Thos. C. Darst was consecrated Bishop of the Diocese of East Carolina.

"On January 6, 1930, occurred the fifteenth anniversary of the consecration of the Rt. Rev. Thomas C. Darst, D. D.

"When Bishop Darst came to the Diocese of East Carolina as its Diocesan, we were living in another age that has since passed away. A transformation has taken place all over East Carolina. Bishop Darst, the Bishop of an obscure, small, rural diocese, has become a national figure in the Church. His diocese is known everywhere. Some of

the greatest movements in the Church during the past fifteen years had their rise in his diocese under his leadership. Not only has the Bishop become a national figure in the Church, but he is known and loved by his own people in the diocese and by the people of other religious communions, not only in the diocese, but throughout the State. Under his leadership he has kept his diocese in the forefront of all the constructive movements which the whole Church has adopted. Words could not adequately express love and appreciation which the people of the Diocese of East Carolina have for him.

"Be it resolved, therefore, That this forty-seventh annual convention of the Diocese of East Carolina go on record as expressing the love, esteem and devotion that the people of the whole diocese have for our beloved Bishop who has been our overseer for these fifteen years. And let us ask God's blessing on the remaining years that in His wise providence He permits us to have him for our leader.

"Be it further resolved, That this resolution occupy the space of a page in the next Diocesan Journal."

The elections resulted as follows:

Board of Examining Chaplains: Rev. R. B. Drane, D. D., President, Rev. Wm. H. Milton, D. D., Rev. E. T. Jillson, Rev. W. O. Cone, Rev. Alexander Miller.

Standing Committee: Rev. R. B. Drane, D. D., President; Rev. Stephen Gardner, Rev. W. O. Cone, Mr. E. R. Conger, Mr. J. C. B. Ehringhaus.

Executive Council:

For One Year—Rev. C. E. Williams, Rev. Archer Boogher, Mr. John R. Tolar, Mr. J. V. Grainger, Mrs. Victor Shelburne.

For Two Years—Rev. George F. Hill, Rev. Alexander Miller, Major B. R. Huske, Dr. Robert L. Carr, Mrs. S. P. Adams.

For Three Years—Rev. Wm. H. Milton, D. D., Rev. W. A. Lillycrop, Mr. George C. Royall, Mr. George B. Elliott, Mrs. H. J. MacMillan.

Delegates to the Provincial Synod: Rev. W. R. Noe, Rev. B. F. Huske, D. D., Rev. George F. Hill, Rev. Alexander Miller, Rev. Stephen Gardner, Rev. W. A. Lillycrop, Mr. John R. Tolar, Mr. John G. Dawson, Mr. G. R. Little, Dr. C. J. Sawyer, Mr. Joseph Huske, Mr. J. Q. Beckwith.

The convention will meet next year at Greenville, N. C., on January 28.

GEORGIA.

Council of Colored Churchmen.

St. Mary's Church, Augusta, Ga. (the Rev. E. F. Barrow, Vicar), was the host to the twenty-fifth council of Colored Churchmen and the tenth convention of the Woman's Auxiliary of the Diocese of Georgia, which closed its session on Friday, May 23. The officers of the council are: The Rt. Rev. R. F. Reese, D. D., president; the Ven. J. Henry Brown, vice-president; the Rev. J. Clyde Perry, secretary; Mr. D. J. Scott, treasurer. Officers of the Woman's Auxiliary are: Mrs. Eloise Floyd, president; Mrs. Rosa Davis, vice-president; Mrs. M. R. Stephens, secretary; Miss Helen Ellis, treasurer; Mrs. A. L. Brown, educational secretary; Mrs. Anna Branham, supply secretary. Officers of the Laymen's League are: Messrs. J. R. Peterson, president; J. C. DuBignon, vice-president; J. A. Monroe, secretary; R. D. Pinckney, treasurer.

The convention opened with a celebration of the Holy Communion, at which Bishop Reese was celebrant, and the Rev. Q. E. Primo preached the annual sermon. Every hour during the three days' meeting was devoted to the development of the Church's program. Bishop Reese delivered a splendid annual address and challenged the council to assume its rightful share in the Advance Program of the Church. The Laymen's League and the Woman's Auxiliary pledged full support towards the repair fund for the rectory at Christiansted, Virgin Islands. Special speakers for the council were: the Rev. Messrs. H. H. Barber, J. H. Harris, J. A. Schaad, J. C. Mardenborough, C. R. Peterson and Mesdames W. J. Cranston, Harcourt E. Waller and H. F. Burum. Archdeacon Brown in his report called attention to the twenty-second anniversary of Bishop Reese's consecration to the episcopate and of work being done in the field of education through the agency of the American Church Institute for Negroes.

The reports showed that the sixteen parishes and missions raised for all purposes during the year $10,596.18 and gave for missions $975.45. Plans were made to hold a young people's summer camp at Brunswick, Ga., under the leadership of Archdeacon Brown and the Rev. J. Clyde Perry.

No changes were made in the offices of the council or the Laymen's League, but the following persons were elected by the Woman's Auxiliary for the ensuing term: Mrs. Adelaide L. Brown, president; Mrs. Rosa DuBignon, vice-president; Mrs. F. E. Lanier, secretary; Mrs. J. W. Walker, treasurer; Mrs. Amanda Carter, educational secretary; Mrs. Ellen Moore, United Thank Offering Custodian; Mrs. Anna Branham, supply secretary.

J. H. B.

MINNESOTA.

Fine work done in the mission field by the students at Seabury Divinity School, and marked progress in the Departments of Missions and Finance during the past year were among the encouraging signs stressed by Bishop McElwain in his address to the seventy-third annual council of the diocese held in St. Luke's Church, Minneapolis, on Tuesday and Wednesday, May 27 and 28.

On Tuesday afternoon conferences on Evangelism and Rural Work were held under the leadership of Dr. Larkin W. Glazebrook of Washington, D. C., a member of the National Commission on Evangelism, and the Rev. Douglass H. Atwill, chairman of the Department of Missions of the diocese.

At 8:30 P. M. dinner was served in the parish house of St. Luke's to three hundred delgates and visitors. After dinner a conference on Religious Education was held in the church, with all delegates attending, when a paper was read by the Rev. Frederick D. Tyner, rector of the parish. At the eight o'clock service the convention listened to a stirring address by Dr. Glazebrook on the subject of Lay Evangelism.

The council met again on Wednesday morning when the Bishop made his annual address, and the Ven. J. Henry Thomas of Eastern Oregon spoke interestingly on the advance work of the Diocese of Minnesota.

The report of the treasurer of the diocese stated that at the close of the fiscal year all bills were paid, including the full amount promised to the general Church, indebtedness decreased, and a substantial balance remained in the bank; eighty-one per cent of all the money due for missions from congregations in the diocese for the first four months of 1930, and seventy-five per cent of all the money due on episcopate assessments for the same time had been paid.

The diocesan magazine, "The Minnesota Missionary and Church Record," had not cost the diocese anything since the first of the year, and its circulation has rapidly increased.

A new method of apportionment of quotas for general and diocesan missions, similar to that employed in the Diocese of Southern Ohio, was adopted.

A committee was appointed to investigate the possible purchase of a new episcopal residence.

SUMMER SCHOOLS AND CONFERENCES

Continuing the accounts of Summer Schools and Conferences commenced in our last issue there are:

Summer Camps and Conferences in the Diocese of Georgia: The Young People's Camp will this year be held on Tybee Island from June 16-24. The Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, has been elected Director; Mrs. W. J. Cranston, of Augusta, Councillor for Girls, and the Rev. Francis H. Craighill, Jr., Vicar of St. Andrew's Church, Douglas, Councillor for the Boys.

The Adult Conference is also to be held on Tybee June 16-28. The Rev. David Cady Wright, D. D., Vice-Chairman of the Department, is the Dierctor. Mrs. James W. Griffith, the Executive Secretary of the Department, is making all necessary arrangements and assures those in attendance a splendid faculty and good accommodations.

The Bishop, the Rt. Rev. F. F. Reese, D. D., will be a visitor at both camps.

The Bethlehem Summer Conference for Religious Education will be held at The Bishopthorpe Manor, Fountain Hill, Bethlehem, Penn., June 23-28. The conference theme is "The Four-Fold Life" and it includes courses for Church School Teachers, Young People and Adults. For full information address: Miss Zettan Gordon, Wyomissing, Penn.

Kanuga Lake, Hendersonville, North Carolina: The third year of the Kanuga Conferences opens with the Young People's Conference, June 14. A strong faculty, a full program of instruction, recreation, and inspiration are attracting the interest of many Church people of the Carolinas. There are courses by such able leaders as the Rt. Rev. K. G. Finlay, the Rev. T. T. Walsh, D. D., Miss Annie M. Stout, Mrs. D. D. Tabor, the Rev. John Moore Walker, the Rev. H. W. Starr, Ph. D., the Rev. R. Cary Montague, D. D., and others. This conference lasts until June 27.

The Adult Conference, this year under the direction of the Rev. John L. Jackson, of Charlotte, begins June 28 and closes July 11. Among the members of the faculty are Mr. Leon C. Palmer, Miss Grace Lindley, Mrs. John Loman, the Rev. G. Warfield Hobbs, the Very Rev. William H. Nes. The courses of this conference are intended for Church School workers, women of the Auxiliary, clergy, and leaders of young people's groups. During this period is the special Woman's Auxiliary Day, July 2, and a special period (July 3-6) for conferences on Evangelism and Field Department activities.

July 12-25 camps for boys and for girls below fourteen years are held.

Last year there were 150 girls and 100 boys in these groups.

Bishop Finlay, of Upper South Carolina, is president of Kanuga Conferences and the Rev. A. Rufus Morgan is business manager. The property, which was acquired last year for the Church, is in better shape than ever for the conferences. The hotel building, four annexes, and thirty-nine cottages render it easily possible to take care of the 300 to 400 people who come together in each one of these conferences to receive instruction in the Church's life and method. The property is just six miles from Hendersonville, N. C., in the beautiful mountain section of North Carolina. After the conferences are over the property is kept open for paying guests until September 10. This helps to meet the expenses of operation and supplies larger contacts for the Church.

Madison Conferences, 1930: The dates for the Conferences on Rural Work, to be held at Madison, Wisconsin, are June 30-July 10, inclusive. The women's conferences, parallel with the clergy's, will have Mrs. H. W. Clarke, of Norwhich, New York, as leader. Mrs. Clarke is children's county agent of Chenango County, New York, secretary of the Child Welfare Board, and executive secretary of Chenango County Red Cross. She is a Churchwoman of fine personality.

This season marks the fifth anniversary of the founding of the Rural Fellowship. The Rev. Oscar Meyer, founder of the fellowship, will be present to greet friends of former years and to welcome new acquaintances.

The Rev. C. R. Allison, chairman of the Commission on Rural Work of the Second Province, will lead two discussions, and the Very Rev. Francis B. Blodgett, Dean of St. Paul's Cathedral, Erie, Penn., will be the group pastor.

All communications concerning the clergy conference at Madison should be addressed to the Rev. H. W. Foreman, 281 Fourth Avenue, New York City. Questions concerning the women's conferences should be addressed to Miss Edna B. Beardsley, at the same address.

A Summer School for Church Workers in the Province of New York and New Jersey, will be held at Morristown School, Morristown, N. J., June 28-July 5.

This is a Graduate School for experienced church workers.

Number limited to 100—To be built around personalities rather than courses —Classes for only one week—Two lectures in each course each day, ten hours in all—Not a vacation but a School for serious work, high purpose and spiritual vision.

Subjects—Two courses on the Bible, one on Pedagogy and Child Psychology, Missions, Social Service and Personal Religion.

Lecturers—Rev. Dr. Prichard, rector of St. Mark's Church, Mt. Kisco; Dr. Adelaide T. Case, Professor of Religious Education, Teachers' College, Columbia University; Miss Bertha Conde, writer and social worker; Miss Mildred Brown, Church Pageant Expert.

Teachers—Miss Olive Jones, some time in charge of delinquent boys in the Public School System of New York, principal of a school of 1,000 children and woman President of National Education Association, at present, Director of Calvary House and Superintendent of Calvary Church School; Rev. J. H. Rosebaugh, rector of Church of the Atonement, Tenafly, N. J., for five years Director of Religious Education for Diocese of Connecticut, at present Chairman of Board of Religious Education of Newark Diocese and instructor in religious education at New York Training School for Deaconesses; Rev. Stanley Brown-Serman, rector of Grace Church, Nyack, N. Y., and Warden of St. Faith's School for Deaconesses; Rev. E. S. Freeman, of the Cathedral at Garden City; Rev. James R. Mallett, of Greensboro, N. C., some time Secretary for Social Service in the Diocese of Ohio; the Rev. A. R. McKinstry, of Albany, N. Y.

Total cost $23. Register now by sending $3 to Chairman of Committee.

Committee—C. H. L. Ford, Diocese of Albany; Charlotte Tompkins, Diocese of Central New York; Eveleen Harrison, Diocese of Long Island; A. S. Hogenauer, Diocese of Newark; T. A. Conover, Diocese of New Jersey, Chairman, address, Bernardsville, N. J.; Louise Rich, Diocese of New York; W. C. Compton, Diocese of Western New York.

The Brotherhood of St. Andrew has arranged for the holding of a number of Camp Conferences, both for older boys and younger boys, during the months of June, July and August. In each of these conferences, in addition to the usual recreational features, there will be definite courses of training in Church work for and with boys, as well as inspirational courses in personal character-building. Daily devotional services will be held and there will be the usual celebrations of the Holy Communion.

The cost of these camps is held to the lowest possible figure; full information can be obtained by addressing the camp leaders listed below, or the national headquarters of the Brotherhood, 202 South Nineteenth Street, Philadelphia. The camps planned for, with the dates of opening, are as follows:

Camp Bonsall—Opens June 28: Mr. Haydon O. Merrill, 3723 Chestnut St., Philadelphia, Penn.

Camp Carleton—Opens June 30: Prof. J. B. Eppes, 579 West St., Annapolis, Md.

Camp Woodcock—Opens June 10: Rev. Humphrey Dixon, Christ Church Cathedral, Louisville, Ky.

Camp Houghtelling—Opens June 16: Mr. George C. Kubitz, 664 Rush St., Chicago, Ill.

Camp Morrison—Opens June 23: Rev. Wallace Essingham, care St. Luke's Episcopal Church, Des Moines, Iowa.

Camp Huston—Opens July 21: Mr. Fred W. Gilbert, 411 Smith St., Seattle, Wash.

Camp Kirk—Opens June 30. Mr. George Entz, 220 E. Fifth St., Los Angeles, Cal.

Camp Nichols—Opens June 19: Mr. Fred T. Foster, 342 Howard St., San Francisco, Cal.

Camp Prescott—Opens June 10: The Rt. Rev. Walter Mitchell, D. D., 110 West Roosevelt St., Phoenix, Arizona.

Camp Gearhart—Opens July 10: The Rt. Rev. Walter T. Sumner, D. D., 11 Ainsworth St., Portland, Oregon.

Church Intelligence

Suffragan Bishop of Los Angeles Consecrated.

The Rev. Robert Burton Gooden, D. D., was consecrated Suffragan Bishop of the Diocese of Los Angeles, on Tuesday, May 27, 1930, at 10:30 A. M., in St. Paul's Cathedral, Los Angeles, California.

The Rt. Rev. W. Bertrand Stevens, D. D., Bishop of Los Angeles, was consecrator, assisted by Bishops Sanford of San Joaquin and Bishop Moreland of Sacramento.

Bishop Gooden's presenters were Bishop Moulton, D. D., of Utah, and Bishop Mitchell of Arizona.

The Rt. Rev. Edward Lambe Parsons, D. D., Bishop of California preached the sermon.

G. T. S. Presents Degrees.

Bishop Thomas of South Carolina, Bishop Perry of Rhode Island, Bishop Davis of Western New York, and Dean Gates of the Cathedral, New York, received degrees this year at the General Seminary Commencement. There were thirty-one graduates, and the Seminary this past year had one hundred and fifty-six students enrolled, the largest number in its history of one hundred and nineteen years. Among the unusual incidents of the commencement was the awarding of a degree to the Rev. Leontios S. Leontiou, who was present. He is young, and still a deacon, but has been appointed Bishop of the Greek Orthodox Church of a Diocese on the Island of Cyprus.

The bursar announced that the efforts to increase the Seminary endowment by the sum of $1,250,000 have thus far resulted in subscriptions amounting to $694,269. At the commencement address an address was given by Prof. William M. Urban of Dartmouth College, in which he said he thought he discovered a reaction against the modernism that has obtained of late. He thought the modernists will now have to retrace their steps. Practically all of the graduates of the year were said to have been placed, and most are to enter upon new work at once.

E. M. C.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

As the Lambeth Conference draws near Bishops in England seem to multiply. Most of the Societies in connection with the Church of England and of the Free Churches have their annual meetings in London about this time of the year, and they are ordinarily known in consequence as "May Meetings." Missionary Societies are not slow to take advantage of the presence in England of Overseas Bishops and to secure them for their platforms. Any one uninformed and with an open mind, seeking to ascertain whether Christianity is making headway in the world today, could not fail to draw the conclusion that it is making rapid progress in spite of many adverse forces. The general tone of all addresses is optimistic. Of course, to many all such statements made by missionaries, and even Bishops, is suspect. At the Church of England Zenana Missionary Society's May Meeting, Mrs. Sircar from Bengal, told how recently she had been traveling in a train in England and a gentleman in the compartment had asked her whether she was a Christian and said he had traveled for three months in India from South to North and had never seen a missionary, he did not believe in them. She asked him whether he had ever seen any tigers there. He said he had not, and when

she asked him why not, as India had any number, he replied, he supposed it was because he had not looked for them. She then said that perhaps he had not looked for the missionaries, for to those who looked India seemed full of them, and, anyhow, she was the product of missions, whereupon he said he withdrew all he had ever said against them. Mrs Sircar went on to voice the appeal of her Indian sisters for the Gospel. All eyes are now turned towards India, partly because of the political situation and partly because of the proposals for reunion which have come from South India.

For the moment there seems a lull in the controversy concerning the South Indian Reunion proposals, but the demand seems to be losing nothing in its earnestness as the situation becomes more plain. To the man in the pew it would seem that whether the Lambeth Conference approves or not, South India will proceed with its scheme. This is probably an exaggerated view, for they have shewn all through the discussions which have led over a lengthy period to the present proposals, such a spirit of reasonableness that they will no doubt be ready to hear any sound objections which may be advanced. Nevertheless, there seems so strong a feeling in favor that one cannot easily anticipate anything else but the adoption of the proposals at least in principle by the Churches concerned. Of course "Lambeth" has no real "say" in the matter. They can but advise. Nevertheless, what they advise will carry much weight. It may be their advice will be of a non-committal character, or of a blocking nature, but it is to be hoped that an assembly of so many Bishops from all parts will shew themselves too big for that, and big enough to do the right thing, even if it involves creating a precedent.

It should be borne in mind that the reunion question involves other spheres besides South India. Persia, for instance, is well advanced along the same road. There the number of Christians concerned is less, and probably they are less versed in the points at issue, but they seem no less determined to have some sort of reunion. The native Church in China seems no less set upon some such scheme which shall incorporate the various bodies of Christians in China. The aim which they have set before them is "to unite Christian believers in China, to plan and promote with united strength the spirit of self-support, self-governance and self-propagation in order to spread Christ's Gospel, practice His way of life and extend His Kingdom throughout the world." This aim does not necessarily involve such a scheme as that of South India, but it tends to the same end.

Prebendary H. W. Hinde,
Vicar of Islington.

Bishop Freeman to Preach at Canterbury.

The Bishop of Washington and Mrs. Freeman have left Washington for New York, where they will sail for England for a stay of several weeks. The Bishop goes to attend the Lambeth Conference and also to be the special preacher at the great eight hundredth anniversary of Canterbury on June 14. Bishop Freeman goes to Canterbury in response to a very gracious invitation received in March and which are as follows:

Precinct 14
Canterbury
March 19, 1930

My dear Lord Bishop:

The current year is a year of great anniversaries in the histor yof Canterbury Cathedral:—

1. The Dedication of the Norman Cathedral 800 years ago.

2. The first Service held in the present Choir 750 years ago.

3. The birth of the Black Prince 600 years ago.

The great events are to be observed by a Festival of Commemoration, beginning on June 7 (the Saturday before Whit Sunday), and ending with the Festival of the Friends of the Canterbury Cathedral on June 14.

The Dean of Canterbury had promised to be the Preacher at the Festival Service, but his doctor very strongly dissuaded him from undertaking any speaking or preaching during that week.

I am therefore writing, as Vice-Dean to make a very bold request, and to ask you, on behalf of the chapter, whether you will honor us and such of the 2,500 Friends as can be here on June 14, by preaching at the Festival Service on that afternoon?* I need not say how grateful we shall be if you can come, or what a pleasure it will be to welcome you to Canterbury on such an occasion; I know of your National Cathedral Association, and of the interest taken by the Editor of the "Cathedral Age" in the "Friends of Canterbury Cathedral," and this emboldens us to ask you to preach, if you could manage to be in England so soon as June 14.

The day will be interesting in more ways than one. At 2 P. M. there will be unveiled the replica of a Statue of St. Thomas of Canterbury presented by the Church of Sweden, in the presence of one of their Bishops, and of a Representative of the King of Sweden. The Archbishop of Canterbury will attend this ceremony, which will be immediately followed by the Festival Service of the Friends. Permission has been given for the Children of the Chapel Royal to attend with their organist, Dr. Roper.

As the time is getting on, and we are anxious to complete all our arrangements at the earliest possible moment, I know that I may count on your sending us a reply as soon as you are able to do so.

I am, yours sincerely,
(Signed)
T. G. Gardiner, Vice-Dean.

*Bishop Freeman cabled Canon Gardiner on April 3 that he would be glad to accept this invitation and rearrange his sailing schedule so that he will arrive in England in time to preach at Canterbury on June 14.

M. M. W.

The Millennium.

The Millennium was the subject of a sermon preached by the Rev. O. A. Sauer, D. D., in Bethlehem Lutheran Church, Richmond, Va., on a recent Sunday.

We are probably now living in the "little season" prophesied in the Book of Revelations, in which it is said that Satan shall be loosed upon the earth, Dr. Sauer told his congregation. This period is characterized in the Bible as a time of general onslaught against the Christian Church, he said.

"This general onslaught against the Church consists in warfare against the Christian doctrine of the gracious forgiveness of sins for Christ's sake. This doctrine is the foundation of the Christian Church," he continued," and because the fight against this foundation of the Christian Church is now so general, it is probably that we are now living in this 'little season'

'Revelation twenty does not teach the millennium, but a doctrine in harmony with the well-known doctrines of Jesus, the evangelists, the apostles and the prophets," he declared.

"Jesus says nothing about a millennium. The evangelists say nothing about it. The apostles say nothing about it. But basing their opinion on Rev. 20:4 there are those who teach that Christ will raise up the righteous one thousand years before the general resurrection, and live with them here upon earth in visible glory in a kingdom ruled by Himself for one thousand years. That they call the first resurrection.

"After the expiration of these one thousand years, they say, Christ will raise up all the rest of mankind and the judgment will follow. This, they call, the second resurrection. Such an understanding of the twentieth chapter ot Revelations contradicts clearly revealed truths of the New Testament and is a misinterpretation of the passage in question.

"The language of Rev. 20:1-4 is figurative. When we are told that the dragon is Satan we know the picture is symbolical. Satan is a spirit, and a spirit cannot be bound with a chain bought at a hardware store, and a material key cannot lock him up. So the terms key and chain, and pit and bind are used figuratively.

"What do these words says? The angel is Jesus Christ (Rev. 1:18). The key is a symbol of power and dominion. The bottomless pit is hell. So the text says: 'Jesus Christ came down from heaven with full power and authority to put the devil under restraint, to bind the devil, thus to take away a great portion of his evil power.

"What is the chain that 'binds' Satan? That question is answered by the counter question: Wherein does the devil's power over man consist?

Answer: Sin. What is the only power that can and does bind Satan? The Gospel.

"If we observe the words closely we shall see that the two things: the preaching of the Gospel and the time of binding of Satan—one thousand years—run parallel with each other and are co-extensive. Now, too, we know the maening of the expression 'one thousand years'. It is not nine hundred and ninety-nine years plus one according to our calendar. It is the time of the preaching of the Gospel to the nations. As the terms key, chain, bind are figurative, so the term 'one thousand years'. The thousand years simply designate a long period of time. The Scriptural millennium is the New Testament era of the preaching of Christ to liberate souls from hell."

Bishop Creighton Officiates in Parish of His Boyhood.

The Rt. Rev. Frank W. Creighton, Bishop of Mexico, on Sunday, June 1, officiated at the ordination to the priesthood of the Rev. Jose Filigonio Gomez, a native Mexican. The ordination took place in St. Mark's Church, Frankford. Interest attached to the service from the fact that Bishop Creighton entered the ministry from St. Mark's, and it was the first time he officiated at an ordination in the parish of his boyhood days. Mr. Gomez has been a special student at the Philadelphia Divinity School, and comes from Mexico City. He has been assigned to work in the Missionary District of New Mexico.

R. R. W.

Five Generations.

Archdeacon Neve attended the "Big Day" at the Mission Home up in the Blue Ridge Mountains recently and was there introduced to the great-great-grandchild of one of the first people he baptized in the Blue Ridge. Five generations—can any one fail to believe in missions? And a sure way of proving belief is giving support.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The new St. Andrew's Church at College Park is nearing completion. When completed the church will cost approximately $70,000 and, it is said, will be one of the handsomest structures of the kind in this section.

The new church will take the place of St. Andrew's Chapel, the only church at College Park. It is used by students at the Maryland University.

The church is the first unit of a proposed group of buildings to be in keeping with the growth of the university. The student pastor, the Rev. Roland S. Taylor, is maintained by the Dioceses of Washington and Maryland and will continue as pastor of the new church.

Six years ago ten lots on College Avenue, within easy approach to the university campus, were purchased by the Phillips Foundation of the Diocese of Washington at the request of Bishop Alfred Harding.

The church building is constructed of Port Deposit granite and Cleveland Park stone. The design is Early English or Twelfth Century Gothic, also known as Lancet, prevalent during the reigns of Richard I, John, Henry III and Edward I.

The pointed or lancet windows were first used in this style.

The exteriors are marked by heavy projecting buttresses and bold, deeply channeled, arch moldings, with a lack of tracery in the windows.

The architect is Howard W. Cutler of Washington and the building contractor the T. T. Taylor Co., Inc., of Washington. The building committee is made up of the Rev. Robert Johnston, D. D., rector of St. John's Church, Sixteenth Street; the Rev. D. W. Curran, Executive Secretary, of the Diocese of Washington; Mr. Corcoran Thom, President of the American Security and Trust Company, Washington, and Mr. H. L. Rust, President of the H. L. Rust Company, Washington.

The annual all-day meeting of the Girls' Friendly Society Council of the Diocese of Washington was held in Epiphany Church, Monday, May 5, beginning at 10 A. M., with a Corporate Communion. Dr. Morris was the celebrant, assisted by the Rev. A. L. Wills. Reports were read from eighteen branches. Luncheon was served at 1 P. M., with Mrs. Rudolph Rowe in charge.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

Commencement at the Bishop Payne Divinity School, Petersburg, Virginia.

The simple record of the closing exercises of the school does not even suggest the heroic services of an able faculty who, with an utterly inadequate equipment, are forced at every turn to recognize that the Church has given them the task of shaping and in many cases creating the character of those who are to be the teachers and examples for the Negro race and to do this with little hope that the Church will take note of either their efforts or the results attained.

Sunday, May 25, baccalaureate sermon was preached by the Rev. E. E. Miller, B. D., rector of St. Stephen's Church, Petersburg. The sermon was one of the best of its kind, both in substance and delivery and the congregation taxed the seating capacity of the Chapel.

Tuesday, May 27, 8:30 P. M., public meeting of the Alumni Association was held in Emmanuel Chapel. The Rev. L. A. King, of Washington, D. C., made the Alumni address presenting the adaptation of the Church to the spiritual needs of the Negro. The faculty address was made by the Rev. F. B. Ribble, who discussed some of the problems facing the school.

Wednesday, May 28, at 8:30 P. M., the commencement exercises were held in Emmanuel Chapel. The address to the senior class and other students was delivered by the Rev. W. B. Crittenden, D. D., Field Secretary of the Negro Work under the Department of Missions. His address was most timely and helpful. The Senior essay was read by Charles H. Dukes, of Georgia, his subject, "The Social Aspect of the Gospel." Bishop Thomson delivered the certificates and diplomas and delivered a short address. Certificates of graduation on the full course, except Greek, were awarded to the following members of the senior class: William Bright-Davies, of Texas; Rev. John J. Green, of North Carolina; Frederick DeL. Pike, of Virginia. Diplomas were awarded to Charles H. Dukes, of Georgia; Melbourne R. Hogarth, of Massachusetts; Rev. Arthur G. Best, of New York; Rev. Junius L. Taylor, of Richmond, Va. The degree of Bachelor in Divinity was awarded to the Rev. Meade B. Birchett, of Portsmouth, Va., and the Rev. Samuel J. Johnson, of Chicago.

At the annual meeting of the Board of Trustees of the Bishop Payne Divinity School held during the commencement season the resignation of the Rev. S. W. Grice, who for many years has been the warden of the school, was accepted and the Rev. Bravid W. Harris, rector of Grace Church, Norfolk, was elected as Warden to succeed him.

The Board elected Mr. Grace as a Field Representative of the school and he has accepted that position.

A cheering note was the report made by the treasurer that the late Mrs. Amanda W. Smith of Petersburg who died recently left a bequest of $1,000 to the Divinity School. This bequest, by resolution of the Board, will be added to the small endowment fund of the school.

Personal Notes

The Rev. Caleb Cresson, for nearly five years rector of Christ Church, Pottstown, Penn., has resigned, his resignation taking effect May 31. Mr. Cresson is planning to devote himself to general missionary work and will make his home at "Oakland Hall," the Cresson homestead in Oaks, Penn.

The Rev. Phillips Brooks Warner, rector of Christ Church, Redding and Emmanuel Church, Weston, Conn., has accepted a call to Trinity Church, South Norwalk, Conn., his address after June 1 being 41 Fairfield Ave., South Norwalk, Conn.

The Rev. Ernest J. Harry, for ten years rector of the Church of the Nativity, Crafton, Penn., in the Diocese of Pittsburgh, has accepted a call to the rectorship of St. Paul's Church, Oaks, Montgomery County, in the Diocese of Pennsylvania.

The Rev. S. Lord Gilberson, for the past thirty-six years rector of historic St. James' Church, Kingsessing, Penn., and for more than thirty years general secretary of the Evangelical Education Society of the Protestant Episcopal Church in the United States, has resigned his rectorship of St. James to take effect September 1. Mr. Gilberson will continue as General Secretary of the Society. He is seventy-five years old and is a graduate of the Philadelphia Divinity School.

The Rev. Dr. David McConnel Steele, widely known rector of the Church of St. Luke and the Epiphany, Philadelphia, was married last week to Miss Martha Virginia Mills, Superintendent of the Brulington County Hospital, Mt. Holly, N. J.

ORDINATIONS.

David Churchman Trimble was ordained to the Diaconate by Bishop Edward Traill Helfenstein, on Thursday, May 29, Ascension Day, in Emmanuel Church, Baltimore. The Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary, Alexandria, Va., preached the sermon and the candidate was presented by the Rev. R. Ridgely Lytle, Jr., of Wilmington, Del. Mr. Trimble will assist the Rev. Charles Leslies Glenn in Christ Church, Cambridge, Mass., during his Diaconate.

The Rev. Norman von Post Schwab was advanced to the Priesthood by Bishop Acheson of Connecticut on Monday, June 2, at 11 A. M., in Calvary Episcopal Church. The Rev. Elmore M. McKee, student pastor of Yale University, preached the sermon.

DEATHS.

The Rev. John Wesley Johnson just a quarter century ago came to New York from the South and entered upon work for Colored Churchmen on the Manhattan West Side, under direction of the City Mission Society. He has just died full of honors, which at his funeral were paid not only by Bishop Manning and the entire Colored Church contingent of New York, but also by many white clergy and lay leaders. Not only has his own work prospered, but his son, the Rev. John Howard Johnson, is head of the City Mission work in Harlem, now known as St. Martin's. It was formerly Holy Trinity Church, which burned some years ago, and was taken over by the Society. Rarely has any priest of the Church, white or colored, achieved more under like difficulties, or been more highly honored in death.

Funeral services for the Rev. Henry Ransome, who died Sunday, May 4, in Washington, D. C., were conducted May 8 in St. Mary's Church, Paoli.

Interment was in the church cemetery. Rev. Mr. Ransome was for twenty years rector of Christ Church, Media. He resigned last year because of failing health and made his home in Washington, D. C. He was born in Scotland.

Family Department

JUNE.

1. Sunday after Ascension.
8. Whitsunday.
11, 13, 14. Ember Days.
15. Trinity Sunday.
16. S. Barnabas.
22. First Sunday after Trinity.
24. Tuesday, Nativity S. John Baptist.
29. S. Peter. Second Sunday after Trinity.
30 Monday.

COLLECT FOR WHITSUNDAY.

O God, Whot as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus Our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

COLLECT FOR ST BARNABAS THE APOSTLE.

O Lord God Almighty, Who didst endue Thy Holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

WHITSUNDAY

William Olney.

What memories cling about the day!
The Spirit came—and came to stay;
Sealing His people as they pray.

Let nothing in Thy Church destroy
This privilege; cleanse all alloy
Of sin, then all her powers employ.

Blest recollections still survive
How Thou didst oft Thy Church revive,
Strengthen! that she anew may live.

And as the page of history gleams
With Thy blest visits, now let streams
Of Grace descend, beyond our dreams.

The Holy Spirit.

God has always been revealing Himself to man. His abiding presence is inescapable. In holy awe, the psalmist cried, "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in sheol, behold Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." God had not left Himself without a witness. The Holy Spirit is not merely a phenomenon of the New Testament Church, for it had consistently wrought in the soul of man long before this new dispensation. To those who experienced the day of Pentecost it was no mere doctrine of revelation. It was a consciousness that the Holy Spirit was a living, present force; the joyful consciousness that God was moving mightily within and without.

Let us think of the Holy Spirit as the Spirit of God in humanity—a manifestation of God in the heart of man. "The Spirit searcheth all things, yea the deep things of God . . . and it is the Spirit that beareth witness because the Spirit is truth." The Holy Spirit is the presence of God in the human soul. Let us think of the Holy Spirit as not merely a great influence of God, but as God Himself moving graciously within the heart of man and omnipotently in the world without.

The work of God's Spirit has been essentially the same in all times; in patriarch, nation, in His Son, and in His Church, differing merely in relation. The same Spirit that drew forth the faith of Abraham, the fidelity of David, the patience and endurance of Jeremiah, the consecration of Isaiah, and which anointed the house of Israel was also present in Christ Jesus. That same Spirit worked magnificently in the early Church, and is a living reality today. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord"; "Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God."

The only consecration the Master ever knew was the anointing of the Holy Spirit. He began His public ministry by reading, "The Spirit of the Lord is upon me, because He hath anointed me . . ." That same Spirit dwelt in and wrought through the disciples, and when we look about us today and see good welling up in lives and expressed in acts of beneficent service and sacrificial devotion, when we see social reforms born out of the hearts of men, aiming for the welfare of all, we see God still working through His Spirit. Good doesn't just grow up outside of God. Its source is in Him who made us in His likeness and who sent His Spirit into the world to fellowship with us.

What a beautiful mystery it is that the infinite God should dwell in the heart of man! "Know ye not that the Spirit of God dwelleth in you; that ye are the temple of God?".

Jesus conceived of the Holy Spirit as the eternal Teacher by our side, the Guide who goes before, and the Revealer of spiritual things. "He will teach you all things and shall guide you into all truth." The many things which Jesus had yet to say to His disciples, things they were unable to bear, are revealed to us today through the Holy Spirit. "He shall take these things of mine and show them unto you." "He dwelleth with you and shall be with you." Jesus taught that the Holy Spirit would overcome the handicaps of geographical limitations and physical weaknesses accompanied His earthly ministry, and thus He comforted His disciples by saying that it was expedient that He should go away for His spirit to exalt Himself and glorify His mission upon the earth.

The Christian Church has taught that the Holy Spirit is the power which proceeds from the Father. The records of the Church show that the Spirit of truth came mightily in power when the Master went away, teaching all things convicting of sin, glorifying the only begotten Son, and abiding always with the people. The Christian Church is the product of the consciousness of the abiding Spirit as conceived by the founders of the faith.

There was a richer understanding of God when Jesus was born in Bethlehem, of Judea, and there was a richer understanding of Christ when the Holy Spirit made His new impress upon the hearts of the early Christians. It is significant to notice that the Spirit of God did not come to those early Christians by a passive waiting on their part; it came as a result of an active acclamation. "They were gathered together in one accord and in one mind." God's Spirit always comes into man's heart anew when man will openly receive Him. "Behold, I stand at the door and knock; and if any man will open unto me, I will come in and sup with him and he with me." The Divine initiative is always active, but human response is necessary for the Divine Spirit to radiate. Therefore, repentance and faith are necessary qualities for man's sensitiveness to Divine fellowship. These are human acts together with righteous living in which the Divine life is begun in man's experience. "How can two lie down together except they be agreed?" This agreement grows into a fellowship which is expressed in spiritual apprehensions.

But, doctrine is apt to grow into dogma, and lest we become controversial and trivial in theory, let us look for the works of the Holy Spirit, for the quality of any doctrine or faith is best attested by its products. The value of the Bible, with its portrayal of right and wrong in the life of men and nations, lies in its abiding and reproducible experiences. Interpretations wear out, but life, as the individual experiences it, is never outgrown. Life is built upon the things that we know.

The Holy Spirit was an experience in which those early Christians lived. The Bible and doctrines are not merely something we must accept. They fail to serve their purpose unless they reproduce a life consistent with them. "The Trinity that matters is the Trinty of experience. To know God as Father of all, God as revealed in the historic Son, and God as the unseen Friend in our hearts—that is to know the Trinity of the New Testament 'the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit'." The spirit and quality of Jesus were meant to be reproduced in His followers. Unless His Spirit does that in character and life experiences of men, it has not fully come.—From a Sermon by the Rev. W. T. Scott.

For the Southern Churchman.

THE WAY.

Roger A. Waring.

I sought the years for happiness,
With eager outstretched fingertips,
That only grappled emptiness
And left but sorrow on my lips.

Then turning on my own dismay,
And lessening another's pain,
I found, by giving joy away,
The way to happiness again.

The release of spiritual force at Pentecost is permanent and ever available for those who trust their all on Christ. Since the power of evil has been met and mastered in Christ's redeeming work, the prince of this world has been judged and an earnest has been given to mankind of the final shattering of the last remnants of his influence.—J. F. Edwards.

For the Young People

WHITSUNTIDE.

The way of the Spirit
No one can see,
Pathless, intangible,
Utterly free.

The way of the Spirit
No word can stay,
High, irresistible,
The royal way.

The way of the Spirit!
The scent of flowers,
The flash of the lightning,
The slow march of hours!

The way of the Spirit,
Deep as a mine,
Strong as the ocean,
Gentle and fine

As the gossamer blown
In the evening light;
Clear as noonday,
Welcome as night.

Wherever are tears,
Wherever man turns
To joy and to rapture,
The Spirit's fire burns.

The way of the Spirit,
As cool as the snew;
Far as the spaces
Where stars come and go.

Near as the steps,
One by one, of a child;
Terribly gentle,
Incredibly wild,

The way of the Spirit,
The way of the heart!
Things come and things vanish:
O Spirit, Thou Art.
R. E. R., in Guardian (English).

New Brooms That Swept Clean.

Ruth, Henry, and Jason had new brooms, not big brooms, but the nice little ones for children. The way it came about was this: They were lost off a big truck that thundered past the farm one summer day, and the driver never noticed that they were missing. Of course the children had great fun for a day or two, but after that they grew tired of sweeping the porch and walls.

"Where are those new brooms that used to sweep so clean?" asked friends of the children, and then always laughed.

So the children came to know that grown people usually joked and laughed about little folks wanting something very badly, and enjoying it for a short time and then getting tired of it.

"Another railroad fire," said old Mr. Doran, squinting at the hazy summer air. "I hope it doesn't come this way with all the men folks away threshing." Mr. Doran was too old to go away to help, so he pottered around and did the chores for Mr. Lang while he made the rounds, following the dusty, noisy threshing machine.

The wind blew the smoke away, so Mr. Doran walked slowly to the big black pasture to look after the sheep and the children were left alone, for their mother had been called to a house down the road where there was a sick baby. Presently the three saw little bright tongues of flame licking up the dead grass of the meadow, and they knew that the fire was coming their way. A thundering engine had sent a shower of sparks into the air and the dry grass had taken fire.

"Let's sweep the dry leaves away in a long path and maybe Mr. Doran will be home by that time," said Ruth.

"If we could reach the bell rope we could call help," said Henry.

"Let's telephone to mother," said little Jason.

The children had been told not to leave the farm, so they could not run for aid, and the nearest farmhouse was a mile away at best, so they tried the telephone, but it would not work. Several minutes were lost at that, and the fire was coming nearer. The season had been very dry and dead leaves and litter filled the barnyard which was in the path of the coming flames.

"I can't work any longer," said little Jason, who was crying from the hard task.

"Just a little longer! I'm sure help will come," said Henry. "See how much we have done."

At that moment a man drove past in his automobile and came to help them. "You children have done very well," he said, lighting a match to the long heap of leaves. "I think you have saved your barn and house."

"Don't set fire to them," cried Henry. "You will burn everything up."

But the stranger only laughed and told them to watch from the porch what would happen. "I used to live in the West and this is the way we did," he said pleasantly. "You children have done the hard work, and I have done the easy part."

The flames soon licked up the row of trash and leaves, and only a black patch was left. But when the little tongues of flames creeping across the meadow reached the black patch they soon died out and everything was safe. "Your little brooms were ruined," the stranger said to the children as their mother came hurrying home.

"Well, this time the new brooms swept so clean they saved our home," said Mrs. Lang. "We'll always save the little stubs to remember the children's brave deed."—Hilda Richmond, in Presbyterian Advance.

How Much Do You Want It?

A woman whose work as a public speaker has taken her for years before audiences of young people tells this story:

I was speaking in the Mid-West to a large convention of young people, when I noticed in the audience a youth who had the largest hands and feet I think I ever saw. Every few minutes my eyes wandered back to them, and my sympathy went out to him in his efforts to dispose of them. He was as ungainly a specimen of young manhood as you could find anywhere. He had a voice in keeping with his hands and feet, big and booming. His idea of singing was to make a noise, and how that voice did dominate that gathering!

At the close of the meeting he waited until the others were gone, and then awkwardly confided to me his desire for an education. Of course I encouraged him. I spoke before that same audience four or five times, and each time he waited to talk with me. Finally, he told me of his great desire to be a preacher. I gasped inwardly. A preacher, with that voice and those hands and feet!

After my last address he was waiting for me as usual. "Do you think I can ever make it?" he asked wistfully. "Is it worth while for me to try?"

I looked him straight in the eye. "How much do you want it?" I asked.

"Why, I want it very much," he answered promptly.

"But how much?" I persisted. "Are you willing to work to the limit of your strength? Are you willing to go so shabbily dressed that people will laugh at you? Are you willing to give up everything in the way of pleasure for it? Are you willing to fight when it seems that there isn't a chance of winning.

He hesitated only a moment. "I believe I am," he said slowly.

I never went back to that place; I heard nothing more from him until eighteen years later when I was in Boston. I had been invited to speak in a suburb of that city and was entertained at the home of a friend. An hour before train time my hostess received a telephone message from a man who refused to give his name. He asked if I were going back to the city that evening, and when told that I was he begged that I would come to the station at least twenty minutes early. "Tell her," he said, "that a gentleman who could not possibly get to her meeting wishes very much to see her."

So I went to the station twenty minutes early, and as I stepped into the waiting room a man of more than ordinary distinction of appearance came to meet me with outstretched hands.

"Do you know me?" he asked.

He was gracious, polished, a perfect gentleman in manner and bearing, but I knew him at once. He was my boy of the big hands and feet, and the booming voice. He drew me over into a corner.

"I suppose," he began, "that you never saw a greener specimen than I was when I nearly bored you to death at that convention. If I am anything else now, and if I am of any use whatever in the world, it is because of something you said to me then: 'How much do you want an education? What are you willing to pay for it? Time and again, when things would seem hopeless, I'd square myself before the glass and say to myself, 'How much do you want it? How much are you willing to pay for it? If you, big as you are, can't pay the price, you don't deserve it.' And it's your message I am endeavoring to pass on."

He was a preacher, he told me, and I learned afterwards of the great work he is doing. His big voice had been trained and had proved one of his most valuable gifts. In the twenty minutes till train time he told me something of the price he had had to pay. It was a story of unusual perseverance in the face of difficulties.

"But it's worth all it cost," he said as he bade me good-by. "And now I am busy telling other young people that there isn't anything in this world that is worth while, that they can't have, if they want it badly enough to pay the price."—Canadian Baptist.

Beg Your Pardon.

When the clock strikes thirteen, what time is it? Time to fix the clock.

Why is an empty purse always the same? Because there is no change in it.

Why is not a distance at sea measured by miles as it is on land? Because it is knot.

How would you make slow horse fast? Tie him to a post.

What do liars do when they die? Lie still.

Spell "coffee" without using any letters used in the proper way of spelling it. "Kaughphy."

What never was, never is, and always will be? Tomorrow.

What grows bigger the more you contract it? Debt.

THE BAGPIPE MAN.

The bagpipe man came over our hill
When no one knew he was anywhere round,
With a whirl and a skirl, a toot and a trill;
And we all went scampering after the sound.
We cried: "Oh, tell us what do you play?
What do you play so queer, so queer,"
And he skipped a couple of notes to say:
"But tell me what do you hear?"

Then one of us heard a trumpet sweet,
And the tramp, tramp, tramp of marching men;
And one of us heard the dancing feet
Of fairies down in a dusky glen;
And one of us called it a bird in June,
And one, a river that ran and ran
But he never would tell us the name of his tune,
The funny old bagpipe man

—Nancy Byrd Turner

For The Southern Churchmn.

Pancho Toad and the Rattler.

William Allen Ward.

Old Diamond-back, the rattler, coiled beside the desert cactus and dozed. The desert sand was hot and the sun burned down on the wasteland like a spotlight. Old Diamond-back, wise in the way of the arid lands, knew that the cactus was the best place to stay for the slender stem of the desert shrub cast a faint shadow on the hot land in which the rattler could coil and find some shelter from the torrid rays of sunlight.

Meanwhile Pancho, the horned toad, also went in search of a shady place. Pancho had been wandering about the desert sand for hours in search of bugs or flies upon which he hoped to dine. It was now nearing mid-afternoon and Pancho was getting sleepy. The horned toad approached the cactus. Old Diamond-back, awakened by the noise, stuck out his forked tongue and his beady eyes shot fiery darts.

"It's pretty warm," Pancho Toad said, hoping to start a friendly conversation with old Diamond-back.

"G-rrrrr..." went old Diamond-back's rattles.

"Now, what have I done to you," Pancho Toad insisted; "I would like to be friends with you Diamond-back You and I both live out here on the desert and it's pretty lonely—not a thing in the wide world here but sand and cactus—let's be friends!"

"G-rrrrrr!" went the rattler.

Pancho Toad backed away, for he knew better than draw close to old Diamond-back. The Toad knew that death lurked in the fangs of the rattlesnake. He did not argue with the ill-humored old snake, who made life miserable for all the desert children.

But Pancho Toad wanted in the shade. So he planned to route old Diamond-back from the shadow of the cactus. 'Long came Johnnie Rat—just an ordinary desert rat, but a good pal of Pancho Toad.

"Hello, Johnnie," Pancho said, "want to do me a favor?"

"Sure," replied Johnnie, "I'll help you any way that I can."

"Well, get old Diamond-back away from that cactus," Pancho said. "I want to take a nap."

"Easy," said Johnnie Rat, "easy—I like old Diamond-back, so I'll just kid him along."

A moment later Johnnie Rat squatted in a small hole a few feet from where old Diamond-back was dozing. The rattler, very hungry, awakened and began crawling very slowly toward the rat. Johnnie started creeping slowly away. The snake followed—followed until both were out of sight. Then Pancho went to sleep in the shade, murmuring, "That was pretty nice of Johnnie Rat. I suppose he tired old Diamond-back out, then skipped away across the desert."

For the Southern Churchman.

SEASONS.

Maude Forrest Mumma.

Each season brings its pleasure's thrall
Its homing scene, its bugle call;
Its laughing days, its fevered fret,
Its call to God lest we forget.

Each season brings new songs to sing,
Each season says, 'New trophies bring!"
New heart to love, new home to cheer,
New hearth fire bult, new lives made drear.

A challenge brings to you and me,
As to the ant, the bird, the bee;
Will we each one our burdens bear,
Or will another do our share?

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Deaths

SKINNER: Entered into eternal life, April 18, 1930, at the residence of her daughter, Mrs. Charles J Whaley, Martins Point, S. C., MRS. HARRIET SNOWDEN SKINNER, wife of the late Rev. Frederick Nash Skinner, rector of St. John's Church, John's Island, S. C., and Trinity Church, Edisto Island, S. C.

A true, loyal and devoted wife and mother.

REV. J. HOWARD GIBBONS.

Entered into Eternal Rest April 29, 1930.

"Now the laborer's task is o'er.
Now the battle day is past"

"Not dead. He is just away." His brave, beautiful spirit, outgrown its frail, human abode, claims in its place a glorified body.

A great sufferer, of long duration, patient, considerate of others, unwavering in his faith, he saw God's hand in everything and was content, leaving a true and beautiful example of the Christ Pattern.

To those left behind no morbid grief, just a deep thankfulness of heart, with the knowedge that all hurt is forever banished and at last he is safe in the Everlasting Arms.

To listening hearts the ringing words, Well done, thou good and faithful servant, seemed to bear our loved one into the joys of his Lord.

Loyal and with great devotion to his church it seemed meet and right that his body should lie there a few hours before the funeral.

On Thursday, May 1st, the service was concluded by his dear friend and beloved Bishop, the Rt. Rev. Lewis W. Burton, assisted by Rev. E. W. Baxter, of Frankfort, and Rev. J. S. Douglas, with whom Mr. Gibbons had been associated in Louisville, Rev. W. H. Hampton, of Ironton, Ohio, were bested for the service and other friends among the clergy were present.

Mr. Gibbons is survived by his widow, Mrs Mary Anderson Gibbons, and four children, Mrs. Wm. G. Simpson, of Louisville, J. Howard, Jr., and Wm. A. Gibbons, of New York, and David L. Gibbons, of Covington, Va., also three sisters and one brother, all of Washington, D. C.

Mr. Gibbons was laid to rest in the beautiful cemetery at Frankfort.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MISS ELIZA MEADE HARVIE

Entered into rest on May 5, 1930, in Huntington, W Va., MISS ELIZA MEADE HARVIE, of Richmond, Va. Miss Harvie was a daughter of the late Dr. John Brockenborough Harvie and Mary Blair Harvie and was a representative of families long prominent in the social, professional life of Richmond. She will long be remembered for her joyous and friendly disposition, which ever manifested itself in the kindliest interest in those around her. She was the stimulating symbol of family loyalty and affection.

Her charm is now added to the treasures of the past and of her it may truly be said, "in her tongue was the law of kindness".

A VIOLATION OF THE CONSTITUTION.

(Continued from page 24.)

waited upon Lincoln and offered him men and supplies. The protective tariff had almost driven the country to war in 1833, it is not surprising that it brought war in 1861.

(8) In conducting the war, Lincoln adopted the barbarous rules of the middle ages. On July 22, 1862, Stanton, the Secretary of War, with the approval of Lincoln ordered the military commanders everywhere to appropriate private property in the South, and no compensation, as required by International Law, was provided for. There is no evidence whatever that Lincoln ever interfered with his Cabinet officers or Generals in the wholesale devastation that overtook the South, contrary to all the rules of civilized warfare. He congratulated Sherman and Sheridan on their successes, which were marked by extreme vandalism, rape and sabotage.

(9) His course in the treatment of prisoners was especially barbarous. Both governments at first entered orders that prisoners should receive the same fare as soldiers in the field. Lincoln's government is the only one on record for having reduced this by twenty per cent, and this was followed by orders depriving all but the sick of coffee, tea and sugar and inhibiting all gifts, or supplies by purchase, to the Confederate prisoners. (Rhodes, United States, Vol. V, p. 505).

(10) By his subordinating the lives of prisoners to military success, Lincoln became responsible for the deaths of thousands of poor fellows on both sides. It became the policy of his administration to stop all exchanges, so as to prevent the recruiting of the Confederate army. To render negotiations as difficult as possible he appointed Benj. F. Butler as Commissioner of Exchange, a man whom the Confederate Government had outlawed for infamous conduct at New Orleans. The Confederates at first refused to deal with Butler, but in the interest of humanity overcame their indignation and tried to agree with him upon terms. But before anything could be effected, General Grant became Commissioner of Exchange and he expressed himself as opposed to any exchange whatever.

Lincoln's government made medicines contraband, and when, due largely to the lack of medicines, a great mortality prevailed at Andersonville, he turned a deaf ear to the prisoners who were permitted by President Davis to send a Committee to Washington to plead for exchanges. Their heart-rending petition was published in the New York and Washington papers, but Lincoln paid no attention to it. In the meantime, Southern men were dying by thousands in Northern prisons by way of retaliation for the sufferings of Northern prisoners in Southern prisons.

(11) In view of the sufferings of the prisoners, the Confederate Government proposed that the prisoners on either side should be attended by their own surgeons, who should have liberty to make reports through the agents of exchange, but to this very important and humane letter, no reply was ever made by Lincoln.

Then the Confederates offered to give up ten to fifteen thousand sick prisoners without any equivalent, but the offer was not accepted till after a long delay of several months during which time many died.

When Gideon Welles, the Secretary of the Navy, without consulting Lincoln, agreed with the Confederates for a general exchange of all naval prisoners, including Negro soldiers, Lincoln wrote to Grant that he was at liberty to set aside the whole arrangement, if he deemed it proper.

Charles A. Dana, the Assistant Secretary of War, exempted President Davis from all blame as to exchanges and put all the responsibility on his own government. That there must be no humanity in war, was, according to Charles Francis Adams, the accepted policy of Lincoln's Government during the last stages of the war. (Adams, Studies Military and Diplomatic, p. 266.)

For cruelty to prisoners, it was Lincoln who should have been hanged, instead of Major Wirz, who did all he could to care for the prisoners under his command.

(12) Throughout the war Lincoln made a doormat of the Constitution. A few cases may be cited:

The case of John Merryman in 1862 who was imprisoned without warrant and vainly ordered to be released by Judge Taney, the Chief Justice of the United States. Contrary to the opinions of the Chief Justice Marshall and of Judge Story, the President assumed the power to suspend the writ of habeas corpus and to delegate the power to any body, so he snapped his fingers in the face of Chief Justice Taney, who declared that only Congress could suspend the writ.

The case of his raising an army, blockading the Confederate ports and declaring Confederate privateersmen pirates, subject to hanging. In his message July 4, 1861, Lincoln referred to these measures, but made no defense of them save to say that "whether legal or not, there was a popular demand and public necessity for them."

The case of the thousands in the Northern States, who were arrested and confined without any charge, and allowed neither attorney nor trial.

The case of the war powers, under which Lincoln claimed the right to set aside anything in the Constitution, provided in his opinion, it contributed to the success of the War. He was rebuked by his own Chief Justice Chase in ex parte Miligan (4 Wallace, p. 20), who declared that "neither the President nor Congress nor courts can possess any power not granted in the Constitution."

(13) That Lincoln was no friend of the South is shown by the fact that the men most hated by the South were his chosen friends and intimates. Such as Benjamin Butler, whom he wanted to have as a running mate for the Vice-Presidency, and Edwin M. Stanton, whom he allowed to dominate him during his whole administration.

It is also shown by his outdoing the British in calling the Southern people ugly names. The British in the American Revolution called the Americans "Rebels," but Lincoln not satisfied with this piled it on and called the Southerners "insurgent Rebels." In another proclamation (July 7, 1864) the Southerners were threatened with "utter destruction' if they did not surrender. In his last annual message, while hypocritically professing "malice to none and charity to all," he pictured the Southern people as demons that did nothing but lash their slaves without giving them the least requittal for their service of 250 years!

Lincoln a friend of the South!

No friend of the South could have spoken as Lincoln did to a Committee of Clergymen from Chicago in September, 1863, that "the possible consequences of insurrection and massacre" in the Southern States would not deter him from the use of the Emancipation Proclamation, should it become necessary for military purposes.

No friend of Virginia could have torn the State in two as Lincoln did in 1864. After a thorough examination of the facts, Dr. James C. McGregor in his Disruption of Virginia, states his conviction that the measure was not ony not necessary for the prosecution of the war, but that it was not desired by more than a small minority of the people West Virginia.

I do not enter into Lincoln's reputation as a filthy talker and cheap politician who used the offices as bribes to compensate for the passage of measures. It is enough to know that while he forced thousands of young men of the North under the Draft into the army to meet death on Southern soil, he kept his own son safe at Harvard College till almost the last month of the war, when he ignobly requested General Grant to place him on his staff and not in the ranks.

(14) As to General Lee's statement that the war was a Revolution, how did that make it any worse than the American Revolution, which the country glorifies? It was a war fought on the part of the South to repel invasion and for independence. The moving defy the cause of the secession from the British Empire was the claim of Great Britain to tax America at its pleasure. The moving cause of the secession from the Federal Union was the claim of the North to defy the Supreme Court and the Constitution at pleasure. Let the libeller of the South read General Lee's letter to Lord Acton which presents his mature convictions of the character of the War. I am,

Yours truly,

Lyon G. Tyler.

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A VIOLATOR OF THE CONSTITUTION

Holdcroft, Va.
March 24, 1930.

Langbourne Williams, Esq.
Richmond, Va.
Dear Mr. Williams:

In reply to your letter asking for a statement of the facts regarding Mr. Lincoln and the South; I have no hesitation in saying that he was a violator of the Constitution, the author of an unnecessary war of unparalleled barbarity, and the wicked enemy of the South. The facts sustaining this charge are so numerous that they would take a great deal of space to name them, but I will mention a few of the most salient in this letter.

(1) The important question at variance between the North and the South, in the decade before 1861, was submission to the decision of the Supreme Court in relation to the Territories. The Supreme Court in 1856 decided in favor of the South and Lincoln and his party refused obedience to its decisions, thereby stimulating John Brown and the Abolitionists to defy the Constitution and murder people at Harpers Ferry in 1859 in the wicked hope of raising a general insurrection of the slaves.

(2) Although the Union had been originally formed on compromise, Lincoln and his party, after his election as President, would agree to none whatever, and opposed the Crittendent Resolutions. By these Resolutions, to which the Southern Senators consented, the South surrendered all its rights, affirmed by the Supreme Court, to carry slavery into the Territory north of 36° 30′. Below that line the South only asked that the people settled there should, in the spirit of self-government, be permitted to decide the question of slavery for themselves. What little chance there was for New Mexico becoming the only Territory lying south of the line of 36° 30′, was totally unfit for cotton, tobacco or slavery, and not ten negroes had been taken there in ten years. But the adoption of such a proposition, while it would have given no material advantage to the South, would have at least saved the point of honor with the South, which was their consent and some respect for their rights under the decision of the Supreme Court.

But Lincoln and the Republican party would not even agree to this proposition as harmless, as it was, and the South seeing nothing but the prospect of the imperial rule which we see to-day seceded.

(3) In affirming his willingness in his inaugural address to consent to an amendment guaranteeing slavery in the States where it existed, Lincoln made no concession whatever. No one but the abolitionists had ever questioned the legality of slavery in the States, and the abolitionists would, of course, have paid no attention to a Constitutional amendment, since they denied the validity of the Constitution itself. Lincoln himself said in his inaugural address that "the only substantial dispute" was the question of slavery in the Territories.

In all this controversy the question with the South was one of right, not the pecuniary value of slaves.

(4) Having refused all compromise, Lincoln, as soon as he became President, began hostilities in a secret and dishonorable manner. A formal truce, made by the preceding administration, existed at Pensocola, Florida, between the Federal and Confederate authorities. Lincoln, in his message of July 4, admits that he was aware of this truce though only "in a vague and uncertain way." Yet instead of investigating the fact, he sent secret orders on March 11, through the War Department, to Captain Adams, commanding the squadron at Pensocola lying off Fort Pickens, to land a company of troops and reinforce the Fort.

Captain Adams refused to obey the order, declaring the act a breach of faith and that without an order from the Navy Department direct, he could not take upon himself "the fearful responsibility of an act which seemed to render civil war inevitable."

(5) The order to Adams mentioned above did not, on account of delays at sea, reach him till April 1, and in the meantime Lincoln sent a relief expedition under Col. Harvey Brown to Pensacola, and on the next day dispatched the "Powhatan," under Lieutenant D. D. Porter with special orders to establish itself, despite the truce, within the harbor of Pensacola. These expeditions were undertaken with great secrecy, and no information given even to Welles, the Secretary of the Navy. The orders came from the President himself, and on April 6, Captain Meigs who had contrived the plan wrote to Seward, the Secretary of State, as follows: "This is the beginning of the war, which every statesman and every officer has foreseen," and at sea he wrote that "the despatch and secrecy with which the expedition has been fitted out will strike terror into the ranks of the rebellion."

But this was by no means the end of this chapter of deceit. It was not till April 6th that a letter was received from Captain Adams apprizing Lincoln of his refusal to land the troops. Thereupon Lieutenant John Worden, afterwards commander of the "Monitor," was sent by land with a new order to land troops at Fort Pickens. He gained access to Adams by telling General Braxton Bragg, who was in command of the Confederates at Pensacola, that he had only "a verbal message of a pacific nature" to deliver to Captain Adams. This was of course, a lie, and in pursuance of his order, on the night of the day when the bombardment of Fort Sumter began, Adams, taking the Confederates unawares, landed the troops as ordered. When this was brought to the attention of General Bragg on April 14, he tersely commented: "Lieutenant Worden must have given these orders in violation of his word; Captain Adams executed them in violation of our agreement."

(6) On all fours with this tortuous diplomacy was the action of Lincoln with reference to Fort Sumter. The Confederate government sent three commissioners to Washington to make a peaceful adjustment of debts and all other matters, and Lincoln snubbed them and refused to see them, formally or informally. Why should he not have received them? They represented eight millions of people, and a territory greater than all France, Italy and Germany. He received commissioners sent by the same authority at Old Point, towards the end of the War. He might have dismissed them promptly, but instead he suffered them to remain in Washington for a month, where they were fed with all kinds of assurances by his Secretary of State, William H. Seward, who through John A. Campbell of the Supreme Court of the United States, told them that the troops would be speedily withdrawn from Fort Sumter and nothing prejudicial to the Confederates attempted at Fort Pickens in Florida.

During this time Lincoln considered a scheme for reinforcing the Fort planned by G. V. Fox, who gained access to Fort Sumter by falsely assuring Governor Pickens of South Carolina that he came on "a peaceable mission." Uncertain as to his action, Lincoln consulted his Cabinet on March 15, and five out of seven advised against any attempt to provision the Fort as they said that that action would provoke a civil war. Accordingly, a resolution was passed to withdraw the troops and its execution was left to the President, who made no objection. So sure was Seward, the Secretary of State, of the resolution being carried out by Lincoln, that he assured Judge Campbell that the troops would be withdrawn within five days.

But as we know the troops were not withdrawn and the reason lay in the fact that Lincoln did not have the courage to resist the pressure brought to bear upon him by the War Party and the tarriff men. On April 1, Seward, after a conference with Lincoln, modified the conversation he had had with Judge Campbell by declaring to him that the Government would not undertake to supply Fort Sumter without giving notice to Governor Pickens. A squadron, for more than a week in preparation, sailed from New York on April 8th to supply and reinforce Fort Sumter, but notice did not reach Governor Pickens till that very day. Ten days are considered in law a reasonable notice, but Lincoln gave not one day.

(7) There can be no doubt that the decision of Lincoln to send troops to Fort Sumter was dependent upon the tariff question. In three separate interviews he asked "what would become of his revenue if he allowed the government at Montgomery to go on with their ten per cent tarriff." Final action was taken when nine governors of high tariff States

(*Continued on page 22*)

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Southern Churchman

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Rev E P Minor
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Vol. 95. RICHMOND, VA., JUNE 14, 1930. No. 24.

Before Abraham was I am.

I and my Father are One.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.

GOSPEL NARRATIVES

By Sir Ambrose Fleming

The more the statements as to the incidents of the Crucifixion are considered and compared, the more utterly improbable does it seem that they should have been the result of human imagination as regards their supernatural character. It is almost universally granted by those whose opinion is worth anything that the Gospel narratives are based broadly on historical facts. There is an unbreakable testimony of eye-witnesses to the supernatural event of the Resurrection, and there is absolutely no contemporary evidence in opposition to this testimony. The Sanhedrin could have destroyed the faith of the nascent church at once if they could have produced the dead body of the Lord, or proved that it had been surreptitiously removed from the tomb. Why did they not do it? Simply because they could not. We have to make our choice between building on the impregnable rock of Holy Scripture, or on the shifting sands of the hypothesis of evolution. Apart from supernatural gifts and grace, the future holds no assuring promise of a final conquest over the spiritual and material ills to which flesh is heir.

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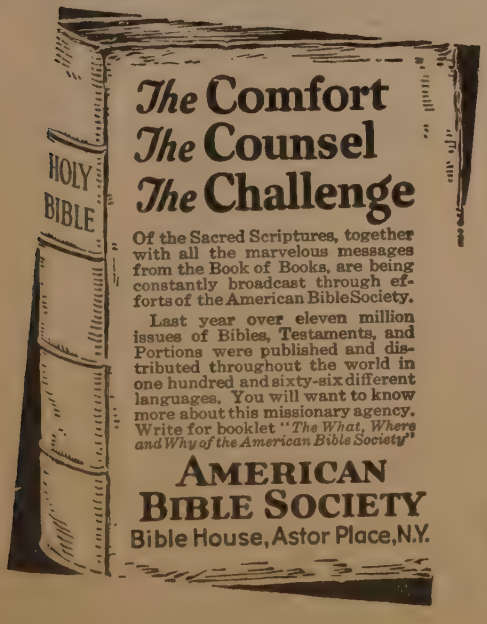
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Thoughts For the Thoughtful

The most deathly sickness of the age is its neglect of God.

Stir me, oh! stir me, Lord; Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee
That Thou can't give Thyself again through me.
—Bessie Porter Head.

"We pray to God, in the long run, as we think of Him."

The true test of a religion is its lift-inb power.

If wrinkles must be written upon the brow, let them not be written upon the heart. The spirit should never grow old.—James A. Garfield.

Empty your purse into your head; then no one can steal it.—Franklin.

How poor they are that have not patience!
What wound did ever heal, but by degrees?
—Shakespeare.

The riches of human love are to the riches of the divine love as a pebble to the Himalayas.—J. N. Figgis.

The world is God's world—the lilies of the field and the birds of the air bear witness to His providence and His love. And it is love which reconciles the two and overcomes the evil by sharing the suffering which the evil has brought. And in proportion as that love grows in us, in proportion as it grows strong enough to bear the strain of self-denial, we rise nearer to God Who is the Supreme Giver.—Bishop Baynes (English).

Not at all times art thou worthy of the wilderness; thou art only worthy of the wilderness after the splendors of Jordan. Nothing but the Son's vision can fit thee for the Spirit's burden; only the glory of the baptism can support the hunger of the desert.—George Matheson, in "Streams in the Desert."

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EDITORIALS

Vol. 95. RICHMOND, VA., JUNE 14, 1930. No. 24.

THE DEFENSIVE OR THE OFFENSIVE

A contemporary has made a startling statement to the effect that Christianity has retired to its last line of defense. This raises the question as to whether the lion supposed to be in the path is a real one or not? There have been opponents of Christianity from the beginning, and much more formidable ones, than confront us at present. But Christianity is still with us, and a great power in the world, though not nearly so much so as it might be.

Difficulties Connected With Religion.

There are difficulties connected with religion, and always have been, but there are just as great, if not greater difficulties, connected with Science and Philosophy. They are more apparent in connection with religion, because the boundary line between the finite and the infinite, where reason ends and mystery begins, is close at hand, whereas in the case of Science, for instance, it lies far back and out of sight.

Prayer, one of the simplest and commonest experiences of the Christian life, brings us face to face with the Infinite. The modern mind demands that in order to accept truth, it must be tested and demonstrated by reason. It will not believe what it cannot understand; but religion lies upon the frontier, which divides the finite from the Infinite and reason can no more pass this frontier, than a fish can leave the element of water and exist in the element of air.

This insistent demand for a natural explanation of Christianity has resulted in many scholars, meeting this demand by naturalizing the life of our Lord in such a way as to remove Him from that side of the border line which belongs to the Infiinite to the side which belongs to the finite, in the endeavor to make His Person and claims, more easy to understand and be accepted by the modern mind.

Thus the Gospels have come to be treated as ordinary literature, which completely ignores the fact that when you are dealing with a unique personality, believed by most men to be the Son of God, to define the record as ordinary, is a contradiction in terms.

The result has been that everything that makes the record unique, has, by many scholars, been shorn away, till the Infinite becomes the finite and the Son of God, a mere man. It is simply a surrender to the claim that reason must prevail and that what lies beyond the pale of reason is not worth considering. They are not willing to advance into the region where faith takes the place of reason, or rather supplements its.

The Difficulties of Science.

But Science has just as great, if not greater, difficulties connected with it than religion and demands the exercise of faith when the frontiers of reason have been reached, just as religion does. In the first place, Science undertakes to explain for us the world outside ourselves.

Passing by Idealism, which in its purest form, teaches that the world that we think we see, is merely an appearance created by the mind, we come to a real difficulty. This is the well known fact that the picture of the world, which is present in our consciousness, is in part contributed by the mind as may be realized from the fact that we recognize objects outside of us, as familiar to us, which shows that memory is at work in making the picture intelligible to us. If it were not for this contribution of the mind, we could not distinguish the various objects presented to us, in the picture that we see. This picture is a mental one in the brain and the question as to how much the mind has to do with the make-up of what we see, is not an easy one to answer.

In fact, that natural science is reaching the frontiers of reason, is shown by the well known saying, that there are only four persons in the world, who understand Einstein's Theory of Relativity.

Professor Eddington, whose book, "The Nature of the Physical World," has opened up some of the revolutionary changes, which are taking place in scientific thought, has in a more recent book, "Science and the Unseen World" (page 73), stated as follows: "We have learned that the exploration of the physical world, by the methods of physical science, leads not to a concrete reality, but to a shadow world of symbols, beneath which those methods are unadapted for penetrating."

In other words, the frontier line of reason has been reached, and instead of concrete facts, only symbols can be supplied. But this is what the modern mind has hitherto objected to with regard to religion; it demands facts; it will not believe what it cannot understand. It looks as if the modern mind will have to reconstruct its point of view, to bring it into harmony with the new knowledge; otherwise it will have to make its Scepticism absolute, taking in science as well as religion.

A writer in the Atlantic Monthly, a year or two ago, asked the question, "Shall we send our children to church?" He objected to his children being taught the Christian symbols of faith. He might now, just as well ask a similar question: "Shall we send our children to school?" since science has now come to the point where she will have to substitute symbols for facts.

That Natural Science is undergoing revolutionary changes at the present time may be gathered from what has already been said. And this is confirmed by the following quotation from an article of Bertrand Russell, a scientific philosopher in the Century for July, 1929. The whole article is worth reading, but the following is one of the passages which bear specially upon the subject in hand: "Whoever wishes to know how and why scientific faith is decaying cannot do better than read Eddington's Gifford Lectures entitled, 'The Nature of the Physical World'."

Religion and Science are not necessarily opposed to each other. There may come a time when they will work hand in hand to bring in the Kingdom of God and this

very desirable end may be reached sooner than we may now deem possible.

But unfortunately, there are men who have lost their faith in God and who seem to find pleasure in attacking the Christian religion and using some of the discoveries of Science as weapons of offence against it.

It is a question whether it is worthwhile to pay any attention to these men. The difficulties of their own position are probably far greater than those which can be brought against Christianity. An English statesman of the nineties, Sir William Harcourt, a lieutenant of Mr. Gladstone, and a leader of the House of Commons, for years, once remarked of his opponents who had difficulties of their own, that they "could stew in their own juice." It is not a very elegant expression, but it hit the nail on the head so well that it was long remembered.

The difficulties of religion, like those of science and philosophy, are due in a great measure to the limitations of human knowledge and also to the imperfection and finite character of human reason.

It would seem to be a waste of time for the Church to be held up and made to mark time while fruitless discussions are going on with those who have no interest in religion and do not really represent a lion in the path but only an imaginary one.

The Church might do well, therefore, to adopt the policy of Nehemiah when Sanballat the Horonite and his associates tried to draw him into an argument with them as to his right to carry on his work of building the walls of Jerusalem.

His reply was: "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?"

(To be concluded.)

Frederick W. Neve.

Notes and Comments

Baccalaureate Sermons: It would be interesting to know just how many of these sermons have been preached recently throughout the United States. They ought to be the most effective sermons of any preached because they are delivered specially to young people who are leaving school or college to venture upon a new stage of life. It is a great opportunity for the preacher and an impressionable time for the young people. If a man is ever to rise to the greatness of an occasion this is the time to do it.

Education: What Is It? As contrasted with instruction which implies the putting of facts and information into the mind, education may be said to be the drawing out of the powers of the mind in order that they may grasp and lay hold of the facts given, and arrange them systematically so that they may become part and parcel of the knowledge already acquired. Instruction may perhaps be compared to the giving a child a number of picture blocks, while education may be likened to teaching the child how to make pictures of them.

Hand Picked: There is a story of an English miner who, having been brought to Christ, determined to bring as many of his companions to Christ as he could. He picked out one and devoted himself exclusively to him, persuading him to go with him to church, and going to his house every Sunday to take him with him. This went on until his friend had become thoroughly established as a member of the church and not needing any further help. He then picked out another friend and went through the same process till this second one was safely landed, when he went on time after time till he had been the means of bringing quite a group of men into the church.

Herein is a lesson in evangelism.

An Unassailable Argument: A story is told of a Chinaman who, through the excessive use of opium, had sunk to the lowest level that a man could be brought to. He was generally regarded as the most degraded member of the community in which he lived. After a while a missionary succeeded in bringing him to Christ, with the result that he became an earnest Christian, with a complete break from his former habits and degradation. Not content with this, he went among his old associates and companions in vice and dissipation with this message: "Christ has saved me. He can save you." Knowing what he had been, the lowest of them all, no more convincing testimony could be given to the saving power of Christ.

Japanese Christianity: Foreign Missions may reveal to us the growing point of the future advance of Christianity. Mr. Kagawa, the leader of the "Kingdom of God Campaign" in Japan, is out to win a million souls for Christ in the next three years. The Japanese are not content with keeping their religion to themselves. They remind us of the early Christians of Jerusalem who, when scattered abroad by persecution, went everywhere preaching the Word.

F. W. N.

TRINITY SUNDAY.

Trinity Sunday is the greatest of the minor festivals. There are, as is well known, three festivals which may be termed of the highest order, viz., Christmas, Easter and Whitsuntide. Christmas may well be regarded as the festival of the Father who in the most infinite love gave to the world the Son. Easter may be regarded as especially the festival of the Son, who on that day made manifest the perfection of divine power in overcoming death and opening to humanity the gate of everlasting life. Whitsunday is especially the festival of the Holy Spirit who came in the plentitude of power to be the Comforter, the Teacher, the Monitor and the Guide. These great days having been celebrated in their order and having declared severally the glory of the Father, and of the Son and of the Holy Ghost, on Trinity Sunday these three glories are woven into one, by declaring the Father, the Son and the Holy Ghost to be one God blessed forevermore. Trinity Sunday is of Western origin, but not of the earliest, being formerly simply the octave of Whitsuntide. In the sacramentary of Gregory the original of our present collect is given. The earliest formal notice of the festival of Trinity Sunday in England is under Thomas A. Beckett in 1162 A. D. The Synod of Arles in 1260 A. D. consecrated the day to the Holy Trinity and the universal observation of the day as Trinity Sunday was sanctioned in 1334 A. D.

William E. Callender.

DARWIN.

Is it generally known that Professor Charles Darwin in his later years came back to the Old Book? If not, let me repeat the account of a friend of his Lady Hope gave of one call she made upon him during his last sickness. She speaks of the very fine shape of his head. She was accustomed to call on him in his sickness, and on this occasion, as she entered the room, Mr. Darwin was reading the Bible. On her inquiring where he was now reading, he replied: "Hebrews, still Hebrews. I call it the royal book," and he commented on some passages.

In the course of conversation he remarked that as a young man he was a materialist; and he had thrown out certain questions and suggestions, which to his astonishment were made a religion of. He would have given anything to have recalled them, and as he spoke his fingers nervously twitched and his face had a look of agony.

Knowing that his visitor read the Bible in the village, he requested her the next afternoon to hold a meeting in his summer house in the garden, that would hold about thirty people, and where the servants would be gathered and neighbors and friends invited. He would have the window open, so he could hear the singing and join in the hyms.

Thus the supposed author of evolution himself knocked the bottom out of it.

Benjamin Rice Phelps.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. Leona Castlen, of San Francisco, Cal.: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91:1.

Who will send one from the far-away places as well as very near?

Bishop Rowe Issues an S. O. S.

To the Editor:

In January last we lost by fire our new Dormitory School at Nenana. The building was covered by insurance. The contents, which were not insured, were partly destroyed. The portion of the contents saved were stored in a house, in the white town of Nenana not belonging to the mission. Now, just as I am on the verge of leaving this country for the Lambeth Conference, word reaches me that this house also has been destroyed by fire together with all furniture and supplies that had been saved from St. Mark's School.

The house has been occupied as a residence by our missionary at Nenana, the Rev. E. A. McIntosh and family. They lost everything but the working clothes they wore—clothing, furniture, vestments, books, etc.

The present distressing situation is that about forty children are practically homeless until the new building is finished, which will be in August. This new building will have to be completely refurnished and equipped.

To equip St. Mark's School with beds, bedding, furniture for dining room and living room, a heating plant, kitchen range, cooking utensils, and all the multitude of items that are required even for the simplest housekeeping, I shall need at least $6,000.

Needless to say everything will be of the simplest character.

In addition to this I must in some way find $1,300 more to provide absolute necessities for Mr. McIntosh and his family.

Under this heartbreaking situation may I ask through you for help from all who may be willing to lend a hand once again, as they have so often kindly done in times past.

It is most important that the money should be in hand as soon as possible, in order that the furnishings and supplies may be purchased in Seattle and shipped into Nenana before August 1.

I shall not be in the United States again until after that date. Meanwhile, Dr. John W. Wood, 281 Fourth Avenue, New York City, who has just returned from the Orient, has kindly agreed to act for me in receiving gifts and arranging with Miss Bessie Blacknall, the head of St. Mark's School, and our purchasing agent in Seattle, in selecting and shipping such supplies as the gifts of friends make possible.

P. T. Rowe, Bishop of Alaska.

June 6, 1930.

THE BESETTING SINS OF MINISTERS

A Kindly Ad Clerum Criticism—

By Canon Dyson Hague

MAY I add a word to what I said in my former article with regard to the minister's liability to pessimism. There is such a danger in our life of the drift to discontent. We are so apt to be deflected by the deterrents, and disappointments of the average parish, that we lose that cheerfulness and happiness in the place where God has put us and fail to live from day to day in the joyous consciousness: Here I am, God's man, in God's place, by God's grace, doing God's work, in God's way, for God's glory. And there is also the danger of the minister settling down into a narrow little local rut and becoming a mere parochialist. Parochialism has been the ruin of many a parson. To regard one's parish as if it were a little walled-in garden patch to be cultivated exclusively for our own benefit, oblivious of the great big world outside panting with all its needs, is to drift inevitably into a narrowing and lowering type of life. We Christians need more and more to realize the sentiment of the Roman actor: Nihil humani a me alienum puto, and the glorious enthusiasm of the great reviver of the spiritual life of the English Church in the eighteenth century: I look upon all the world as my parish. It is a noble thing for a man to have large faith in a small sphere, and to realize the spirit of that indomitable little hero who, though tethered by a chain in the Mamertine prison at Rome, could say (Phil. 4:11-13), I am able to do anything in Him who supplies me with the power. I have always thought that the height of nobility in the ministry is not only when a man does not lose enthusiasm in a small and unromantic sphere, but to work on victoriously in some far-away place amongst ignorant and unattractive people.

Now, another thing: I think the ministerial characteristic that has wrecked more pastorates than any other is that of indolence. No profession, curiously enough, so tends to develop what Spurgeon called the original sin of laziness. It may seem at first sight a strange statement, but it is true. The ministry does tend, in some mysterious way, to make men who should be hard-working men lazy, and lazy men lazier. Everything in our profession, the sublimity of the calling, the immensity of the opportunity, the vastness of the issues at stake, should make our life a life not only of labor, but of excessive toil. But as a matter of fact it does not. The very fact of our having no definite office hours and no well defined agenda like the average business man tends to a certain laxity of will and to evacuate the soul of that sense of rigidity, of fidelity to Christ and duty, that alone can keep one up to standard. In that very fine work, "The Preacher and his Models," Dr. Stalker says that perhaps the greatest ministerial temptation is idleness, and that the minister has a terrible battle to fight for the habit of self-conquest and hard work. To be hard at it, to face the sweat of thought and the irksomeness of study, to overcome the monotony of the situation in a small parish where oft times the powers are allowed to stagnate, and the temptation is to feel that anything will do, will require a constant supply of divine grace. I would certainly say that Dr. Stalker is right, and that the faculty of working hard under the disabilities of the monotonous routine of a small parish or the thousand and one sporadic distractions of a city parish, requires not only a heroism of a natural character, but the incessant supply of the spirit of power. Perhaps one of the strongest antidotes to this is the development of business habits. In the life of the minister this is one of the most difficult things, because ministers, as a rule, are not trained in business habits. But it pays. By business habit in a minister's life, we mean the habit of tabulating names and addresses and engagements, of knowing the details of all branches of one's work, the enumeration of services etc. The words of the wise man: Be diligent to know the state of thy flocks, and look well to thy herds, is as applicable to the pastor's life today as it was three thousand years ago.

When you go into a business man's office you will often see in front of him a framed motto, sometimes prominent, **This Is My Busy Day**, or that one which has proved a hundred times a spur of stimulus to many as well as myself, **Do It Now.** To stick to one's work with pertinacity, and regard every day as a day on which "I must be about my Father's business", will help perhaps more than anything else to overcome that strange tendency to indolence and easy-going slackness which comes over all of us at times. St. Paul has laid down in the Eternal Word an everlasting guide to all leaders of men: Practice these duties and be absorbed in them; so that your progress in them may be evident to all. Take pains with yourself, and your teaching. Persevere in these things; for by doing this you will secure your own and your hearers' salvation. (1 Tim. 4:15-16, Weymouth Version.)

May I now refer to one or two of those what we might call little foxes, those sins that eat into the inner life, and destroy the sweetness and the beauty of the fruit of the ministry. Take, for instance, the sin of envy. It is the paltriest form of egotism! What man or woman has not been humbled and ashamed of its contemptible power. The feeling of satisfaction at the failure of a fellow minister, or of his waning success; the secret elation in hearing of another's failure; the prurient ear for the damaging report; the almost unconcealed pleasure in the gossipy report of scandal concerning a brother worker; is it not after all a kind of infernal satisfaction? And is not the irritation at hearing another praised and applause withheld from ourselves the very sin of Satan and the fallen angels? We know from Matt. 27:18 it has ever been peculiarly a sin of ecclesiastics. Why should we imagine that we are belittled because others are lauded, or that we are underrated because others are praised? Love envieth not, says St. Paul (1 Cor. 13:4), and it certainly does take the Divine Charisma to preserve us from that smallness of mind which lacks large-hearted joy in another's success, or the noble charity which makes us long to hear of others being promoted and others praised in the spirit of Acts 11:23-25 and John 3:30. Somehow it has actually happened that a minister who has himself refused a place has been grieved because another man succeeded in it. It is simply self-conceit, inglorious envy! This demon of self is not to be

killed in a day, and a tendency to self-seeking, of longing to see oneself advertised, talked of and put in prominent place, which is after all the old Pharisaic evil, is one that has everlastingly to be fought in the battle-ground of our heart. I am convinced that nothing but a continual breathing of the prayers of Eph. 1:15-18, 3:16-20 and a longing for the attainment of the glorious standard of Phil. 2:2-5 will ever give one the victory.

And may I touch for a moment upon a ministerial fault that is so subtle as to be difficult of definition, a tendency to coarseness of expression, and a certain manner of offensiveness of speech. In one word it is vulgarity. Nothing seems so unbecoming in a follower of the gentle and loving Jesus, and few things seem to lower the minister in the esteem of Christian people more than the mployment of low jokes, vulgar illustrations and parodies upon verses of Holy Scripture and sacred hymns. A minister should make it a rule of his life never to joke about a Scripture verse, or to listen without disapproval to a joke that has a Bible text for its subject or its object. And more, I hold that he should make it a rule of his life in all public assemblies, especially Church assemblies, never to tell a story that has an irreverent or vulgarizing tone for the sake of applause. A tendency to pander to worldly ideals, to fall in with current conceptions, with regard to such questions for instance as divorce or the Sunday, and to echo the average society tone, is a very serious thing. A minister is as the town clock from which the people take their time, and anything low and rude and vulgar in speech or worldly and unministerial act will most surely counter balance the most brilliant pulpit declamations. The need of our country, especially amongst the young, is reverence of mind and good manners; courtly manners, considerate manners; and no boys and girls or young men or women can have any high conception of honor, or reverence for age, or regard for the chivalries and the sanctities of life, and the things that are venerable and honorable and noble, from a man whose deportment is so frequently tainted by vulgarity. And surely every minister should stand vigorously against the tendency to listen to and to retail doubtful stories. It is almost incredible the sexual stories that ministers will listen to, and even tell. It was to Timothy, who is described in the postscript of the epistle as a Bishop of the Apostolic Church, that St. Paul wrote, "Keep thyself pure", 2 Tim. 2:22. Men expect their ministers to be not only clean in thought, but absolutely pure in speech and pure in thought; yea, pure as a sweet and pure woman. The story of a famous soldier is worth retelling. A lot of men were sitting around his tent when he heard one of his fellow-officers say, "I have a perfectly luscious story to tell; I believe there are no ladies here". The officer looked up and said quietly: "No, but there are some gentlemen here!" Would that every minister would take as bold a stand as that army officer when there is a suggestion of some salacious anecdote, or when he hears that the story that is being told is going to take a questionable turn.

Another danger that besets the average minister very closely is that of a lowered tone of conscience in regard to money matters and a high standard of honor with regard to the enumeration of figures in the tabulation of parochial statistics. I once heard a prominent lawyer, a well-known Christian man, complain very bitterly of the numbers returned by certain clergymen. He denied in toto the figures that were presented, and alleged that the numbers of communicants, of children in the Sunday school, of adherents were all grossly exaggerated. He made very serious charges moreover, and declared that it was simply a case of watered clerical stock, hinting that all was done to secure an exaggerated self-applause, and with an eye to future promotion. A clergyman, too, should, as the responsible head of the church or parish, insist upon a simple, straightforward, downright honesty in all bargains made by the trustees of the church, statements of value and acceptance for the obtaining and securing of money. The force of character, it is said, is no more to be withstood than any other physical, natural, mental force. And as men of character become the conscience of the society to which they belong, the clergyman, by his high and strong and open sense of honor, in things both great and small, should become, as it were, the incarnate conscience of the congregation. He should key them up to his note or rather his Master's, and not be brought down to theirs. The longer one lives, the more one feels that one of the requirements of the age is a very high sense of honor in things both great and small in the ministry.

But, oh, as the minister looks at his life, and thinks of all that is required of the man who ever stands before the people with so high a dignity, and with so weighty an office and charge, as messenger, watchman and steward of the Lord, the cry of the soul is ofttimes forced, "Who is sufficient for these things"? How can we show ourselves worthy of this high calling? How can we live that we neither offend ourselves, nor be occasion that others offend? Surely only by abiding in Christ and obtaining the daily victory by faith through Him who is able to make us more than conquerors, and living so closely to Him that men will take knowledge of us that we have been with Jesus.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

BLIND MEN AT WUHU.

By the Rev Hunter C. C. Yen.

Tver since the revolutionary expedition of the Nationalist Army to the North, quite a few persons in the Christian rank and file have experienced a lot of hardship and dislodgment, among whom the blind men are a class of people who suffer the most. In former days some of these destitutes used to have comfortable jobs, mostly working in our churches as organists, and the salaries they regularly drew were about enough to cover their living expenses. In a way they depended upon the churches for their support and the churches needed their services too. But the political upheaval upset the whole thing. Consequently these poor folks have been thrown out of employment.

Over a year ago two blind men came up to Lion Hill Wuhu, to see our good Bishop with the expectation that he might possibly give them some work to do. They did not ask for money. What they asked for was to get an honest living. The Bishop could not then find any position for them. Out of sympathy or loving kindness which is characteristic of his dealing with men and women under his charge and especially with those who happen to be in misfortune, the Bishop agreed to give them shelter with board, clothing, bedding and a monthly allowance, all to be paid out of his private resources. In order to give them the facility of learning a certain trade on which they may make their own living in the future, a properly trained workman is being employed whose business it is to teach them how to make rattan chairs, etc. Up to the time of writing this article some book-shelves and chairs have already come out.

We have now altogether ten blind men staying here with us. Some twenty applicants have so far presented themselves to the Bishop. Five provinces are represented. Some of them even came from way up in the north. They are all among the needy and need help desperately. We would take them all in, should we find it financially possible to feed them. As we do not have any subsidy from anywhere, the admission of more than the limited number of ten is a difficult problem for us to solve. It is of course very sad to see these afflicted people go away from us not very long after their arrival has been announced. On their way up to Wuhu they must have been hoping and even praying all the time that they would be accepted and therefore find a place in which to stretch their limbs, to get food and at the same time to keep busy at learning a line of occupation which is not at all unproductive. Just imagine how very despondent they must be when they are told that under the circumstances they are to seek their fortune elsewhere. It looks as if we were not sympathetic, but what can we do? The Bishop simply cannot take upon himself any more responsibility, which is already too heavy for him to bear single-handed.

The ten here all are Christians except Mr. Ho, who is not yet baptized. Some are of other Christian bodies; and among them there is one Roman Catholic. On week days we have our morning prayer at 9 o'clock in the workshop. For their spiritual benefit we have arranged to hold a meeting once a week in which Biblical passages are expounded, useful books in the nature of helping to build up Christian characters are read, and extemporaneous prayers are said always by one of the blind men themselves. It takes about an hour for our morning devotions. It is also our usual practice to devote the latter part of the time to making reports of what we have done, bringing up whatever questions may be of interest to the group as a whole. We find this very helpful to them and instructive to us. Blind men are generally narrow-minded; we pray that God guide us and teach us how to treat them generously. Blind men are not always well understood. We pray that God give us

wisdom and enlighten us with His wise understanding so that we may appreciate their difficulties. Blind men are sensitive to ill-feelings, either real or imaginary. We pray that we be filled with the divine love and love them as our own brethren. To accomplish this, the intercession of the readers is earnestly asked.

SOUTHERN LEADERS' ATTITUDE TOWARD SLAVERY

By Dr. J. D. Eggleston

The following letter, written by President J. D. Eggleston, of Hampden-Sydney College, on May 15, 1930, explains itself. It was addressed to a gentleman in New York City, and was published in the Herald of Farmville, Va.

I have read with a great deal of interest and pleasure your article in New York of May 10 on Robert E. Lee. It is really one of the most penetrating studies I have read in a long time.

I, too, have found Lee a baffling study.

I trust you will pardon me for discussing at some length one of your statements. You say, in speaking of Lee:

"His slaves remained loyal to him throughout the war. Like other Southern leaders, he was profoundly religious, profoundly Christian, and was able to effect a reconciliation, of a fashion, between Christianity and slavery, Christianity and the profession of arms." And in connection with the above quoted statement, you say:

"He was a member of the planter class . . . who maintained, at terrible cost to the whole South, the peculiar institution of slavery."

The only slaves ever owned by Lee were a few inherited from his mother, and he emancipated all of these several years prior to the War Between the States. His wife, Miss Custis, as you know, inherited slaves from her father, but it was stipulated in his will that these were to be liberated at the end of the first five years following his death. This date fell in 1862.

As the executor of his father-in-law, General Lee, who at that time was actively engaged in his campaigns, carried out these instructions fully. He caused to be entered in the records of Hustings Court at Richmond a paper that guaranteed the immediate liberation of all of these slaves, and he had letters of manumission sent to each one of these.

In 1858 General Lee wrote a letter which certainly seems to indicate that he favored a policy of gradual emancipation—gradual in order to give the South time to adjust itself to the new condition. In his letter he said:

"In this enlightened age there are few, I believe, but will acknowledge that slavery is a moral and political evil. . . . I think it is a greater evil to the white than to the colored race, and while my feelings are strongly interested in the latter, my sympathies are more deeply engaged for the former. . . . Their emancipation will sooner result from the mild and melting influence of Christianity than from the storms and contests of fierce controversy. This influence, though slow, is sure. . . . While we see the course of the final abolition of slavery is still onward, and we give it the aid of our prayers and all justifiable means in our power, we must leave the progress as well as the results in His hands who sees the end, and who chooses to work by slow things. . . . The Abolitionist must know this, and must see that he has neither the right nor the power of operating except by moral means and suasion. Although he may not approve of the mode by which it pleases Providence to accomplish its purposes, the result will nevertheless be the same."

You will notice that General Lee regarded the emancipation of the slaves by the people of the South as "sure". You will note further that he approved of "all justifiable means in our power" for emancipation.

"Like other Southern leaders", Lee made no effort "to effect a reconciliation, of a fashion, between Christianity and slavery". Like other Southern leaders, he tried to bring the good influences of Christianity not only upon the slaves, but upon the owners of slaves, and he believed profoundly that the emancipation of the slaves would "sooner result from the mild and melting influence of Christianity than from the storms and contests of fierce controversy".

It is not claimed that all the Southern leaders were in favor of emancipation, but the record undoubtedly shows that up to 1830 there was a growing body of public opinion that slavery was a moral and economic evil, and that a serious attempt was made to find a way for emancipation which would not do great evil both to the negro and to the white.

After some years of discussion in Virginia, with a steady gain in public opinion for emancipation, in 1832 a committee of the Virginia Legislature brought in a report which stated "that it is inexpedient for the present Legislature to make any legislative enactment for the abolition of slavery". Mr. Bryce, one of the representatives, moved that the Commonwealth should provide for the immediate removal of the negroes now free and those who may hereafter become free, believing that this will absorb all of our present means. This substitute for the committee's report was adopted by a vote of 65 to 58; and the House then passed a bill which provided by a continuous system for the deportation and colonization of the free negroes of the Commonwealth, and such as thereafter might become free. Slaves were being emancipated by owners to an increasing extent. The measure carried an appropriation of $35,000 for the year 1832 and $90,000 for the year 1833, and was adopted by a vote of 79 to 41. Speaking in favor of this measure, William H. Broadnax said that many owners "would manumit their slaves if means for their removal were furnished by the State, but who could not if the additional burden of removal were placed upon them".

This bill was defeated in the Senate by one vote.

The Southampton Insurrection, which occurred in 1831, and which resulted in the massacre of fifty-seven whites, mostly women and children, had deeply stirred the State, and when this measure was defeated in the Senate many slave owners, and some of those who were not owners of slaves, were greatly depressed because of the failure of the measure to pass. At about the same time there arose in the North the Abolition movement, and this became a powerful factor in embarrassing the friends of emancipation in the South. These anarchists not only attacked the institution of slavery, but attacked with equal fierceness the morality of all slave owners. The thousands of those in the South who desired emancipation were thus seriously handicapped in their efforts to bring about emancipation; and the incitement of the slaves to insurrection played into the hands of those who desired a continuance of slavery.

Beverley B. Munford, in his very excellent book, "Virginia's Attitude Toward Slavery and Secession"—a treatment admirable in its tone—brings out the fact of the growth of the number of those who began to justify slavery, with the growth of the Abolition movement in the East and North. This "new school", as he calls it, began to assert that slavery was good in itself, that it was sanctioned by religion, etc. This was human nature, and I judge human nature is pretty much the same the world over.

You, of course, know that Thomas Jefferson was greatly opposed to slavery, and that Henry Clay was. Richard Henry Lee had been opposed to it. George Washington was against it. George Mason and John Tyler, and Edmund Randolph and Madison, and John Randolph of Roanoke, and John Marshall, and James Monroe, and Benjamin Watkins Leigh—they were all Southern leaders, and they were all against slavery, and sincerely desired to see it abolished. The list might be continued indefinitely.

While the sentiment for emancipation was handicapped by the fierce assaults of the Abolitionists, its growth continued. The very backbone of the American Colonization Society was in Virginia. Few people in the East and North have ever appreciated the problems that had to be met by the South in the emancipation of the slaves. I cannot go into this in a letter. This phase of the matter has been brought out in Dr. Philip A. Bruce's Biography of Lee. If you have not read this book, I take the liberty of referring you to it and to his comprehensive statement in reference to the difficulties that had to be faced in this proposed step. It may be said without question that, had Virginia adopted a measure of emancipation, States contiguous to Virginia would have followed suit, and I have long been convinced that by 1865 there would not have been a slave in the United States. The war was not necessary. It was forced upon the South by the Abolitionists on the one hand and the extremists in the South on the other hand. Mr. Lincoln unfortunately yielded to advice which precipitated the war.

Coming to a later day, I may mention other Southern leaders who were opposed to slavery. Among these were Matthew F. Maury, a man of great influence in Virginia; the great Bishop William Meade, and Robert E. Lee, whom I have already mentioned. General Joseph E. Johnston, of the Confederacy, never owned a slave and was opposed to slavery. The same may be said of General A. P. Hill. J. E. B. Stuart inherited one slave from his father's estate, and purchased another. One of these he sold because she was very cruel to one of his children, and the other he sold to a purchaser who was to undertake to return the slave to his former owner. General Fitzhugh Lee never owned a slave. Stonewall Jackson owned two slaves—whom he purchased because they asked him to do so; and then he arranged for them to purchase their freedom by paying them wages and on the understanding that these wages could be used to purchase their freedom. One of the slaves, a man, did purchase his freedom; the other, a

woman, declined to do so, and remained as a servant in General Jackson's family, receiving wages as if she were free.

Surely these were Southern leaders, and they were not unique.

Up to 1832 there had occurred an actual revolution of sentiment, as against the sentiment of the earlier days. The growth was steady and the outlook was hopeful.

Is it impossible for the people of the North, East and West to arrive at the truth that the Southern people did not take up arms for the continuance of slavery or for its defense? Professor A. B. Hart, of Harvard University, says that "out of 12,500,000 persons in the slave-holding communities in 1860, only about 384,000 persons—or one in thirty-three—was a slave-holder". He makes a mistake in assuming that every slave-holder was the head of a family. Such was not the case.

Dr. Hunter McGuire, who was the medical director of the Stonewall Jackson Brigade, and who knew what he was talking about, says of this brigade: "I knew every man in it, and I am in proper bounds when I assert that there was not one soldier in thirty who owned or ever expected to own a slave."

It would have been incongruous, indeed, for the Southern soldiers, at least twenty-five of whom out of every thirty owned no slaves, to have fought for the preservation of slavery, and equally incongruous for General Grant, a slave owner until the close of the war, and for Mr. Lincoln, whose wife owned slaves at the date of the Emancipation Proclamation, to have fought for its abolition.

The North regarded the Constitution as a flexible instrument; the South interpreted it rigidly. The North fought for the preservation of the Union; the South fought for the sanctity of a contract.

I must apologize to you for having written at such length.

Very sincerely yours,

J. D. EGGLESTON.

THE SURRENDERED LIFE---IN CHRIST

Conducted by Rev. Frank Cox

249 West Forty-Third Street, New York, N. Y.

IT HAS been coming to me lately with increasing force that we should be more interested in quality in the work of Christ than in quantity. Not only the brevity of the Gospels in dealing with the world's most significant life, as compared with the wealth of biographical material surrounding persons whose importance is infinitely less, but the choice of incidents in those Gospels themselves, is food for thought. They pass over days full of activity with the crowds surging around to pause around the meeting with some individual. Many of the most memorable passages arise from an unhurried interview.

Take the incident of the woman at the well as an example, then consider how many of us would think it worthwhile to stop on the way to some appointment, while we told some of the deepest things we knew to a bit of human broken earthenware.

These activities that consume so much of our time, may be the result of a fervent Christian spirit and they may lead to Christ, but how many of them are just plain excuse for existence, an attempt to be helpful in order to bolster up our self-respect. We try to increase our helpfulness on the surface to hide (sometimes from ourself) our failure to help people in the real problems of their lives.

A man came in just yesterday whose family was suffering from his failure to obtain work. The human feeling is that we should rush around to rehabilitate him on the physical level before a word is said about the spiritual. No one wishes to see others suffer needlessly, but the real problem of that life was not physical. There was almost unbearable conceit, that no doubt had made him impossible in the positions he had. There was the sin of improvidence, a come and go easy attitude toward life, wasting the things that God had given, and there was utter disregard of God so long as things went well. No physical aid could, in the nature of the case, be more than temporary, he needed a conversion, a real change from self to a God-centered life.

Our chief duty as Christians is to face such lives as these, whether they have gotten to the end of their rope or not, with God's claim over their lives, and to produce a real revolution. We are satisfied often to give some temporary relief, inject a little religion as a salve, and pass on to the next case.

The trouble is that we cannot challenge them deeply until we ourselves have been deeply challenged. While we are secretly failing within we cannot help or be used to meet the failure of another. We have to take time enough off from our duties to be convinced of the reality of God's power. There has to be a willingness to suffer some apparent failure in the beginning in order to produce later and lasting success. Pride has to suffer the shock of seeing its air castles crumble and the cherished work of a lifetime be wrecked if necessary in order to rebuild the life on God's plan.

Some have been so busy asking God's blessing on their own well-made schemes for reforming the world, and have been so occupied with throwing a smoke screen of prayer about the products of their own religious imaginings that they have never stopped to ask whether God has some plan for their lives. Tearing down is not pleasing work, but when we are building on quicksand it may be necessary.

The quiet time of listening with the life open to God, the human urge and striving stilled, with the determination to listen long enough to let God have a chance, can work a revolution. Only so can we reach a quality of service that will challenge effectively for Christ, lives whose sole aim has been self and its pleasures.

LEE.

"Sans Peur et Sans Reproche."

"One of the few, the immortal names that were born not to die."—Fitzgreen Halleck.

Takoma Towers, with majestic mien,
Above the turmoil of the world's unrest;
Where never shadows blur the brilliant scene
Of morning's splendour on its lofty crest.

*So, now, a halo of unsullied rays
Will rest on sculptured soldiers and their chief;
Who led, so nobly, all his gallant grays,
Through days triumphant and their hours of grief.

Through all the ages he will stand revealed
The incarnation of a knightly soul,
A "Bayard" ever on the battle field
Contending solely for a rightful goal.

Unmindful ever of the world's huzza,
If only "Duty" were performed by him;
He gave new glory to the art of war,
And nought of failure could its lustre dim.

Time still enfolds the storied flags of Fame,
Though Fortitude's no longer crowned with "Bay",
And sacred memories linger round his name
While we review the splendour of his way.

* * * * *

War wears away the thin veneer of those
Who roam with Pleasure, and from Duty flee;
Throughout the conflict to the tragic close,
The pallid Horseman rode along with Lee.

With severed ranks his soldiers bade adieu,
He rose superbly o'er the shadowed cause;
Enrolled forever with the deathless few
Who hold the tribute of the world's applause.

L'ENVOI

In Fame's Valhalla hangs the Southern shield—
Emblazoned with the record—all may see;
With starry cross upon a crimson field,
Made lustrous ever by the sword of LEE!

—John Mackaye Dunbar.

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*Stone Mountain Memorial.

THE REORGANIZATION OF THE SANHEDRIN.

Reprinted From Good News and Good Will.

Our readers are already aware (from our issue of November, 1929) of the movement that has been set on foot by a Jewish lawyer in the U. S. A. to convene a Council of the Sanhedrin for the retrial of Jesus Christ. This is, to say the least, an interesting movement, which is being watched eagerly by all Christendom. From the information we have received from a most reliable source, and from one that is intensely interested in the matter, it seems that the Committee on Organizaion is feverishly busy and working hard for the realization of their dream, "a fair trial for Jesus of Nazareth".

No one knows yet who any of the personnel of the Great Sanhedrin will be. It is felt that no less than three years shall be taken for the personnel to be selected. Also, that the Sanhedrin may not be dominated by men of ecclesiastical training and thereby incur the danger of having it unduly influenced by tradition, dogma and doctrine, it has tentatively been decided that the Sanhedrin shall be made up of twenty-three rabbis of great learning and piety; twenty-four scientists and scholars of outstanding attainments; and twenty-four practical, hard-headed business men, possessed of keen analytical minds. All of these men are, of course, to be Jews of outstanding honor, integrity, courage and righteousness, so that when their names are announced to the world, every class of people throughout the world will concede that no finer, fairer, more intellectual, courageous and righteous body of men of like number has ever been assembled together for deliberation. It is probable that the proceedings of the Great Sanhedrin will be conducted in the Hebrew and English languages.

Of course, no man can predict what the Great Sanhedrin will do after they organize and proceed with their work. Perhaps, as vacancies in membership occur, by death or otherwise, the remaining members will appoint their successors and it will thereby become a self-perpetuating body, free from the accidents of passion and politics.

The present intentions of the sponsors of the movement are to confine the investigations only to the question of the life and trial of Jesus of Nazareth. What other angles will develop from this investigation and what other allied and pertinent questions may be discussed, no living man can predict. Many Jews will oppose this movement in fear, perhaps that their cherished traditions, dogmas and doctrines will be shattered, and will fear, perhaps, that the Great Sanhedrin will declare that Jesus of Nazareth was and is the promised Messiah. On the other hand, many Christians will also feel that some of their cherished ecclesiastical doctrines will not be approved, and many will fear, perhaps, that the Great Sanhedrin will not approve any sectarian Christianity, a Christianity about Jesus rather than a Christianity of Jesus.

However, there are enough open-minded, truth-seeking people in the world in this day and age, both Jew and Gentile, to give such weighty support to the deliberations of the Great Sanhedrin, that the opposition of those who cherish tradition and dogma, more than they love light and truth, will not prevail.

It is also agreed that before the Great Sanhedrin shall be permitted to function, each and every member thereof shall be separately sworn by the most solemn oath in the Jewish ritual, that he has earnestly searched his conscience, and knows that he is entirely free of all bias and prejudice, and that his mind will be kept free and open at all times to honestly seek and search for the truth, and that he will courageously render an impartial judgment, regardless of the consequences.

After the Court has been thus carefully organized, it may take no less than seven years for the reception of evidence and argument from all sources, Christian as well as Jewish; and when all evidence and arguments have been received, within this period of seven years, no less than four years thereafter will likely be devoted to solemn study, and in calm deliberation of the record of facts, and the arguments produced in their support, before any final decisions shall be made.

DANCING.

Dear Mother: Being a college girl, I think you naturally would expect me to have problems of some sort, but there is one thing in particular that I should like advice on. It is my desire to do the right thing, no matter what it may cost me. That thing is nothing more than the "dance question".

My sister and I are very active in our church work, so we go home from college over the week-ends. The church people watch our lives closely, and as soon as we do something some one thinks we ought not to do, then we are criticized dreadfully. So it is up to us to guard our lives and actions each day.

At nearly every college function the students do nothing but dance. Perhaps I have been following the crowd too much, because I go quite a lot and have had the opportunity of attending many of these functions, and I have always danced, too. At the time I think I am getting real enjoyment out of it, but when I dance at home I feel condemned, because I think of the influence I might be having on others. Again, when I ask myself if I am honoring my Lord in doing it, surely I cannot answer yes.

Perhaps God is telling me such things are wrong, yet I am trying to persuade myself to think there is no harm in them.

I realize more and more the importance of my task as a Sunday-school teacher and as a professing Christian, and that somehow I ought to be different from the people of the world. Am I not right?—College Girl.

My Dear College Girl: The moment the devil gets you to argue a point with him you may just as well settle it against him and let him know that, as for you, you "will serve Jehovah". If you are a Christian who will do, as you express yourself, "the right thing," no matter what it costs, then take your stand on the Lord's side.

Never in the world's history has the dance been so impure, so full of lust, and so much the devil's weapon as today. It thrives and holds most tenaciously in high places, as well as in the haunts of wickedness. If for no other reason than for its associations in low places, we should be opposed to it. Its every influence is degrading, and its companions are the wine cup, the theatre and cards.

You speak of condemnation in one place (home), and not at college. In the former you are in an atmosphere more closely allied with God, and in the latter more worldly. Does this not prove to you that you are not living true to God? If it is right in God's sight to dance, why not everywhere, anywhere, and with anybody?

It is impossible to lead the highest Christian life today without its costing something. You are willing for the sake of a few hours of physical pleasure to separate yourself from God, and your strongest influence for Him?

Why not do as He wants you to do, and let Him have the right of way, and come out and be "separate from the unclean things"?—Sunday-School Times.

Book Reviews

THE CHORUS OF LIFE: By Murdoch Mackinnon, M. M., D. D. Cloth. Pp. 267. Published by the Cokesbury Press, Nashville, Tenn. Price, $2.00.

An admirable treatise on Christian ethics and idealism, interwoven in the nomenclature of music. When one beholds the titles, Harmonies, Antiphonals, In Major Key, he is allured to expect a treat of more than ordinary provision. If Aristotle found mathematics to be the pathway to conduct, but failed to discover God as operative in the lives of men, our author discerns the rhythm of life to be effectually active in our Christian concept of a manner of life rightly beginning, continuing and ending in God. And we may be sure that the real secret of true living is in the world of music, the music of the soul which finds God everywhere and praises God for everything.

We need reminder that the Christian faith is the only joy religion on the face of the earth. And its springs lie deep in the heart of God. For God Himself is the most joyous Being in the universe. Thus constituted, He could confer upon the glorified Son the anointing of "the oil of gladness". The Psalms, the prophets, the Lord Jesus and the apostles all voice the ecstacy of faith and the outpouring of the praise of the redeemed over a so-great redemption. Thus we follow this writer in his able treatment, in his peculiarly characteristic manner, the melodies and harmonies of true consecration to the will and way of Him, whose thoughts for us are "thoughts of peace and not of evil, to give us an end and expectation."

Kenneth Mackenzie.

THE ONE SACRIFICE: By Rev. C. P. Hankey. Paper. Pp. 32. Published by the Society for Promoting Knowledge, London, England. The Macmillan Co., New York City. Price, 45 cents.

Those who need the use of a manual in attending the Holy Communion will find this a helpful compendium, providing they can abide the constant reference to the rite as the Mass. It has a so offensive odor to many Episcopalians that in this land it were well to avoid its use. The theological trend of the book is quite consistent and its appeal for the recognition of the need of cleansing from sin as we approach the Holy Table (or the Altar, as one may deem it to be), is fully in accord with what all believers hold. Barring the terminology and the general

Anglo-Catholic atmosphere, it is to be commended for reverent use in approaching to and participating in the Sacrament.

Kenneth Mackenzie.

BACK TO BETHEL: By George H. Mitchell. Paper. Published by Marshall, Morgan & Scott, London, England. Price, six-pence.

There is a deep teaching in the return of Jacob from Mesapotamia to the place where he first built his altar. Leaving that sacred spot a single, uncertain wanderer, he is now "two bands". The retrospect is fraught with memories and crowned by a throbbing sense of the goodness of the Lord to him. Every saint has his return to Bethel, his recognition of what God has wrought in his life. And the call to gratitude is always a stimulus to larger faith for the fulfilling of the great and good Lord's kindly purpose. And what there was in Jacob at this time is true of us all. We may at Bethel assert our personal sufficiency; but after we have gone through our Peniel (Gen. 32) we are prepared to return to Bethel emptied of all self and motivated only by the desire to do God's will.

Kenneth Mackenzie.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 51. "Is there any proof that human spirits have returned to this earth after death?"—J. B. W.

Answer:. No. There are communications which the "Spiritists" have at their meetings with evil spirits, that impersonate human beings. These are invariably wicked, never good. 2 Kings 21:2-12; 1 Tim. 4:1. A most illuminating book on the subject is Dr. I. M. Haldeman's "Can the Dead Communicate With the Living"? published by Fleming H. Revell Co.

Question No. 52. "Will you kindly make clear to me the difference between the Orthodox and Reformed Jews."—Alice M.

Answer. The Orthodox Jews accept the Old Testament Scripture as inspired, and as final authority on all matters of religion. They also accept the Talmudic laws and interpretations as of equal authority with the Scripture itself. They entertain the hope of a coming Messiah, the restoration of Israel to Palestine and to world dominion. They also believe in a resurrection from the dead. The Reformed or liberal Jews may be regarded as the destructive higher critics among their people. They are virtually Unitarians. They reject the deity of Christ, the inspiration of the Old Testament, the teachings of the Talmud, and the literal interpretation of the Word of God, all miracles, and of course the virgin birth and the resurrection. In the place of what they reject are substituted their own assertions and conjectures. Modern Judaism is an ethical religion. The Lord Jesus Christ is accepted by this class as a great and good Jew, whose moral teachings are unsurpassed, but they reject all His supernatural claims, etc. Much of the ancient Scripture is treated by them as mythical, and that such a thing as a literal Messiah must not be looked for.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

BELIEVING THAT OTHERS WILL DO LIKEWISE.

Mr. Editor:

I have read the communication from Archdeacon McCarthy and am sending a check, believing that others will do likewise, so that the Southern Churchman will soon have the pleasure of aiding that brave Mr. Suarez. It would seem almost unbelievable that so many Roman Catholics should leave their Church at one time, but I understand that they had became Masons and so forfeited their right to baptism, marriage and burial in their Church. Whether that is so or not I do not know.

Please let me add that with Mr. Neve, News from the Front and Church Intelligence, the Southern Churchman is perfect.

L. S. W.

Pike Road, Ala.

PLEASANT COMMUNICATIONS.

Mr. Editor:

I read with great pleasure the Southern Churchman, with more pleasure than any other religious paper, although I take four Presbyterian publications. I do not mean to imply that I agree or disagree with everything in any paper.

Minister, Belvidere, N. J.

Mr. Editor:

I thank you for allowing me to read the letter of your cousin, the Rev. Mr. Bruen, which I am returning. We take a number of Christian papers, but as he does, I read the Southern Churchman first. It sounds to me like the preaching of Peter and Paul. I hear no uncertain sound.

"If the trumpet shall give an uncertain sound, who shall prepare himself to the battle?"

Many religious papers give forth such a sound. Not so the Southern Churchman. If the whole Christian world sent forth the same kind of preaching that the Southern Churchman does, it would probably spread the gospel as fast as it was spread by the early church.

Clergyman, Chester, N. J.

SUMMER SCHOOLS AND CONFERENCES

Camp Gailor-Maxon: The date set for the second annual Camp Y. P. S. L. in the Diocese of Tennessee is June 30-July 8. This camp, known as Camp Gailor-Maxon, is held at Ovoca, about half way between Nashville and Chattanooga. The director of this camp is Mrs. R. W. Nicolson, of Grace Church, Memphis. Accredited courses will be given.

The Spokane District Summer School will meet at MacDonald's Point, Lake Coeur d'Alene, Idaho, July 1 to 11. The faculty this year will consist of three members from the National Council: Miss Mabel Lee Cooper for Religious Education, Miss Elizabeth Baker for Women's Work, and the Rev. Frederick B. Bartlett for the Church's Program.

The Rev. Morton C. Stone, student-chaplain of the University of Illinois, will have a class in pageantry and another on Church symbolism. The Rev. H. P. Kaulfuss, of Granville, N. Y., will be with us again to lead a group in Social Science. Bishop Cross will act as school chaplain. Miss Mabel Lee Cooper and the Rev. F. B. Bartlett and the Rev. H. P. Kaulfuss are all old friends of the Spokane Summer School, whom we welcome back again.

Additional facilities for recreation besides swimming and boating are planned for this summer.

For further information address Rev. Thomas E. Jessett, Grand Boulevard and Summer Avenue, Spokane, Wash.

Wellesley Conference.

Two scholarships of $50 each for the new School for Christian Social Ethics at the Wellesley Conference, June 24 to July 3, are being offered to older members of The Girls' Friendly Society by Miss Caroline B. La Monte, Chairman of the Committee on International Understanding. The scholarships will be awarded to the two older members who write the best letters telling why they are intersted in the problem of applying Christian ideals to political and industrial life.

The Fourth Annual Young People's Summer Conference in the Seventh Province is scheduled for Winslow, Ark., July 23 (supper) to August 5 (breakfast).

The Helen Dunlap Memorial School will be used as previously.

The Advisory Committee, consisting of Bishop Quin, of Texas; Bishop Seaman, of North Texas, and Rev. H. A. Stowell, of Pine Bluff, Ark., have announced the following faculty:

Bishop Seaman, director and teaching "The Life of Christ".

Mrs. E. C. Seaman, counselor for girls.

Rev. David R. Covell, "National Church Activities".

Miss Esther Fifield, conferences for girls.

Rev. H. A. Stowell, "The Book of Acts".

Rev. Everett Jones, conferences for boys.

Miss Dorothy Fischer, "Young People's Program Building".

Rev. David R. Haupt, University of Missouri, "Inspirational Talks".

This conference is a project of the Federation of Episcopal Young People in the Province of the Southwest and has increased in size and effectiveness each year.

The Woman's Auxiliary in the

Province of the Southwest has made Winslow the beneficiary of its provincial gift for the triennium, beginning 1930, which means that during the present three-year period a sum of $4,500 will be spent for improving the facilities of the conference as well as the Helen Dunlap School.

The registration fee is $5 and room and board for the period of the conference is $25.

Miss Lynette Giesecke, care Christ Church, Little Rock, Ark., is registrar.

E. C. S.

1930 Session of the Sewanee Summer Training School for Workers, Sewanee, Tenn: An unusual feature of the Sewanee Summer Training School for Workers, held as heretofore on the campus of the University of the South, at Sewanee, Tenn., will be its courses during the Adult Division on the Relationship of the Church to Industry. Recent events in the South have called attention to the need of a Christian solution of industrial problems. The Sewanee Summer Training School is inviting a select group of clergy and lay leaders to consider these problems with such outstanding men as Mr. Spencer Miller, Consultant on Industrial Relations under the National Council, and the Rev. Don Frank Fenn, associate of the National Department of Christian Social Service.

Other courses of note in the Adult Division will be Sociological Problems in the Rural Field, by Professor Gus W. Dyer, of Vanderbilt University; Church Publicity, by the Rev. John W. Irwin; Missions, by Dr. John W. Wood, and Religious Education, by the Rev. John W. Suter, Executive Secretary of the Department of Religious Education, and Miss Margaret I. Marston, of the Woman's Auxiliary, all four of whom are experts in their several fields and all of whom are working under the National Council.

The Rt. Rev. William G. McDowell, D. D., President of the Board of Managers, announces that again the Adult Division is fortunate in having the Rt. Rev. Edwin A. Penick, D. D., Bishop-Coadjutor of North Carolina, as the Dean of the Division and that the Rev. Prontice A. Pugh, rector of the Church of the Advent, Nashville, Tenn., will be his assistant. These leaders will be assisted as heretofore by the Revs. Gardiner L. Tucker, D. D., Homer W. Starr, Ph. D., W. J. Loaring Clark, D. D., and a group of able and tried men and women. The Dean of the Woman's Department will be Mrs. James R. Cain, President of the Woman's Auxiliary in the Province of Sewanee.

The Young People's Division will, as last year, be under the direction of the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida, and his associate, the Rev. C. C. J. Carpenter, the rector of St. John's Church, Savannah, Ga. In addition to a faculty already well known in the Sewanee School, this Division will this year have the privilege of counting among its faculty the Rev. W. Brooke Stabler, newly-appointed Student Secretary of the National Council; the Rev. Herbert A. Donovan, Executive Secretary of the Missionary District of Liberia, West Africa; Mr. H. Lawrence Choate, National President of the Brotherhood of St. Andrew, and the Revs. Mortimer W. Glover and William S. Stoney, of Florida.

The dates set for the Adult Division are from suppertime July 31 to dinner August 14, and for the Young People's Division from supper August 14 through breakfast August 28.

The programs for the Summer School announce that Miss Amy Cornell, of 325 Market Street, Jacksonville, Fla., will be in charge of the Book Store and that Mrs. William P. Cornell, of the same address, is the Executive Secretary of the Summer School. Further information may be secured through correspondence with her.

The National Junior Convention of the Brotherhood of St. Andrew will be held at Oberlin College, Oberlin, Ohio, and is expected to draw together more than three hundred young men and seventy-five adult leaders from all corners of the country.

The convention proper opens Tuesday night, August 26 with a banquet. "The Quest for Power" will be the topic discussed at the opening meeting, Dudley B. McNeil, of Elgin, Illinois, acting as chairman. The Rt. Rev. Thomas Casaday, D. D., Bishop of Oklahoma, will be the speaker. Following the dinner meeting, the Rev. C. Leslie Glenn, former secretary of college work of the National Church and the Convention Chaplain, will conduct devotions.

Power in the individual and its development, will be the theme of the Wednesday morning session, August 27. Three young men will be called upon to speak on the subject, followed by group discussions and conferences. Three boys also will speak on the subject of the use of power in the individual. Wednesday afternoon there will be a conference of adult leaders, while the boys will engage in athletics.

International night has been set for Wednesday night, August 27, with speakers from Alaska, Japan, the Philippines and India. Prof. Paul Rusch, of St. Paul's University, Tokyo, will be the chairman.

Thursday, August 28, the conference will consider the theme of "Power in the Brotherhood Chapter," considering phases of the subject as related to meetings, Corporate Communions, through fellowship and through work. In the afternoon, the boys will make a county-wide canvass inviting residents to attend the closing service of the convention Friday night. This is done as a specific evangelistic task for young men. Thursday night, there will be entertainment and reports of the canvass of the afternoon.

The program on Friday, August 29, the closing day of the convention opens with the Convention Corporate Communion. There will be a report of the findings committee and discussions on it. A program of athletics has been arranged for the afternoon and in the evening comes the farewell service and public meeting. "Powerful Living" will be the subject of the meeting, with the Rt. Rev. Arthur C. Thomson, Bishop of Southern Virginia, and the Rt. Rev. W. L. Rogers, Coadjutor Bishop of Ohio, as the speakers.

The program has been arranged as to appeal specifically to the four distinct sides of a boy's life—physical, social, mental and spiritual. Athletic events will be interspersed through the daily programs and each morning and evening devotions will be conducted and addresses will be made by the convention chaplain, the Rev. Mr. Glenn.

The cost of the convention to the boy is $2.00 registration fee, payable in advance, and $10 payable upon arrival at Oberlin. This covers the cost of lodging and meals throughout the convention. Registrations should be sent to Harold C. Barlow, the convention business manager, at 1801 Fond du Lac Avenue, Milwaukee, Wisconsin.

Reports indicate a widely scattered representation at the convention. Bishop Thomson of Southern Virginia expects to drive in his car and bring three boy delegates. Bishop Fiske of Central New York has appointed a diocesan delegate, with expenses paid by the diocese. Several other dioceses are following a similar plan. Junior chapters on the Pacific coast are raising a fund of $2,000 to charter two trans-continental buses for their delegates. Michigan expects to send fifty to one hundred boys; Chicago has set a goal of seventy-five delegates.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

The Approaching Lambeth Conference.

Dean Inge, preaching recently in connection with the Jesmond Conference, a Northern Conference of Evangelicals, conducted on somewhat liberal lines, referred to the approaching Lambeth Conference and some of its problems. In regard to the question of reunion, he said that the task facing the Church was not that of stitching together a patchwork quilt, but of repairing a coat that had burst at its seams. He would be prepared to purchase reunion with the Presbyterian and Free Churches even at the price of the secession of a few extremists. He maintained that the disruption of Christianity had never been and never could be absolute. It is true we do not meet under the same roof for worship, nor together at the Lord's Table, but in countless other ways we were associated together, and read and valued each others' books. The great stumbling block which the Dean seems to foresee is, as in the view of most people, the exalted estimate of Episcopacy held by so many of the bishops and a certain section of the Church. We value Episcopacy, "although most of us do not believe that bishops are invested with any supernatural power".

Lord Brentford, speaking in connection with the National Church League, also referred to the question of reunion coming before the Lambeth Conference, and expressed the hope that the great Protestant Churches in South India might soon be united in some such way as is now proposed. "If it was accomplished in South India, surely it would be followed in other parts of the world. If only that example could be followed in our own Church; if there could be unity between the great Protestant denominations, what an effect it would have upon England." Lord Brentford believes that this country has most definitely put from it the Anglo-Catholic proposals of the rejected Prayer Book, and is now only waiting for something to strike its imagination to bring about a great spiritual movement.

Sir Thomas Inskip has been declaring that the present state of chaos in the Church could not be allowed to continue indefinitely. The bishops were following a course which they themselves had chosen, but it was not making for peace. He supposed it was too much now to hope that the bishops would retrace their steps. "But my own feeling is that we cannot drift indefinitely even with the bishops". Unless utter confusion is to prevail, there are only two courses open, either the

law must be altered or the law must be obeyed.

The above witness to the simple truth that the position in the Church of England is difficult and very unsatisfactory. No one supposes the present state of affairs can continue much longer. Something may easily provoke a crisis at any moment. The Lambeth Conference is fraught with terrible possibilities.

Prebendary H. W. Hinde,
Vicar of Islington.

Increase of Church Membership at Same Rate as Population.

New York.—Out of every hundred persons over thirteen years of age in the United States there are today fifty-five church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to church, as compared with 58 per cent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly-held opinions regarding the status of the Church, have been brought to light in an extended independent analysis of both published and unpublished census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for the summary volume of the **1926 Census of Religious Bodies** which is soon to be published by the government.

In his report of his findings first issued by the Institute under the title, "The U. S. Looks at Its Churches", Dr. Fry shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics and 6 are Jews. Women predominate in church membership; 48 per cent of the males of the country over thirteen years of age, and 63 per cent of the females being members.

There is not a single state in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine Southern States in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent of the people are members of the Church of Jesus Christ of Latter-Day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the eighteen largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading negro bodies, are not graduates of either college or seminary.

In its investigation of the training of ministers, the Institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the twenty-one leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the negro bodies a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country, pastors were graduates of both.

In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of $48 for every person over 13 years of age in the United States, a sevenfold increase in the preceding 76 years. In 1850 the investment was only $6.44 for every adult.

Yet in relation to the population the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless, the analysis of the census returns from the 172,000 churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented $8.70 per adult member in 1916, amounted to $18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes $13.06, or an increase of 50 per cent in the purchasing power of the church member's average annual contribution.

Sunday-school enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday schools were equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this per cent had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday-school scholars along with a definite increase in the enrollment of its parochial schools. From 1906 to 1926 the rate of increase in the enrollment of parochial schools was nearly twice that of public elementary and secondary schools.

Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers and amalgamations.

Philadelphia Divinity School Awards Degrees.

The sixty-fifth annual commencement of the Philadelphia Divinity School was held June 5. The degree of Doctor of Divinity was conferred on Bishop Taitt. Professor Ewing, of the school, and Rev. John A. Goodfellow by reason of his continuous service of fifty-eight years as rector of one parish, the Church of the Good Shepherd, Kensington, Philadelphia. The Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, and son of Bishop Darlington, of Harrisburg, Pa., delivered the commencement address.

Members of the graduating class were: Edward J. Budd, William Boyden Carus, Francis Bellslerling Downs, Spence Alexander Dunbar, Francis Penn Foote, George Lyman Gibbs, Renel Lampher Howe, Edward A. Pedrette, Bertram Warner Shay and William Burnham Stimson.

A feature of the commencement was the marriage of the Rev. Jose F. Gomez, a native of Mexico, and Miss Charlotte E. Mason, a member of the faculty of the Philadelphia Normal School. They were married in the auditorium of the school by Bishop Frank Creighton, of Mexico, immediately after the exercises.

R. R. W.

The Financial Situation.

The financial situation as of the first of June is fairly favorable, even though our collections from the dioceses on their quotas are $10,698.66 below what they were at this time last year. The most unfavorable factor is that only twenty-five dioceses and districts have now paid the full proportion of their quota due at this time, whereas thirty-two were in the 100 per cent class last year and 41 in 1928.

The vacation season will soon be with us, and even now there is a sharp falling off in church attendance and in payments on pledges. Those of us who go away from home either for a short vacation or for the summer know that arrangements must be made to care for certain matters even when we are away. In some cases there is rent to be paid monthly or perhaps the interest on a mortgage. Some of us are fortunate enough to have a little green grass around the house and we like to have that saved by occasional cutting. The family cat must not be allowed to starve or to become a beast of prey while we are not at home. Just as these things must be done so ought others.

The work of the Church in the parish and in the mission fields goes on, regardless of vacations or hot weather. Payments from the missionary treasuries during the summer months are just as large as they are at any other time. The principal source from which these payments must be met is the money coming from our pledges. If we do not pay these pledges during the summer with regularity, then the parish, the diocese and the general Church will probably be forced to borrow money to carry on our work. A little foresight on our part whereby arrangements can be made to remit to the parish treasurer in advance or by mail the amount of our weekly pledge will avoid this difficulty.

Do not let the treasury of the Church starve.

Lewis B. Franklin, Treasurer.

Ministers Edit Chattanooga News.

The "Chattanooga News", daily evening newspaper of Chattanooga, Tenn., on May 29 was edited by a staff composed of local ministers appointed by the Chattanooga Ministers' Association, who had full charge of the editorial department for the day.

The entire paper was printed under their direction. They passed on every story. If it escaped the wastebasket, they indicated the size headline in should have. They said which news should go on the first page, and, in fact, exercised full editorial authority.

Among the regular features of the News that fell under the editorial axe of the ministers were the Tuesday releases of Dorothy Dix, the "Unusual Bridge Hand" feature and the installment of "The Husband Hunter", which has been running serially.

Dr. Oliver J. Hart, rector of St. Paul's Episcopal Church and President of the Chattanooga Ministers' Association, was editor-in-chief for the edition.

Stories and imposing headlines of crime and filth were conspicuous by their absence.

Five church news items were given front page publicity, besides two sto-

ries referring to the ministers in their new job.

Dr. Hart, explaining the attitude of the ministers in his editorial for the day, said:

"The Ministers' Association was prompted to accept the invitation of Mr. George Fort Milton because we realized that if the newspaper man's religion was to function, it had to function in the newspaper office. * * * We are not trying to do the other man's job, but we realize the tremendous power of our newspapers in the formation of public opinion, and we do feel that this experience will make us more sympathetic with our brethren of the newspaper world."

Trinity College's Contribution to the Bishopric.

Hartford, Conn.—The privilege of contributing to the Church as bishops three of her alumni in a span of five months has been Trinity's during the last winter.

Rev. Dr. Cameron J. Davis, 1894, was elected Bishop-Coadjutor of the Diocese of Western New York October 29, 1929. He will succeed to full Episcopal jurisdiction when the project to divide the Diocese has been consummated.

Rev. S. Harrington Littell, 1895, became Missionary Bishop of Honolulu November 13, 1929, after spending many years as a missionary in China.

Rev. Dr. Robert B. Gooden, 1902, after years as headmaster of the Harvard School, Los Angeles, was elected Suffragan Bishop of the Diocese of Los Angeles March 11, 1930.

Seven Denominations Represented at Conference on Christian Unity.

Seven different church affiliations or denominations were represented at a three-day Conference on Christian Unity held recently at the College of Preachers, Washington Cathedral. It was sponsored by the committee appointed by the General Convention of the Protestant Episcopal Church to report on the findings of the International Conference on Faith and Order held at Lausanne in 1927.

Sessions were devoted to the third report of the conference which deals with the nature of the Church, and representatives of the various churches spoke informally concerning differences in theology. No effort was made to formulate definite plans for the advancement of Christian unity other than to gather data for use in further conferences on the subject. Findings are to be reported to the next General Convention of the Protestant Episcopal Church in Denver next year.

Rev. Dr. C. B. Wilmer, of Sewanee, Tenn., was chairman of the group, and Rev. Floyd W. Tomkins, of Philadelphia, was secretary.

The Baptist Church was represented by Rev. Dr. George F. Finnie and Rev. Dr. R. E. E. Harkness, both of Crozer Theological Seminary; the Methodist Episcopal Church, South, by Rev. Dr. J. C. Newton; the Lutheran Church by Rev. Dr. John Aberly and Rev. Dr. A. R. Wentz, both of the Gettysburg Theological Seminary; the Church of England by Rev. Dr. F. J. Foakes-Jackson, of Union Theological Seminary; the Friends Church by Rev. Dr. Alfred C. Garrett, of Philadelphia; the Greek Orthodox Church by Fr. Leontios, and the Presbyterian Church by Rev. Dr. George W Richards, of Lancaster Theological Seminary.

Among the other clergymen were Rev. Dr. Robert S. Chalmers, of Baltimore; Rev. Angus Dun, of Cambridge; Rev. Dr. Frank Gavin, of New York; Rt. Rev. Dr. P. M. Rhinelander, of Washington, and Rev. Dr. M. B. Stewart, of New York.

M. M. W.

1930 Jamestown Pilgrimage.

The ninth annual Churchmen's Pilgrimage, for men and boys, to Williamsburg and Jamestown, Va., will take place on the week-end of June 14-15. This year the Pilgrimage becomes a national event, with Mr. H. Lawrence Choate, National President of the Brotherhood of St. Andrew, as General Chairman. However, it is not confined to Brotherhood members, and is for all men and boys of the Church. Rt. Rev. Arthur C. Thomson, as Bishop of the Diocese to which these ancient shrines belong, is Honorary Chairmen. Messrs. Richard P. Winston and R. M. Hughes, Jr., are Vice-Chairmen for the Richmond and Norfolk communities. Mr. W. Wallace Stark is Housing Chairman to assign the men to their rooms in the William and Mary dormitories. Hon. Harry F. Byrd, of Winchester, is a member of the General Committee.

The leader of the Pilgrimage this year is Rt. Rev. Frank DuMoulin, former Bishop-Coadjutor of Ohio, now rector of the Church of the Saviour, Philadelphia, who is described in the Pilgrimage folder as "a man's man with a message". The hosts of the Pilgrimage are Rev. Dr. Goodwin, rector of Old Bruton Church and director for Mr. Rockefeller in the restoration of Old Williamsburg, and President Chandler, of William and Mary. The Pilgrimage includes a preparation service at Bruton Saturday night, a corporate communion at Jamestown early Sunday morning and a midday service at Bruton on Sunday.



Rev. Fred Goodwin.

Dr. Goodwin Accepts Election to Virginia Diocese.

The committee appointed at Council to notify the Rev. Frederick D. Goodwin, D. D., of his election as Bishop-Coadjutor of Virginia, has received the following official acceptance of the office. This will bring great satisfaction to the people of the Diocese:

June 3, 1930.

Rev. W. D. Smith, D. D., Christchurch, Va.

Mr. R. Carter Beverley, Richmond, Va.

My Dear Friends:

I am writing you as members of the committee that notified me of my election last week as Bishop-Coadjutor of the Diocese of Virginia, to say that I accept the election, subject to the approval of a majority of the Standing Committees and Bishops of this Church.

The expressions of affection and loyalty which I have received from the clergy and laity of this Diocese have helped me to this decision. But above all, faith in the greatness of God's goodness and grace to supply every need has led me to accept this office, to which I trust God has called me.

In city and country alike, in our churches and schools, in a ministry to the white and colored people of this section of our State, I believe the Diocese of Virginia will continue, under Bishop Tucker's leadership, to move forward to greater and greater things for the Kingdom of God on earth. It is a privilege to bind one's self anew to so happy a fellowship.

Faithfully yours,

(Sgd.) Frederick D. Goodwin.

First Church in Town.

Hawthorne, Nev., the town that has never had any kind of church in its sixty years' existence, and where the government has just built a great ammunition storage plant, has its new chapel duly opened and dedicated. The first time the new bell was rung it brought out the fire department. Within seven days of the opening every Prayer Book office except ordination had been used in the chapel. At least nineteen other Nevada missions sent offerings for this infant brother at Hawthorne.

King Carter's Church.

Annual home-coming services will be held in old Christ (King Carter's) Church, Lancaster county, Va., on the fourth Sunday in June at 11 A. M. and 3 P. M. Lunch will be served on the grounds.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Here and There.

Among other Diocesan activities recorded for the month of May in Kentucky may be noted several clerical conferences of interest and value. On the evening of the nineteenth the clergy were invited to meet at the Norton Infirmary in session with Dr. Frank K. O'Brien, of Louisville, widely known Psychiatrist, to discuss the subject of Mental Hygiene and Behavior problems as closely related to the work and success of the ministry. If it be true, as claimed by those familiar with this field of research, that 90 per cent of the problems confronting ministerial labors belong distinctly to disturbed mental conditions, such study demands indeed distinct interest, and the thoughtful address of Dr. O'Brien was received with close attention.

An Institute on Family Relations, for the clergy of the Diocese, has held its second session, this subject, likewise, holding a place of paramount importance in its relation to present-day conditions, and it cannot be too clearly recognized as claiming earnest study, particularly in its bearings on the parochial relationships of every true minister of God.

Conferences on Town and Rural Work have emphasized "Rural Life Sunday" as observed locally and generally May 25, and it is good to see a broader interest being awakened in this too long neglected field committed quite truly to the Church's shepherding, and with far greater need than that enriched by city life and opportunities.

Among coming events anticipated, wide and warm interest centers in the

approaching ordination of the priesthood of the Rev. Charles Grubbs Leavell, dear alike to the heart of Kentucky and Virginia, preceded, as announced, by his marriage to a Virginia bride, Miss Mary L. Murdo, of Charlottesville. The ordination will take place in St. Andrew's Church, Louisville, the Rev. John S. Douglas, rector.

The Rt. Rev. Bishop of the Diocese has cancelled his visit as planned for England and the Lambeth Conference, and will probably remain in Kentucky, in his country home, for the summer. Several of the clergy are planning European holidays, the Rev. H. S. Musson, rector of the Church of the Advent, with his family, sailing June 6; the Rev. John S. Douglas, with Mrs. Douglas, about the middle of July. Both parishes have arranged for uninterrupted continuance of Sunday services, the Rev. L. E. Johnston and Rev. F. W. Rennenberg in charge of Advent, and St. Andrew's duly cared for by Rev. G. Linn Ferguson, assistant and minister in charge of Emmanuel Mission, during the absence of the rector, Rev. John S Douglas.

L. L. R.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Presentation of the Children's Lenten Offering.

This year Maryland had two Presentation Services—one in Christ Church, Baltimore, and the other in St. John's Church, Hagerstown. They were held on May 11, at the same hour, and the children gathered in the Church nearest their own parish.

In Christ Church, Bishop Helfenstein presented on the Altar the statement of the amount of the 1930 Church School Lenten Offering, which was recorded at that time to be $15,361.07. More has been received since then. A short but impressive pageant, "Seekers and Bearers of Light," was presented under the direction of Miss Mary S. Braun.

In St. John's Church, Hagerstown, the short pageant was presented and an address, "The Source of Light," was made by the Rev. J. Moulton Thomas, rector of St. Thomas Church, Hancock.

It is hoped that next year Annapolis and Cumberland will adopt this regional scheme and a service can be held in those points as well.

Church Service League Annual Meeting.

Bishop Helfenstein was the celebrant at the service opening the annual meeting of the Church Service League in the Pro-Cathedral, Baltimore, on Wednesday, May 14. The bi-yearly United Thank Offering, amounting to $3,805., was presented at this service.

After luncheon the chairmen of the different departments under the C. S. L. gave their annual reports and immediately following the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, made an address.

Rev. Leslie E. Goodwin Honored.

May 10, a complimentary testimonial was given the Rev. Leslie E. Goodwin on the occasion of his fiftieth anniversary in the sacred ministry of the Church.

In the morning was the celebration of the Holy Communion, Bishop Helfenstein being the celebrant, assisted by the Rev. Romily F. Humphries, D. D., Archdeacon of Baltimore. Following the service there was a meeting of the Discussion Club, of which Mr. Goodwin is a member, with a paper on Glover's book, "Influence of Jesus on the Ancient World," read by the Rev. Philip J. Jensen, rector of St. Thomas Parish, Garrison Forest.

Luncheon was served to the members of the Club by the ladies of St. Matthew's Parish, Sparrows Point, of which Mr. Goodwin is rector. At four o'clock in the afternoon, a general reception was tendered Mr. Goodwin by members of the parish. Several clergy friends of Mr. Goodwin's presented him with a new Chancel Prayer Book.

N. E. P.

SOUTHERN OHIO.

Rt. Rev. Theodore I. Reese, D. D., Bishop.
Rt. Rev. Henry Wise Hobson, D. D., Bishop Coadjutor.

Bishop Hobson Honored.

The degree of Doctor of Divinity was conferred upon the Rt. Rev. Henry Wise Hobson, Bishop Coadjutor of Southern Ohio, at a special convention of the President and Faculty of Kenyon College on Saturday, May 3.

Guild of St. Barnabas.

The Church of the Advent, Walnut Hills, George C. Dunlop, rector, was almost completely filled with uniformed nurses from the hospitals of greater Cincinnati at the annual service of the Guild of St. Barnabas Sunday evening, May 11. The Rev. Dr. Sedgwick was the preacher and in the procession of nearly five hundred nurses in uniform were representatives from the following hospitals: Bethesda, Christ, Deaconess, Children's, Jewish, General of Cincinnati, Speer's Memorial Hospital, Dayton, Kentucky, Booth Memorial Hospital, Covington, the Visiting Nurses' Association and the Public Health Nurses of the City of Cincinnati.

Convocations.

The spring meetings of the three convocations of the Woman's Auxiliary in the Diocese of Southern Ohio were held last month. The Columbus Convocation met in Trinity Church, Newark, on Wednesday, the fourteenth, the Dayton Convocation at the Church of the Ascension, Middletown, on the fifteenth, and the Cincinnati Convocation at the Church of the Advent, on the sixteenth. At each of these meetings there were conferences led by new officials of Auxiliary and a report of the work in each convocation by the local vice-presidents.

Mite-Box Offering.

The total of the Lenten Mite-Box Offering of the Diocese of Southern Ohio, presented at the three services held on fourth of May at Christ Church, Cincinnati, Christ Church, Dayton, and Trinity Church, Columbus, was $8,254.21. This is slightly less than the amount of last year's offering.

A. W. C.

Personal Notes

Rt. Rev. John McKim, D. D., Bishop of North Tokyo, from July 1 to the middle of August may be addressed Care of Church House, Dean's Yard, Westminster, London, England.

The Rev. Samuel L. Hagan, minister-in-charge of St. Thomas' Mission, Pawhuska, Oklahoma, will become rector of St. Matthew's Church, Newton, Kansas, on July 1; address, 613 Poplar Street.

ORDINATIONS.

Mr. Charles Bayard Trail was ordained to the diaconate in All Saints' Church, Frederick, Maryland, June 5, 1930, by the Rt. Rev. E. T. Helfenstein, Bishop of Maryland. Mr. Trail graduated from Princeton Theological Seminary this year and will take charge of St. Matthew's Parish, Oakland.

The Rev. Douglass Hooff, rector of All Saints' Church, Frederick, presented the candidate, and the Rev. John I. Yellott, D. D., rector of Emmanuel Church, Belair, preached the sermon.

Rev. William Stephens Turner and the Rev. Lawton Riley were ordained to the Priesthood on June 1 by the Rt. Rev. H. J. Mikell, D. D., LL. D., Bishop of Atlanta, in St. Philip's Cathedral, Atlanta. The Very Rev. Raimundo De Ovies, Dean of the Cathedral, presented the Candidates, and the Very Rev. Charles H. Wells, D. D., Dean of the Sewanee Theological School, preached the Sermon.

The Rev. Mr. Riley is assistant to the rector at Trinity Church, Columbus, Ga., and the Rev. Mr. Turner will be connected with the Cathedral in Atlanta.

The Rev. Marius Lindloff, Deacon, was advanced to the Priesthood April 30, 1930, in the Church of the Transfiguration, New York, N. Y., by the Rt. Rev. Thomas Casady, D. D., Bishop of Oklahoma. The ordinand was presented by the Rev. Felix Cirlot, of the General Theological Seminary, and Father Joseph of the Order of St. Francis preached the sermon. The Rev. Marius Lindloff will take charge August 1 of St. John's Mission, Norman, Oklahoma, and serve as Chaplain of Episcopal students at the University of Oklahoma.

Mr. William Charles Baxter was ordained to the diaconate May 29, 1930, in R. E. Lee Memorial Church, Lexington, Virginia, by the Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia. The Rev. Churchill J. Gibson, D. D., of St. James' Church, Richmond, preached the ordination sermon. The candidate was presented by the Rev. Vincent C. Franks, rector of R. E. Lee Memorial Church. The Rev. J. M. B. Gill of St. Paul's Church, Petersburg, said the Litany. The Rev. J. Lewis Gibbs of Emmanuel Church, Staunton, had the Ante-Communion and read the Epistle, and Mr. Baxter read the Gospel. Also present at the service were the Rev. Alfred C. Bussingham of St. Peter's Church, Roanoke, and three of Mr. Baxter's fellow students.

Bishop Taitt officiated at a service for the ordination of Deacons in Holy Apostles' Church, Philadelphia, Monday, June 9, when seven candidates received Deacon's Orders. The Rev. George Herbert Troop, rector of Holy Apostles and chairman of the Diocesan Commission on Recruiting for the Ministry, preached the ordination sermon.

Those admitted to the Diaconate were: **Frank Henry Andrew, William Boyden Carns, Spence Alexander Dunbar, George Lynn Gibbs, John Thomas Ledger, William Paul C. Loane and Timothy Ellsworth Woodward.**

Family Department

JUNE.

1. Sunday after Ascension.
8. Whitsunday.
11, 13, 14. Ember Days.
15. Trinity Sunday.
16. S. Barnabas.
22. First Sunday after Trinity.
24. Tuesday, Nativity S. John Baptist.
29. S. Peter. Second Sunday after Trinity.
30 Monday.

COLLECT FOR TRINITY SUNDAY.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship The Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For the Southern Churchman.

LORD, SEND ANOTHER PENTECOST.

F. B. Stone.

Thy people scattered over all the earth,
For Pentecost are crying out today,
The longings of unnumbered human hearts
Ascend to Thee from those who plead and pray—
O Lord, send Thou another Pentecost.

Those tongues of fire came down like living flames
From God's own altar, purifying men.
And filling them with heavenly love and zeal,
The pow'r to witness unto Thee came then—
The birthday of the Church at Pentecost.

That new-created "body" knew Thy life:
Endued with pow'r from Thee, its Head above,
Began with joy to do its work that day
Of telling men of Thy atoning love,
And multitudes were saved at Pentecost.

But through the centuries unfaith crept in
And paralyzed Thy body, Lord, in part,
Few mighty works Thy love canst do today
Because of unbelief in man's cold heart:
Men cannot witness as at Pentecost.

Thy Church is now in need of holy fire,
Of fresh infilling with Thy life today;
Forgive, O Lord, its sin of unbelief,
Revive its power to preach, and heal, and pray
Through sending soon another Pentecost.

From Weakness Made Strong.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." So wrote Paul in his last letter to Timothy. But to endure hardship was about the last thing for which Timothy was naturally fitted. The admonitions to courage, fortitude and faithfulness so freely interspersed throughout the two letters addressed to him indicate that. It is true that the need for such exhortations arose partly out of the peculiarly trying circumstances of the moment. Opposition had to be met; church discipline had to be exercised; persecution had to be braved; and pastoral leadership under such conditions required more than ordinary courage. But for fifteen years now Timothy had been in the service of Christ under the direction of Paul, and they had not been years of ease. The experiences they had brought ought, we should think, to have inured him to hardship. And yet, veteran missionary worker though he was, there was still something in him that made Paul fear that under trials of greater severity than any yet encountered, Timothy might waver and retreat. It is reasonable to infer that the thing that impelled Paul to such reiterated urging to endurance and steadfastness was his knowledge that Timothy's weak point was a naturally timid and shrinking spirit.

The Acts and the Epistles afford hints that Timothy was no rough and ready type of manhood strong in the more masculine traits. Rather does he appear as a man of finer texture than the average, possessed of a fineness of mind and a sensitiveness of spirit, coupled with which was a shrinking from hardship and all dissonance such as often characterizes the more finely wrought temperament. His boyhood had been sheltered and protected. Born, as he was, of a Jewish mother, who with her own mother took special pains amid a heathen environment to nurture the lad in the pure faith of Israel, there had been a marked predominance of feminine influence in his early life. Perhaps the father died in the lad's childhood. Certainly he seems to have exerted little influence on Timothy. The boy probably had known but little of the rough and tumble experiences of average boyhood since his intercourse with other lads may have been strictly limited in pagan Lystra, which could hardly have furnished a social life conducive to the development of that godliness and purity which Lois and Eunice were so concerned should characterize the boy entrusted to their care. All this would help to bring out the finer side of the lad's nature, but would have the disadvantage of hindering the development of the more masculine traits. Here may be found a powerful contributing cause to a certain timidity, shyness and self-distrust that remained a permanent element in his make-up. But whatever the handicaps induced by the dominance of feminine influence and the sheltered nature of his early life, they were more than outweighed by the splendid results accruing from the careful training in the Scriptures received in those years.

It was in the year 46 that Paul and Barnabas first visited Lystra. Timothy could have been but a lad at the time, but apparently was old enough to have been deeply impressed by what he heard Paul teach and saw him endure there. Perhaps he was then and there converted and baptized. For when Paul returned five years later, Timothy, now a young man, is found enjoying the highest esteem of the Christian community. And so impressed is Paul by what he sees and hears of the Christian youth that he takes Timothy to replace Mark, who had deserted the missionary party.

Peculiarly significant of the ways of God is this call of Timothy, a youth of natural timidity, to replace Mark, the young man whose courage had failed "Not by might, nor by power, but by my spirit, saith the Lord." It is another case of God's choosing the weak things of the world that he might put to shame the things that are strong. that no flesh should glory in his presence. As he had called the excessively cautious Gideon to undertake an especially daring venture, the retiring Moses to the place of harshly criticized leadership, and the shrinking Jeremiah to face an impudent generation with an offense-giving message; so now he calls Timothy the timid-hearted to endure hardship as a good soldier of Jesus Christ in place of one who had failed under that very test.

What splendid decision of character, what glorious boldness of faith shines forth in Timothy here! With his eyes open to the perils and toil that missionary labor involved, and, doubtless, with a keen consciousness of his besetting weakness, he nevertheless accepts the call, and, handicap or no handicap, goes forth to share with Paul the joys and sorrows, the labors and sufferings of a pioneer for Christ. Already he so knew Him whom he had believed that he was persuaded of His complete sufficiency to cope with whatever natural handicaps were his and to supplement a servant's deficiencies out of the divine sufficiency.

With years of experience in his ministry with Paul faith would develop and his timidity and self-distrust would become less apparent. Such as did not understand might have said he was growing more self-confident. Actually, however, it was a deepening confidence in God rather than a new-found reliance in himself that made him the able helper of the apostle that he proved himself to be. His very self-distrust cast him so entirely upon God that he labored better than he knew. He persevered only by his implicit reliance upon his Lord. Of self-confidence he possessed no more than when he began his work fifteen years before. Time had not removed his handicap; it had but taught him how Christ's strength is made perfect in weakness.

His circumstances at the time of Paul's writing were especially trying to a man of Timothy's temperament. His beloved chief was under arrest at Rome, deserted by friends who feared the peril of revealing their intimacy with him, and facing his final trial before Nero's tribunal. The menace of general persecution impended if it had not already become a fact, and the news of Paul's position and of the general situation at Rome was not calculated to cheer a dispirited man. And such was Timothy at Ephesus just then. Paul had sent him there some time before to take in hand a difficult piece of work. The apostle still recalls the younger man's tears at their reluctant parting, and now has reason to fear his abandonment of his post under the stress of its special trials and the added discouragement of separation from and alarm for Paul himself. Timothy is wavering. The old weakness is asserting itself with new strength, and timidity of spirit makes him shrink from the fresh hardships sthat faithfulness now involves and which must be borne without the sustaining and inspiring force of the apostle's personal presence. All this we read between the lines of an Epistle manifestly written in alarm to urge Timothy to be firm, to stand fast, to endure hardship as a good soldier of Jesus Christ.

But a few weeks after the writing of this letter and Paul had fallen before the executioner's sword. What of Timothy then? Did Paul's last admonitions do their work? The answer of tradition is that thirty or forty years later Timothy died a martyr's death. He did stand fast; he did prove faithful even unto death. Like the Pompeiian soldier who stood at his post of duty as a sentinel while the boiling lava overflowed the city, so Timothy, timorous by nature, but valiant through

grace, failed not during the years when seething persecution ran its dreadful course over the Christian Church. The secret of his victory over his handicap is surely found in 2 Tim. 1:8: "Be thou partaker of the afflictions of the gospel according to the power of God." God's was the power that kept him faithful; God's the strength that kept him true. Handicapped though he was by nature for facing such ordeals, yet out of weakness he was made strong by El Shaddai, the God who is enough. —Sunday-School Times.

For the Southern Churchman.

EOLIAN MUSIC.

John Mackaye Dunbar.

The North wind blew o'er the sea-washed strand,
And sang through the streets of an inland town
A wide, rude song of a far-off land,
Where the waves were beating on ramparts brown;
And the old folks thought of the storms of old
By the ruddy glow of an open fire,
Whilst the younger danced o'er the pavement cold
With a roaming spirit of strange desire.

The South wind blew with a movement slow,
And seemed at rest 'neath the after glow,
Having borne on unseen wings of sound
The peaceful song that the angels know;
Till the place grew solemn with holy calm
Like the restful tones of a passing psalm,
Whilst the old and young in their spirits seemed
To know of the blessings of which they dreamed.

The full winds ceased, but the zephyrs still
Softly browsed o'er the hazy hill,
While an echo came to their laughing words
As the wildwood echoes the song of birds,
Till they seemed to hear all the inmost beat
Of the pulse of Nature so strangely sweet,
Whilst the soothing tones of the skies above
Seemed whispering ever of deathless Love.

For The Southern Churchman.

"And Me."

Beatrice Curl.

"Out of the mouth of babes."

So goes the old proverb. A little girl of three years had been naughty, and as another old story goes had been punished. That night when she was saying her prayers she quite voluntarily added: "Please God, make Mummie and Daddy good, cause they smack me."

She was lamenting and praying over her parents. In her mind she considered them naughty, if not cruel, and she wished to have them made good. Quite unconsciously she had illustrated the attitude of many people towards their fellow beings, people, young and older ones, as well as children.

We mortals kick at the knocks we get from the world and we generally finish up by wishing that we could reform them, although they may in all probability need it, or at least in many cases. Because those smacks and knocks are not all pleasant, or agreeable, and they leave a wound that is not easily healed, or forgotten.

They often cause us bitter tears and the offender whomever they are, go on as though nothing had ever happened. And we, why we go on just like the little girl, and we wish that they were a little more considerate of the feelings of others, especially us. We never think of our faults, or of the hurts that others suffer through us, or of the wounds that never heal. No, we think that we are really never at fault.

What different stories could be written, if we would only look at ourselves and ask that person "I," "Why we get those knocks and smacks"?

If we could or would do this after those rough knocks, perhaps things would be a little different. And we would be easier to live with and easier to work with. What different stories could be told or written, if we would add to the little prayer of the wee girlie, "And me"?

For the Southern Churchman.

A DREAM.

John Harsen Rhoades.

I dreamed a dream that dreamers dream
Of castles in the air,
Of nations bound by men and arms
For peace eternal there.
I saw the peoples of the earth
Before whom evils cower
Bar all the wars of consequence
By concentrated power.

Fourteen Points on Foreign Missions.

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown, "The Missionary Review of the World".

"I'm Sorry."

"Junior does a good many things he ought not to do," said his aunt, "but he is always very sorry afterwards. One evening not long ago, for instance, he wanted me to play a game with him. I told him auntie was too tired, but he teased, and I finally yielded, but with the strict understanding that I would play it just twice, and he must not ask for more.

"He kept his word not to ask for any more, and I left the room. He seemed to have been thinking seriously, for in a few minutes he followed me and said, 'I'm sorry I asked you to play when you were so tired'."

"That didn't do much good," said a second aunt, "since the harm to you was already done. It is better to not do things, than to do them and then say, 'I'm sorry'!"

"Of course," said a grandaunt, "yet, in learning to say 'I'm sorry', Junior is learning one of the most valuable lessons in the world. The fact that he thinks of what he has done, and judges whether it was right or wrong, shows that he is considering others as well as himself. And apologizing when necessary is going to help him to do better another time.

"We ought to be very glad that Junior has begun to practice this habit, because it will help him all through his life. See how much unhappiness and friction in families might be smoothed away if each learned to say, 'I'm sorry', as Junior does. They are two small words, but we all know that sometimes they are the hardest words in the world to say. But don't you think those who learn to say them in childhood find it easier to say them when they are older? Every one makes mistakes, but don't you notice that those who have learned to acknowledge their mistakes overcome them more easily than those who try to justify themselves?"

"It does help," said the second aunt, "and I think you are right about its making Junior more considerate."

"Do you know," said his grandaunt, with a twinkle, "I shouldn't wonder if he has learned this good habit from some of the older persons around him. Both aunties may have had something to do with his learning that lesson, and perhaps grandpa and grandma and mother and daddy have had a hand in it, too. His grandaunt can't be suspected, since she has not been near enough for habit-contagion, but it certainly is true that if the children see the older members of the family acknowledging their faults, and hear them apologizing for inconsiderate acts, they will soon be doing the same. I am quite sure that 'an ounce of example is worth a pound of precept'."—Mary S. Kerr in National Kindergarten Association Release.

For the Southern Churchman.

YOU.

Maude F. Mumma.

Each person is a message, through
Which the voice of God speaks true.

Some will love its words to tell,
While others hide its meaning well.

Some by lives so clean and bright,
These will read the words aright.

Some by noble lives, and fine,
These will make the words to shine.

Others in the ways of sin
Will not take the message in.

Whatever be the message true,
How shall it be told by you?

For the Young People

"TALKING IN THEIR SLEEP."

"You think I'm dead,"
The apple tree said,
"Because I have never a leaf to show,
Because I stoop,
And my branches droop.
And the dull, gray mosses over me grow;
But I'm alive in trunk and shoot.
The buds of next May
I fold away,
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade;
But under the ground
I'm safe and sound,
With the snow's thick blanket over me laid,
I'm all alive and ready to shoot.
Should the spring of the year
Come dancing here,
But I pity the flowers without branch or root."

"You think I'm dead,"
A soft voice said,
"Because not a branch or root I own.
I never have died,
But close I hide
In a plump seed that the wind has sown,
Patient I wait through the long winter hours,
You will see me again:
I shall laugh at you then
Out of the eyes of a hundred flowers."

—Selected.

The Wrong Dinner Pail.

Ruth could hardly keep the tears back. This was the second Friday of her attendance at Rumble Creek District School, and these two weeks had been dull and unhappy ones indeed. She had sat at her seat and through her classes with hardly a word to any one. She had not tried to play at recess, even though they had asked her so many times. The boys seemed so bold and noisy, and the way the girls romped and played had seemed almost as bad. She thought with longing of her schoolmates in town, their separate playgrounds, with the chutes and swings and the things, even the sand pile to play in, and the parties they used to have. Here they had none of those things.

The morning dragged by until lunch-time came at last. She took her lunch pail, which was a common lard pail like the rest, to the corner of the cloak-room in which she liked to eat her lunch all by herself.

The cloak-room was cold, but she could sit there and eat without having the others stare at her while eating. Miss Harmon, her teacher, had tried to get her to eat at her desk, as the others did, but on seeing the frightened look in Ruth's face, she had left her alone.

She sat down on the bench with her dinner pail. It seemed like a friend to her. She took off the lid and stared in surprise. Not a sign of her lunch was to be seen. There was nothing but fresh lard. What should she do? She was hungry, oh! so hungry; but if she let them know they would only laugh at her. She wasn't sure she could stay all day without something to eat, but she didn't like to ask to go home.

She sat there staring at the pail full of lard with tears running down her cheeks. Oh, why had her father ever moved away out here to live? If they had stayed in town this surely would not have happened.

She laid her head against the wall and tried to stop her tears for fear some one would see.

At last she heard them stirring around in the room, and knew the boys would be coming for their caps. She put her pail away, wiped her eyes dry, and slipped into the room to her desk.

"You ate your lunch in a hurry today, didn't you, Ruth?" asked Miss Harmon. "I'm afraid you are ill."

"No, I'm all right," answered Ruth very quietly, for fear some one would notice her. She saw some girls whispering, and decided to go out of doors awhile, but when she did she saw the boys sitting on the steps, so she came back to her desk and got out her reader.

Along about 2 o'clock the room started swaying. She sat up and held onto her desk. The room stood still again for a minute, then it started going around again. She leaned over the desk with her head in her hands until just before recess. Then, just as Miss Harmon rapped on the bell, she slowly slid down in her seat and onto the floor.

When she opened her eyes she could feel something cold on her face, and thought it must be snow. The room looked so different, and she could see so many eyes watching her. It was so nice and quiet, too, not noisy as it usually was during intermission.

Looking up, she saw her teacher bending over her with a dipper, and looking at her with a worried expression, which changed to relief as she saw Ruth open her eyes.

"Well, Ruth," she said, as she laid aside the dipper, "you certainly had us jumping there for a minute. Why didn't you tell me you were ill, and I would have sent some one home with you at noon."

"Oh, I'm all right. I—I didn't eat much this noon. I guess that's why I fainted. I never did that before."

"If that is the reason, dear, you had better eat the rest of your lunch now," Miss Harmon said understandingly, and turning to one of the others, she said. "Mary, get her dinner pail, and we'll have her eat something now before she faints again," and before Ruth could protest Mary was gone. She was back in a moment, however. But Ruth shook her head and turned away. Miss Harmon opened the pail and stared in amazement.

"Well, Ruth, you proud little goose. Why didn't you tell us? We would have been glad to share with you. Most of us usually have more than we can dispose of. Bring me your dinner pails, all of you."

There was a rush for the pails, for every one was glad that there was something they could do. When the pails were rounded up there was found to be quite a feast in store for Ruth. Ned Weston even gave Ruth a nice, red apple from his coat pocket. Every one seemed suddenly friendly and eager to help.

Ruth smiled as she ate. Everything seemed so different now. When the bell rang for the last period Ruth walked to her seat with her arm through Mary's. She thought as she looked at the girls now that they were just as nice looking and as nicely dressed as the girls she had left behind her in the city.

Every one had been so busy during the afternoon that they did not notice the snowstorm until the teacher called the fifth reader class a 3 and the room became so dark she looked the room over and decided to let them go home before it got worse.

"Is there any one here who goes Ruth's way?"

No answer.

Then Ned Weston spoke up. "I can go that way. I'd just as leave. That really is my way home, except when I take the short cut."

"Fine, Ned," smiled Miss Harmon, "I think you had better go that way tonight, then. I think Ruth had better not go alone in this storm after what happened today, and her folks might miss her if they started for her."

Soon they were on their way. Ned and Ruth waded through the drifts, and the wind cut their faces. Ned went ahead and made a path for her to follow. It seemed like hours before they at last reached Ruth's home. As they opened the storm door Ruth's mother opened the inside door and said, "I've been so worried about you, dear. Daddy went to town today and hasn't come home, and so I had no one to send for you." Then, as she saw Ned, she said, "Oh, some one came with you. That was certainly fine of you. Did you have to come out of your way?"

"No, ma'am," answered Ned politely; "this is really my way home, except when I take the short cut. I live just up the road. You see, Ruth brought the wrong dinner pail to school today, so we had a chance to get acquainted with her." And he set the pail on the table.

"The wrong dinner pail?" said Ruth's mother, inquiringly. "Why, what did you do for lunch?"

"Oh, they all gave me of theirs," answered Ruth, as her mother brought a pail from the pantry and opened it. Sure enough, there was Ruth's lunch, just as her mother had put it up for her.

"But, O mother, I'm so glad I took the wrong pail. They were all so nice at school. The girls are all so nice and have asked me to their next party and want me to take part in their Easter program at Sunday school. I think I'm going to like it now."

"I know how she feels," said Ned. "I felt the same way at first, but I like the country so well now I wouldn't go back to the city for anything, except to go to high school."

"Well, I'm sure Ruth and I both thank you for coming home this way to make it easier for her. Won't you stay and let Ruth's father take you home in the sleigh?" asked Ruth's mother. But Ned thanked her and said he liked to walk in the snow, and left with a cheery good-night.

Ruth was really glad when she thought it over that she had taken the wrong pail, for she might have gone on and on hating everything, and might never have found out how fine her schoolmates were, and what a happy time one can have in the country, after all.—Junior World.

The Man in the Moon.

Once upon a time, in Laos, a country of the China Sea, there lived a blacksmith. He was a discontented fellow. He grumbled at everything.

"My work is too hot," he said one day. "I wish I were a stone on the mountain. It looks cool up there. The wind blows around the top and the trees cast a shade."

A magician heard him and said:

"Go! Be a stone!"

He was a stone, high, high on the mountain side. A stonecutter came that way. He saw the stone lying there and he cut and hacked at it.

"Oh!" cried the stone. "How you hurt me! I will not be a stone any longer. I will be a stonecutter."

And the magician said:

"Go! Be a stonecutter!"

He was a stonecutter working away on the mountain. He grew tired of walking about looking for stones. His feet were sore and his bones ached.

"Oh!" cried he. "I will not be a stonecutter any longer. I will be the sun."

And the magician said:

"Go! Be the sun!"

He was the sun. But being the sun was hotter than being a blacksmith, so he cried out:

"I do not like this! I will be the moon; it looks cool there."

And the magician said:

"Go! Be the moon!"

He was the moon. But the sun's hottest rays shone on the surface of the moon. So he cried out distressingly:

"I do not want to be the moon. I will be the blacksmith again!"

But the magician said:

"You wished to be the moon; the moon you are; the moon you shall remain!"

Just look at the moon yourself and you will see the man!—Wonder Tales from China Seas.

The Best of All.

"There is a legend of an Indian chief who was wont to try the strength of his youths by making them run in single effort as far up the side of the mountain as each could reach by his main strength. On an appointed day four left at daybreak. The first returned with a branch of spruce, indicating the height to which he had attained. The second bore a twig of pine. The third brought a mountain shrub. But it was by the light of the moon that the fourth made his way back. Then he came, worn and exhausted, and his feet were torn by the rocks.

"'What did you bring, and how high did you ascend?' asked the chief.

"'Sire,' he replied, 'where I went there was neither spruce nor pine to shelter me from the sun, nor flower to cheer my path, but only rocks and snow and barren land. My feet are torn, and I am exhausted, and I have come late, but—'

"And as a wonderful light came into his eyes, the young brave added:

"'I saw the sea.'"—Baptist Messenger.

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Deaths

R. K. MASSIE, JR.

Tributes of Appreciation.

Among the numerous tributes of appreciation of ROBERT K MASSIE, JR., distinguished educator and former head of the Massie School for Boys near Versailles, whose death occurred April 7 at the Good Samaritan Hospital, was one in the current issue of "The Crusader", weekly news bulletin of St. John's Episcopal parish, Versailles, and one from Rt. Rev. Lewis W. Burton, retired bishop of the Episcopal Diocese of Lexington.

Headed "Requiescat in Pace", the Crusader tribute reads: "The death of Robert K. Massie, Jr., former member and vestryman of St. John's parish, has left us all stunned by its suddenness and unexpectedness. It seems only such a short while since Mr. Massie was a familiar figure in his pew and an ardent and enthusiastic member of the vestry.

"Mr. Massie's contribution to the life of the parish, of the community and of the country cannot be caluculated He was a gallant figure; in the face of overwhelming odds he clung tenaciously to his own high ideals and endured with the fortitude of a Christian gentleman the many and grievous burdens that were laid upon him

"May God grant to him, in the life which he now lives, the realization of his hopes and his dreams in a life of perfect service in His heavenly kingdom" Rev. Robert J. Murphy, Versailles rector of St. John's, is editor of "The Crusader".

Bishop Burton's tribute read:

"Bobert Massie inherited from both his parents the traditions and fine chivalric instincts of old-time Virginia. He was reared in the atmosphere of scholarly attainments and healthy spiritual life prevailing at the Virginia Theological Seminary where his father, the Very Rev. Doctor Massie (more lately dean of Chr'st Church Cathedral, Lexington), was for twelve years a professor.

"Possessing the culture of a graduate of the University of Virginia, he dedicated himself to the vocation of instructing youth. Interrupted by the call of his country, he served as captain in the United States Army during the World War. Selecting as a site Lexington, Ky., and later Woodford county, near Versailles, he built up a school for boys that from the first, had the patronage of many of the most prominent families of Kentucky. His aim was the development of uprightness and squareness of character, without veneer or sham, which he hated; and expressing itself in an honest devotion to study or other work in hand. Though a private school, the pupils with their masters, under the leadership of Mr. Massie, were regular attendants at St. John's church, Versailles, of which parish he was a vestryman; and religious teacing had its place in the curriculum.

"A lovely and charming wife brought the happiness of home to Mr. Massie. She and two little sons survive him, as do also his parents and a brother, Dr. Francis Massie, of Lexington. He bore a painful and distressing illness with unflinching courage. And though, as we number our days, his death was premature, it is not given to many men to leave so deep an impression for good upon the rising generation of youth."

MARY RANDOLPH PHELPS.

Born in Petersburg, Virginia, August 20, 1844, died at her residence in Victoria, Virginia, Friday night, May 23, 1930.

She was the daughter of Edward Randolph and Charlotte Meade Stockdell of Amelia County, Virginia.

She was married at Petersburg, Virginia, April 25, 1865, a few weeks after the fall of the Confederacy, to the late Rev. Girard W. Phelps, for fifty-three years an active minister of the Protestant Episcopal Church in North Carolina and Virginia, and who organized St. Andrew's Church in Victoria.

Of this union were born thirteen children of whom the following sons and daughters survive her: Edward S. Phelps, Roanoke, Va.; Dr. David Randolph Phelps, Lynchburg, Va.; Rev. R. R. Phelps, Cincinnati, Ohio; Ryland T. Phelps, Bluefield, West Virginia; Mrs. F. F. Bingham, Norfolk, Virginia, and Mrs. Wm. L. Stable, Fannie B. Phelps, Mary H. Phelps, and Anna Harrison Phelps, Victoria, Va. She also leaves twenty-eight grandchildren and sixteen great-grandchildren

Her body was laid to rest at 4 o'clock Sunday afternoon, May 25, 1930, in the cemetery of Grace Protestant Episcopal Church, Meherrin Parish, Greensville County, Virginia, beside her husband and two sons.

REV. WALTER PORTER GRIGGS.

The REV. WALTER PORTER GRIGGS, a non-parochial Priest of the Diocese of Easton, died at Poolesville, Maryland, on Ascension Day, May 29, 1930, after a long illness.

Mr. Griggs was born at Nomini Grove, Westmoreland County, Virginia, August 24, 1858, the son of Henry and Sarah E. Mothersead Griggs. He was educated at the Virginia Theological Seminary, graduating in 1887. He was ordained Deacon in 1887, by Bishop Whittle, and Priest in 1888, by Bishop Randolph. His first charge was Bromfield Parish, Rappahannock County, Virginia, from 1887 to 1889. From 1889 to 1911, he was rector of St. Peter's Parish, Poolesville, Maryland. He was rector of Trinity Church, Long Green, Maryland, from 1911 to 1915; and of St. Stephen's Parish, East New Market, Maryland, from 1915 to 1918. In the latter year, his health having failed, he returned to Poolesville, Maryland where he had since lived in retirement.

In 1894 Mr. Griggs married Sallie Cummins Gassaway, daughter of Mr. and Mrs. William A Gassaway, of Poolesville, Maryland, who died in 1896. One son, the Rev. Walter G. Griggs, assistant Priest at The House of Prayer, Newark, New Jersey, survives.

Mr. Griggs was one of the most widely known, and best loved clergymen, in Montgomery County, Maryland, where he served so long and faithfull, as rector of St. Peter's Parish, Poolesville, Maryland, and where he had lived in retirement for nearly twelve years, ministering to the last, so far as his health would permit, to such as he could. He was ever the kindly pastor of the needy, the suffering, and the distressed; and this without regard to creedal distinction. Men of all religious persuasions, and none at all, have already risen up as one, and called him blessed.

The funeral service, and interment, took place at Monocacy Cemetery, Beallsville, Maryland, on Sunday afternoon, June 1st, the Rev. Walter G. Griggs, officiating, assisted by the Rev. Guy H. Crook, rector of St. Peter's Parish, Poolesville, Maryland. A large throng of people came to pay their final tribute of respect.

Rest eternal, grant unto him, O Lord, and light perpetual shine upon him.

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natural birth, and you enter into the family of God by spiritual birth. If you are born of the flesh, you are of the flesh; if you are born of the spirit, you are of the spirit.

Just as soon as you are born again the Holy Spirit enters into your heart and comes to dwell in your body. Know ye not that your body is the temple of God.

When you are born again you are free from the Dominion of Sin. I don't mean that you do not commit sin, but I mean that you don't practice sin. You cannot help having temptation some time and saying or doing things you ought not to do; but when a born again person does commit sin, they are always sorry for doing so and immediately they pray and confess it. Satan has access between heaven and earth and is constantly accusing the saints, but Jesus Christ, our Mediator, is seated at the right hand of God interceding for those who are born again and whose sins have been forgiven.

I am a crippled boy, eleven years old, and have been in bed at the Crippled Children's Hospital a year the twenty-second of March, but I am a born again person and I have been able to go through with suffering for almost eight years, but I can say with Job, "Though He slay me, yet will I trust in Hm."

You cannot enter into the Kingdom of God by being good or kind or joining the church; even your education does not get you into the Kingdom. The only way to get into the Kingdom of God is to be born again by believing on the Lord Jesus Christ and accepting Him as your Saviour. After you are born again you will not just try to follow Jesus, but you will follow Him, and trust Him as your Saviour. After you are born again you want to do something for Jesus, so you go out and tell people about Him and try to save them for Jesus.

God thought first of the sinner; so He sent His only begotten Son, Jesus Christ, that whosoever believeth on Him should not perish, but have everlasting life.

When you are born again you are not the old sinful nature just renewed, you have an entirely new nature, for the old nature is unimproved and unimprovable. God never demands or expects improvement of the old nature. In His sight it can never be made fit for His presence.

Have you been born again?

Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God.—John 3:3.

Thomas Brasfield.

Crippled Children's Hospital, Memphis, Tenn., February, 1930.

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A LATTER-DAY EVANGELIST

I heard recently two of our finest missionaries, Doctor Zwemer from Egypt and Arabia and Doctor Hutchinson from Persia. After picturing the urgent needs and the unparalleled opportunities for approach in the Moslem world to-day, they lamented the absence of a self-sacrificing interest in the present-day church, in which we no longer hear the slogan, "The evangelization of the world in our day and generation." On the contrary, the church has lost the urgency of her message and with the loss has gone necessarily the sense of the presence of our living Lord working in our midst. Reflecting upon the matter later, the picture came vividly before me of the rabble with the officers from the chief priests of old coming upon Jesus the Son of God in the garden and laying violent hands upon him and binding him—binding those hands never before touched with disrespect and haling their willing victim hither and thither through the mock trials, while they heaped upon his person all the insults malignancy could devise. It seemed to me as this picture shaped itself, as often before, that the church to-day which hears these messages but gives them no special heed in the way of a sacrificial life, undoubtedly binds its Lord more than did the Roman soldiers and Jewish rabble of old, for those captors were but the self-condemned servants of sin, while the present-day professed timid followers only break his heart as they dishonor him afresh.

However, there are yet many faithful servants who do hear and heed and are ever ready to obey his mandate to thrust out messengers and proclaim the gospel of a salvation for each and every one.

Doubtless the closest approach to a great mission available to us who linger behind in the comforts of our homes and their happy associations, if found in the opportunities for service offered by our distraught needy prisons, where all efforts at reformatory without the intensive application of the Gospel has been so diastrously futile.

I write the above as a preliminary to introduce the work of Charles H. Gootee in our prisons, especially of our southland, co-operating with chaplains and wardens who have been most kind in arranging for Gospel meetings and access to the inmates. Mr. Gootee's services have been the means of winning many to a living faith in Christ. Among the prisons to which we are indebted for such courtesies, and some of them on several occasions yearly, are the following:

Virginia: City Prison, Norfolk; City Prison, Hopewell; City Prison, Richmond.

North Carolina: Penitentiary, Raleigh (boys and young men); Penitentiary, five miles out of Raleigh; City Prison, Raleigh; City Prison, Durham; Road Convict Camp, Durham; County Convict Camp, Durham.

South Carolina: Penitentiary, Columbia; City Prison, Columbia.

Georgia: Chatham County Jail, Savannah; U. S. Prison, Atlanta (No service but private prayer with prisoners).

Maryland: Penitentiary, Baltimore; City Prison, Cambridge.

Among the northern prisons visited are the Tombs, New York City; where meetings were held, and Sing Sing.

Such visits to our southern prisons from Baltimore down always mean an evangelical service, usually attended by large bodies of men. After the presentation of the gospel message, an invitation is given to the men to hold up their hands or to rise for prayer, and sometimes to come forward and profess their desire to know and serve Christ. Christian literature is distributed; as a type of this one might take the tract, "He Got Hold of the Cross," of which I have furnished four or five thousand copies. It is not possible to estimate with any accuracy the number of lasting conversions, but as the years go by, it becomes evident that many are genuine. Eleven men attended in one penitentiary who were sentenced to the electric chair. Ten requested prayer; three have been executed since that meeting; one after confessing that he had killed two men, professed to have found Christ and rejoiced in the hope of the resurrection. In another gathering were two who have been executed this month. One man who heard the message and was converted, when released from prison invited our evangelist to go to the mountains and meet his people there. In addition to earnest personal efforts to lead men to Christ as a personal Savior, printed gospels and gospel literature are given out, as well as to other prisoners who are in their cells where they have abundant leisure to read and to meditate.

I bespeak for Mr. Gootee the moral support and co-operation of all Christians whenever he appears in their neighborhood.

The present itinerary plan is, within the next twelve months, to visit the prisons in the Carolinas, North and South, and in Georgia, Alabama, Florida, Louisiana, and Mississippi.

The outlay for a year's work is about twenty-five hundred dollars, including railway fares, hotels, use of autos, postage, and printed matter. Accounts are audited twice yearly, and any surplus is applied to the next year's work. It strikes me it would perhaps be easier for people of moderate means to give twice a year, in spring and fall, when it may be possible to contribute a little more.

Mr. Gootee's work has the hearty endorsement of: Hon. Phillip Lee Goldsborough, United States Senator and ex-Governor of Maryland; Dr. Howard A. Kelly, Baltimore, Maryland; Mr. Langbourne M. Williams, Banker, Richmond, Va.; Mr. K. T. Crawley, Manager, C. and O. Railway, Richmond, Va.; Mr. H. H. Honey Cutt, Warden, N. C. Penitentiary, Raleigh, N. C.; Dr. J. H. Norman, Physician, N. C. Penitentiary, Raleigh, N. C.; Rev. Thomas Semmes, Rector, St. Luke's Church, Richmond, Va.

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Southern Churchman

Vol. 95. RICHMOND, VA., JUNE 21, 1930. No. 25.

Rev E P Minor
826 Brandon Ave
June31

THE LOSS OF "AND"

And how it brought on the World War and is threatening to wreck Christendom

By Howard A. Kelly, M. D., LL. D.

In a day when faith in an errorless Bible and other "fundamentals" is called "obscurantism" by men in the pulpit who claim a superior type of mind to that of the Christian who holds to the old-fashioned faith, it is fine to think that God has raised up men who are acknowledged scientists, like the writer of this article, who believe the vital truths. Dr. Kelly has academic, professional, and honorary degrees from the universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, has been a professor in Johns Hopkins University, and is one of the world's leading authorities in the uses of radium, as well as being the author of many scientific books.

There is a little Greek word spelled *kai* meaning "and," which has been lost by the world and which causes no end of trouble. Just on account of this loss, and for no other reason, eight million men laid down their lives upon the battlefields of Europe, and many millions more were crippled for life. Because of the blotting out of this *"and,"* the flower of what we call, for the sake of euphony, our "civilization," seems about to wither, and that too when men were boasting that it was just about to blossom into a marvelous perfection and beauty, as the crown of our "wonderful Twentieth Century!"

Our Johns Hopkins University lost its *"kai"* deliberately, back in her cradle. In 1876 she took for her life-motto the words, *"Eeritas Eos Liberabit,"* "The truth shall make you free"—a sad little triplet dislocated from the Bible in the eighth chapter of John, the thirty-second verse.

On a visit to the University of Virginia some twenty years ago, while walking on the campus with Professor Kent, I commented on the big motto in Greek on the Science Hall at the far end, "And ye shall know the truth and the truth shall make you free." I commented on the *"and,"* and its implications, and congratulated the university, when Professor Kent told me it had long been a matter of special note and interest to him too.

The entire Biblical passage reads, "Then said Jesus to those Jews which believed on him, IF ye continue in my word then are ye my disciples indeed, AND ye shall know the truth, AND the truth shall make you free." The vitally important words in this great declaration are the tiny ones, the *"if"* and the *"ands."*

Knowing the truth and freedom are made dependent upon abiding in Christ's Word and being his disciples. Experience teaches that truth apart from Christ and his Word, the Gift accepted and the Giver forgot, enslaves and degrades. Germany long ago threw the *"and"* away, produced Nietzsche, glorified the doctrine that the State, being impersonal, might commit crime and do no wrong, and adopted the policy, "Might makes Right."

Just now, the yet more insidious disease which I lament, and which is corrupting the world, is the abandonment of the Word of God by so many churches and their overseers, and the widespread adoption by men of "Science" of a universe regulated at all times by its inherent resident forces without intelligent guidance or "interference"; an ordered world and a universe,—the products of mere chance and nothing more. All these evils come from the loss of that *"and."*

"If ye continue in my word . . . And ye shall know the truth, *and* the truth shall make you free."

They first forgot the "if" and then they naturally missed the "and"; the consequence is that this conception of brute nature, with God our Father left out, is wrecking the world. For "as a man thinketh in his heart so is he."

Alas, that my indictment should apply not alone to the field of science, but even in greater degree to our Christian people,—ministers and laity. There is to-day an agitated discussion going on as to whether evolution shall be taught in the schools and as to the great harm that will come of such teaching. The trouble, I opine, is not with any or all the evolutionary teaching, but far more with the universal lack of home training, and home study of God's Word, the lack of daily prayers in the family circle; the want of fathers whose hearts are turned to their children. If our children were grounded in God's Word before leaving home, and knew Christ, they would then have nothing to fear from evolution, or from Christian Science, or any other ism, and they would be able not only to defend themselves, but would become aggressive for righteousness.

There is just one weapon that is always effective in defense and offense against our Advisary, and that is the "Sword of the Spirit which is the Word of God." The Church is to-day on the defensive and yielding ground, because she attempts to snatch Satan's own weapons from his hands and use them against him. "And they overcame him by the blood of the Lamb, and by the word of their testimony."

I see no sin in testing out a theory of evolution, but great sin in forgetting "In the beginning God." I look with equanimity upon evolution, or any other theory, nor do I care (relatively speaking) whether it is true or false, but I do care a great deal to drive men back to God's Word, the fountain of living waters, and that they shall hold it to be true from Genesis 1 to Revelation 22. I want our Christian ministers and people to be so assured of the truth of God's Word that when any apparent discrepancies arise between the Word and the theories of "Science," *they must rest perfectly assured that in our Father's good time, his faithful children will understand one or both better, and then exclaim, "How simple; why did I not see it before?"

Christian ministers and Christian men and women, put back the *"and"*; be assured that you can know nothing apart from him who made all things, who upholds all things by the word of his power, and in whom all things consist! I repeat Christ's prayer, "Father, sanctify them through thy truth. Thy word is truth."

Baltimore. —*Sunday School Times.*

*I enclose "Science" in quotation marks in such references, because it is a false use of the word, for "the fear of the Lord is the beginning of knowledge," and where he is forgotten there is no true knowledge, but foolishness.

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In God's Kingdom there need be no unemployment.—Rev. Wm. Porkess, D. D.

"God is great in great things, but very great in little things."

Our faded crown, despised and flung aside,
Shall on some brother's brow immortal bloom.

Experience proves it every day that our best ideals lie dead, without a sense of God, and this sense of God is imparted by the Holy Spirit.

"He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favoured forehead fell
Of old the Fire-tongued Miracle,
But flamed o'er tall the thronging host
The baptism of the Holy Ghost."

If our religion does not make a change in our lives then we better make a change in our religion.

I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.

—Milton.

The way of Jesus into success is the only way that does not leave regretful memories.—Selected.

As long as earth shall last, it cannot lose
The vision of a home of simple bliss;
As long as men shall have the power to choose,
They cannot choose a better thing than this.

—Selected.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart and strength and mind;
I see Thy cross; there teach my heart to cling:
O let me seek Thee, and O let me find!

Selected.

Hast thou an alabaster box? Break it, O my soul! Hide it not; board it not; wait not to garnish the sepulchre; pour it on the living head. Thy love was made to shine before the cross; take heed that it linger not behind.—Rev. George Matheson.

All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

"Being perplexed, I say,
Lord make it right!
Night is as day to Thee
Darkness as light.
I am afraid to touch
Things that involve so much
My feeble hands may shake:
Thine can make no mistake—
Lord, make it right!'"

—A. G. L.

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EDITORIALS

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DEFENSIVE OR OFFENSIVE?

II—OFENSIVE.

An army that always keeps on the defensive never wins a campaign. If the Church keeps on the defensive she will either fall back or remain at a standstill.

Why should not the Church go forward? If God be for us, who then can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, also freely give us all things? Rom. 8:31, 32.

Here we have God ranged on our side, and all the divine resources pledged for our support. We must be singularly lacking in faith if we have not the courage to go forward under such circumstances.

With God so fully and completely committed to the establishment of His Kingdom here on earth, by the gifts of His only begotten Son, what cause have we for supposing that He is not just as much interested; just as much in earnest now as when He sent His Son to die upon the Cross?

And with the full extent of the divine resources pledged to the enterprise, who or what can oppose His will with any chance of ultimate success?

There is, however, considerably less danger from those who openly oppose Christianity, than from those who profess and call themselves Christians but have so little faith in what they profess to believe that they stand in the way and hinder the advance of those who wish to go forward.

The main question is not, what we can do for God, which might well be a matter of doubt and uncertainty, but what God can do through us? He has evidently chosen us as the means and instruments through which He can best work out His purpose in the world. This we are sure of because the Son of God became man in order that the work of man's redemption might be wrought out. This gives us full and certain assurance that we are God's especially designed and chosen instruments to carry out His Eternal Purpose.

This being so, we know that God is behind us with all the divine resources backing us. It is difficult to see how any greater encouragement could be given us than this. Christ, too, evidently expected us to take Him at His word, and to go forward with the full assurance that He would be with us. Thus He said to His disciples before His departure: "All power is given unto me in heaven and in earth, . . . and lo, I am with you, even to the end of the world." All power was given unto Him in order that it might be available for the establishment and extension of His Kingdom; and since His followers were commissioned to carry on that work, the power, which He possessed was intended to be shared by them.

There is every thing, therefore, to justify an advance on a grand scale, that is, on a scale comparable to the number of His followers at the present time, and the resources available for the undertaking. As it is, the extent of our undertaking for God is too often measured by our human resources, forgetting that it is not our undertaking, but His.

And here at once comes the question which is sure to be asked: Are we justified in undertaking a larger work than we know can be supported by the money we expect to receive from our Churches? Have we not tried that way of doing things, and restrict our work in such a way as to bring it well within the limits which we have a right to expect will be paid for? This is what many would call the safe and sane way to carry on the Church's work.

God's Point of View.

There is another way of looking at the matter, however, and that is to regard it as God's undertaking and enterprise, and not ours, which one would suppose can hardly be questioned. If then, it is God's enterprise, the most important matter to consider is, what is God's will in the matter? What does He want done? This was what the people of God have always looked to His prophets and messengers to tell them. This, too, was what Christ came into the world to reveal to men, namely, the will of God concerning them.

It was also the first thing that St. Paul asked at the time of his conversion: Lord what wilt Thou have me to do? The question is not, What is the Church, that is, her members, willing to do, but what is God's will in the matter; What does He want done? How can we expect the Church to advance? How can we prove to the world that God is with us if we put the will of man above the Will of God?

What we should expect from our leaders is just what Israel expected from Moses, namely, to be told what God's will is. We ought not to demand that they should ask us what our will is, but we should look to them for God's will to be revealed. Let them speak with authority. "Thus saith the Lord."

And if the people tie the hands of our leaders by refusing to give them the means to carry out God's will, then the responsibility rests with them—the people—and not with our leaders. Although through the backwardness of the people, our leaders may not be able to do all that they believe to be God's will, they will have done their part, provided they do not weakly yield to the popular will, but still proclaim boldly and courageously, what they believe to be God's will for His Church.

And by persevering in this strong and courageous leadership there is good reason to expect that the people will be inspired to go forward and make men see that the Church is on the move to the accomplishment of greater things than ever before. For what God wants done He always gives men the power to do.

"Forward!" It is the word of God;
"Forward!" No longer linger here;
Be not the slave of doubt and fear;
Why shouldst thou wait until the rod
Doth drive thee forth to seek the land
Where thou on freedom's height shalt stand!

Dost thou then love the wilderness,
As if it were thine own true home,
As if it were thy curse to roam
With ceaseless journeyings and distress,
When a day's journey lies the land
Where thou on freedom's height shalt stand!

God's purpose how canst thou fulfill,
If thou dost wait with timorous feet
Where paths of destiny do meet?
There is but one that is His will
And that doth lead unto the land
Where thou on freedom's height shalt stand!

Be of good courage, gladly go
Where the light shines upon the way,
And ushers in the coming day;
Be brave! strike the decisive blow
Which breaks the barrier to the land
Where thou on freedom's height shalt stand!

Frederick W. Neve.

Notes and Comments

South India: The plan for reunion, formulated in Southern India, is to form one of the principal subjects for discussion at the approaching Lambeth Conference. It will be strange and wonderful if the solution of this difficult problem should look to India as its source and origin. The East would then be once more the teacher and benefactor of the West.

Who Will Go To Russia To Convert the Bolshevists? It seems to be the fashion nowadays to go to Russia to see what is going on. What is more needed is an apostle to the Bolshevists, like St. Columba, or St. Patrick, who were willing to take their lives in their hands to bring whole nations to Christ. If St. Paul were alive, it would probably be just the kind of mission he would like to undertake. Christian people might well pray to God to raise up men of apostolic mould to grapple with such mighty tasks as the conversion of the Bolshevists to Christianity.

Science Preparing the Way for the Spread of the Gospel: The Roman Empire, through its organization of the ancient world in such a way as to promote easy means of communication from one part of the empire to another, enormously facilitated the work of the early missionaries in spreading the gospel. In this we see the Providence of God at work. In a similar way we see in these modern times, the whole world opened to Christian evangelization through the discoveries of Natural Science. The day is not far distant when throughout heathen lands, the radio will convey to countless millions the glad tidings of the Gospel of Christ, and Christians will recognize in it the Hand of God, and will say: "This hath God done," for they shall perceive that it is His work.

Publicity for the Good Deeds That Are Being Done: If a band of reporters were to specialize on the good and unselfish things that are being done, and the papers were to give plenty of space to their findings, it is probable that the good would far more than balance the evil, and we should all feel more cheerful about the actual condition of human society, and the newspapers would afford pleasanter reading matter, and even more interesting though not so sensational as at present. Good stories might well be made out of good deeds and at the same time have an inspirational influence which is sorely needed in these days.

Haste: Why is every one in such a hurry? It may seem a paradox, but in reality hurry means waste of time, and this is so, because we hurry so much that we don't have time to think, and more time is lost through failure to think things out properly beforehand than perhaps in any other way. One's head may save one's heels a great deal. How many times have we had to confess that if we had thought out a matter more carefully beforehand, we would have been saved from a great deal of trouble, and from having to do things over again? So that it is quite true that too much hurry may make us lose time.

F. W. N.

GROWING OLD.

Softly, O softly, the years have swept by thee,
Touching thee lightly, with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.
Far from the storms that are lashing the ocean,

Nearer each day to the pleasant Home-light;
Far from the waves that are big with commotion,
Under full sail and the harbor in sight.
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that lured thee, unwilling,
Far from thy course to the Land of the Blest.
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow
Thou dost remember what lieth between.
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears.
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow.
Growing old graciously,
Purer than snow.

Much smaller than a state conference on social work, and consequently more intimate and lively, is a county conference. In northern New Jersey county social workers, assisted by a woman's club, conducted a one-day conference on Rural Social Work, early in the spring, which was presided over by Rev. E. S. Ford, of Sparta, New Jersey, attended by 125 people and addressed by four experts in subjects helpful to that locality, where a year-round program of social welfare is carried on.

CHRISTIAN OBLIGATION TO THE JEWS

By B. A. M. Schapiro

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief. Even so have these also now not believed, that through your mercy they also may obtain mercy.—Romans 1:30, 31.

LET me begin the message I shall try to give you by expressing gratitude for the privilege of offering you an opportunity. We Jews are a grateful people instinctively. Coming from generations suffering in many countries oppression, insult, deprivation of the rights accorded to others, often with lives and homes and families exposed to casual outbursts of fanatical fury, our souls respond spontaneously to kindliness and tolerance. As a Jew, I enjoy deeply the luxury and happiness of standing before a congregation of tolerant and kindly Gentiles and in the genial, life-giving atmosphere of Christianity into which I have been mercifully led; knowing that I am among friends, hoping that my feeble, sometimes misplaced, or mispronounced, words will reach your hearts, carry my message to your minds.

I approach you here as an ambassador bearing an appeal from the oldest of the nations, the most grievously sinning, the most sorely punished. I speak for people who are among you, who are part of the life of your city and community, with whom you are in daily contact, who are separated from you spiritually by distance immeasurable. Yet, that distance is being diminished, we may say, inch by inch, day by day. The Creator has ordained a law of gravitation in the spiritual as in the physical world. This tremendous, far-shining, living body of the Christian Church must draw to itself all the wanderers through the vast voids of unbelief and heathenism. I speak to you, in my poor way, with humble, confident, hope that each of you will feel the impulse to desire and labor and pray and give that all Israel shall be saved, that these chosen children of God, so long astray, so far astray, may be drawn to us to add new and mighty glory and power to the Kingdom.

You who read the Word of God thoughtfully and earnestly know you owe duties and obligations to His ancient people. I am inviting you now to heed these obligations, to hearken to my plea, to act them as conscience shall move you, as God shall direct you annd straight thinking on plain facts shall guide you.

Apart from all other considerations, the Jew surely is of our human family. "Go ye into all the world and preach the Gospel to every creature," was the command of the Saviour to His disciples, of whom you are the successors, of whose responsibilities, duties and functions you are the heirs. You are pledged and bound to obey the injunctions given them. Apostle John, on the rocky desolate isle of Patmos, saw in ecstatic vision the grand consummation of Christian zeal and toil in the Gospel feast to which all should be bidden, at which all should be present.—"The Spirit and the bride say 'come' and let him that is athirst come and whosoever will let him take of the water of life freely." And to Paul, in the night, came also a vision, a man supplicating, "Come over into Macedonia and help us." This is no vision of the night nor of ecstacy I am striving to present to you. You have the truth revealed clearly, direct instruction from the Lord, indisputable facts and conditions constantly present with you. The Jew is bidden to come. You are commanded to invite and aid and urge him to come. I am here to beseech you, as Paul in his dream was besought, to help us. Paul obeyed. His flesh was riven with many biting stripes and his feet were held fast in the stocks. Will you, free of fear of stripes or prison, hear and answer our prayer for help?

Bitterly, bitterly, have my people sinned and bitterly have they answered it. They are my people. I could not divest myself of kinship with them if I would and would not if I could. Trying faithfully to be a consistent, sincere Christian, mourning the many faults and errors of my people and kindred, I nevertheless glory in their long adoption as the loved children of the Almighty Father, in the splendor and beauties of their history, yet gleaming across the ages through the murk of wickedness and backsliding and idolatry. I recognize and remember, as I ask you to remember, their patient endurance of wrongs, their invincible allegiance to Jehovah, even after callous rejection of His Son, their steadfast clinging to some virtues worthy of general emulation. As they, through weary centuries of cloud and thick darkness, have peered forward for signs of the promised Messiah to bring them redemption and deliverance, so do I, meeting many defeats and disappointments, finding the way steep and shrouded in gloom sometimes. I speak and write and strive continually, hoping that I may die exulting, seeing my people, one by one, family by family, come to the feast and the glory.

I believe, and I have come to tell you, that the new day of Pentecost is near, that the ears of the Jew at last are opening to comprehend the language of the Christian and the meaning of Christianity. That such a time must come none of us who believe can doubt. Our Church was founded, our faith and religion were established and given substance, numbers, organization, stability, direction, vitality, by Jews believing in Christ and following him, faithful to their Master unto death, after death, after ascension. St. Peter, battling, shamed, penitent, pardoned and then devoted Jew, proclaimed the gates of Heaven, invulnerable against all the power of Hell, ready to swing widely open to the prayer of the feeblest, lowliest, trembling sinner, sorry for sin, seeking righteousness, the legions of Heaven ready to welcome with rejoicing the Jew believing in the Lord. With St. Paul, intellectual monarch, fearless and tireless missionary to the Gentiles, the Jew was first and dearest. In each new city to which the Spirit led him his feet turned directly to the synagogue that he might deliver to his own kindred the invitation to salvation.

After the early days of the Church, when growth and supremacy and prosperity had marred the purity of the early days of martyrdom and suffering, when the saints, going with magnificent meekness to endure agonies happily and accept death joyously, were replaced by those who were Christians because Christianity had become strong and popular and who marched beneath the banner of the Cross because it promised victory, minds of men were perverted to vengeance and ferocity. The Jew then was hated, hunted, smitten, held as common prey for all who chose to slay or despoil him. That my race and nation survived these periods, retained, through turbulence and massacre and plunder, the rage of the rabble and the great and lust and unrelenting malice of rulers, its nationality and its fidelity to the God it knew, is convincing evidence to me that it has been preserved and is destined by the All Wise, Supreme Ruler for some splendid purpose. Now that human thought has risen above the crude passions of the early centuries, ripened to comprehension of the brotherhood of man, we may consider the unpaid debt we owe this long despised Jew. Far back, in the dim dawning of human history, he began his service to us of the present. He preserved for us and has given us—has given you, the Holy Scriptures. "Unto us"—to us Jews—"were committed the oracles of God." Through Moses, Jewish law-giver, all of us receive the Ten Commandments, the foundation stones of all moral and statute law and of civilized society. It is bewildering and baffling to try to imagine what our literature and art would be, deprived and denuded of the history and poetry and eloquence of the Jew. You chant the psalms of David and gather from them inspiration, stimulation for your piety and patriotism, comfort in your afflictions. Even the most blatant atheistic writers include in their productions references and quotations from Old and New Testament, involuntarily, or because they can find nowhere else such cogent, terse, incisive approach to emotion or reason. With all the multitudes of human philosophers, teachers, preachers, scientists, professors, who have lived and died through thousands of years and in ancient and modern countries, the wisdom and proverbs of Solomon have not been improved upon. Lessons, guidance, language, examples, to fit every situation and vicissitudes, to voice our joys and sorrows, hopes and fears, our penitence and love, to peal forth our triumphs, proclaim our gratitude for blessings and deliverances, lamentations

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*The writer of this article is the Managing Director of the Hebrew-Christian Publication Society, whose advertisement appears elsewhere in this paper. We wish every reader of the "Churchman" to send 25 cents postage to the Hebrew-Christian Publication Society, and secure those valuable publications. Mr. Schapiro writes with great authority, and has been requested to become a regular contributor to the "Southern Churchman." The office of the Society is located at No. 644 West Two Hundred and Seventh Street, New York City.—Editor.

in disaster, pleas for mercy and pardon, are found in the stories and the words of Job, of Abraham, of Moses.

The highest aspirations and noblest purposes of your souls, the most intense supplications, every craving, every stormy tumult of feeling, assault of temptations, soothing comfort, every feeling the human heart may know, from contemplation of the glory crowned summits of the hills expression in what the Jewish prophets, poets, historians, thinkers, have bequeathed to us.

These benefactors of humanity have been long ago gathered to their fathers, but their descendants are at the doors of our churches, commingle with us in our daily affairs and work. Do not duty and gratitude to God and man alike and the command of Christ impel us to living, active interest in the work of reclaiming and bringing into the fold these "lost sheep of the house of Israel"?

Nearly two thousand years ago Jewish believers in Christ met at Jerusalem to decide whether Gentiles should be admitted to the fellowship of the Christian Church. The Jews put aside their inherent prejudices against the Gentiles, with beautiful tolerance and recognition of the supremacy of Christ's love and sacrifice for all creatures, waived the ceremonial of the Mosaic law, which they had been taught to cherish as obligatory and sacred. They accepted the broad cosmopolitan spirit inaugurated by their Master, regardless of their own habits and inclinations. Surely, Christians of this twentieth century, walking in the brilliant light of humanity's noonday, should be even more liberal and tolerant, merciful and loving.

Remember that we Jews, even those who yet reject the glad tidings that the Messiah has come, stand as strong, staunch bulwarks against that kind of "Biblical criticism," the narrow, debasing, pitiful vanity, that crawls and delves and quibbles, searching for flaws and doubts by which the Scripture may be discredited and the dearest hopes of countless millions destroyed. It is a strange anomaly that Christian ministers with smatterings or learning, sometimes, perhaps, with burning desire for publicity, calling themselves "liberal" draw steadily away from Christ, while the Jewish rabbis, most faithfully studious and profoundly learned, calling themselves "liberal," draw steadily nearer to Him. Let me repeat what I already have suggested. The continuing integrity, solidity, of the Jews, their abiding allegiance to Jehovah, are a lasting and amazing miracle and put before us magnificent promise. We Jews are everywhere. We reach and touch all grades of life everywhere—here a powerful statesman or financier, there a squalid peddler; here high in the ranks of scholarship, arts, music, journalism, the drama, there earning scanty existence in sweat shops. Yet, all and always Jews. Never to become **Gentiles**, I believe, with my whole being, sure to become **Christians** in God's good time; many of them, I hope, in my time and yours; their coming to be hastened or retarded as welcome and help and encouragement are freely given or coldly denied. When Frederick the Great asked his chaplain a concise, condensed evidence of the truth of Christianity the quick, convincing reply was, "The Jews, your Majesty." And that evidence is here with us to call and convince.

The old enemies and persecutors of the Jews are gone. Egyptians, Assyrians, Babylonians, Romans, have disappeared, disintegrated, been conquered and ground to dust or revolutionized. We, persecuted everywhere, survive and are potent factors; the Gentiles to whom we conceded our ceremonials at Jerusalem became dominant and excluded us from membership in their churches. In the third century, Christians were forbidden from intercourse of any kind with any Jew. We were denied the protection of the law, prohibited from owning land, our property held subject to confiscation. Christians might not sell us food or clothing nor allow us shelter. We were sequestered in ghettoes as accursed and contaminated things. From England, France, and Spain we were banished in melancholy, homeless droves, women, children and men slaughtered, with none to save or avenge them, no refuge to which they might flee. This generation has seen the progroms in Russia, which meant hideons maltreatment and butchery of Jews, regardless of sex or age. We have endured all; survived all.

Consider, now, Christian men and women, whether our survival does not mean something, is not present evidence of a destiny long foretold to be achieved, of a promise of loving omnipotence presently to be fulfilled here, in this land of peace and freedom. Consider whether this Jewish nation that has given you Christ and the apostles and prophets, the law-giver and psalmist, long lines of heroes and the faithful custodians of the oracles of the Almighty, is entitled to the gratitude and respect of mankind. Consider that our people have been victims of centuries of contumely and injury against which they had no defence and been given cause for deep resentment against Christians and Christianity and distrust of them. Consider, too, what huge accession to the cause of Christ, in spiritual force, in intellect, in material wealth and numbers, the winning of these people would mean. Remember that peace and freedom bring danger of safety, degradation or elevation, as they are used.

Has the time come for the winning of the mighty mass of spiritual and mental energy, courage and fidelity, to the knowledge that the Messiah hoped for so long has come and stands with loving arms outstretched, ready to embrace His brethren? Is this the land in which the fulfillment of prophecy and promise is to begin? It is for American Christians to answer, Yes or No, remembering how the Good Shepherd has said of His flock: "And other sheep I have which are not of this fold; them, also, I must bring and they shall hear my voice and there shall be one fold and one shepherd."

LUCRETIA RECITES "A PIECE".

(Archdeacon Neve has kindly permitted the publication of the following extract from a personal letter to himself):

I must tell you a little incident about the last copy of "Our Mountain Work." You will recall our aged and faithful dusky Lucretia and her loyal devotion for the past ten years to us—Lucretia has not only faithfulness, honor and honesty to acclaim her character, but amazing ambition!. I have only recently discovered why on three evenings in the week she has seemed in a hurry to be **on her way**, while on other nights she remains in the kitchen longer than seems consistent with her alternate attitude. At seventy years of age she decided she wished "to read and write" and so she has been attending the colored night school (for all ages, it seems, for Lucretia declares "de ole woman what sits in de nex' seat to me is **much** older dan me!) and a few days ago Lucretia with her characteristic hesitation in asking personal favors, told me that "De Colored Night School was goin' to have its ending commencement" the last of "dis month" and Lucretia is to read or recite "a piece". She added that she wanted something that was religious, for the commencement was to be held in the Baptist church (Lucretia is "Methodis'-Piscopal") and as so many of the Baptist people would be there she wanted to "say a piece" that would be nice for every one—and if "Miss Marcelyn," or I would find something suitable for her, oh! she would be so thankful—I had been looking through two weeks of selected poems when Mr. B. happened to come in—earlier than usual and bringing our mail from P. O. Box 70". The packages of copies of the March number of "Our Mountain Work" was with the mail.

My mind was on poems and Lucretia, and soon I was reading "At Heaven's Gate". Immediately after dinner, I read the poem to Lucretia, telling her that the Reverend Dr. Neve wrote it. I wish you could have seen the expression on good old Lucretia's face. Her eyes sparkled with pleasure. I read it slowly and talked about each verse and that evening Lucretia had partly memorized the poem. She said, "Just think! I have seen and served de preacher what wrote dat poem. It is jus' exactly what I wanted to say—oh! I think it is beautiful!" Next day, she said "Ola (her daughter) says she thinks it is lovely dat I can have dat poem to say." Of dusky hue, poor, having had more hardships than one could dream to see her cheerful countenance, for she has only one daughter, although she had eight children (during the World War period she lost husband, son and her youngest daughter, a girl of seventeen in high school), yet the **charity** of Lucretia would put many of her **adored "quality white folks"** to shame. An invalid, much abused very old colored woman, was a neighbor of Lucretia's and Lucretia fed her daily from her own scanty store. Her own nearly helpless aunt, ninety-five years of age and the motherless eight-year-old girl of a nephew, working in a distant state, are now her **wards**. And so, though her skin is so dark, her soul is white and the beautiful poem will be heard by many humble souls that admire and believe in Lucretia and will accordingly be impressed by the fact that she has "seen an' served de **Quality** gen'men dat wrote dat poem."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by Mrs. H. B. Gill, Eureka Springs, Arkansas:

"That ye sorrow not, even as others which have no hope."—1 Thess. 4:13.

Who will send one from the far-away places as well as very near?

THE CHURCH AND POLITICS---A CORRESPONDENCE

Commission on

INTERNATIONAL JUSTICE AND GOODWILL

of the

Federal Council of the Churches of Christ in America

April 18, 1930.

Mr. Charles Hall Davis,
Petersburg, Va.

My Dear Mr. Davis:

May I have a moment, in the interests of world peace, to present the work and needs of this Commission?

We are promoting an educational program designed to help the twenty-two million church members in the Federal Council's constituent bodies to have an intelligent and wide-awake interest in the cause of international cooperation for justice, security and peace.

Just ahead during the coming months are the causes of American membership in the World Court, urged by President Hoover, ratification of the London treaties for limitation and reduction of armaments, and the Pan-American arbitration treaty.

Appropriate popular information material on each of these matters needs to be sent to about 90,000 pastors, which will enable them to inform and interest their people, both young folk and adults. I enclose a sample folder on the World Court question.

Will you help us to do this much needed work by making your contribution for this Commission as generous as possible?

If you desire it, I shall be glad to send you printed information about this Commission and its actvities.

Sincerely yours,
Sidney L. Gulick,
Secretary.

CENTRE HILL
Petersburg, Virginia.

April 23, 1930.

Mr. Sidney L. Gulick, Secretary,
Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America,
105 East Twenty-second Street,
New York City.

My Dear Sir:

I received your favor of the eighteenth in reference to the work and the needs of your Commission.

Naturally I am interested in any effort looking towards international cooperation for justice, security and peace. Personally, I am in favor of American membership in the World Court; and I certainly endorse the idea of limitation and reduction of armaments, and for all reasonable extensions of the principle of arbitration for the settlement of international disputes.

Moreover, the desirability of an educational program in reference to these matters must necessarily commend itself to any one who wishes to see efforts along these lines meet with success.

But I do not favor the activity of the churches in politics. As I see it, the function of the churches is to inculcate in the minds and hearts of men the principles promulgated by our Saviour. The activities of the Clergy should be directed toward impressing on the minds and hearts of individuals the great principles of our religion. The Church can teach and preach the brotherhood of man and the Fatherhood of God. This is its province, and for this purpose it has a Divine commission.

But I do not think that the Church has any Divine commission to pass on or advocate or oppose specific political plans, even though the ostensible purpose of the plan is to foster international brotherhood. I cannot see that our Bishops or Clergy are qualified, either by training or experience to pass upon the wisdom or unwisdom of political undertakings, or international treaties or agreements. I do not think they are in position to advise the people intelligently or wisely on political matters. The Ministry can teach religion, and can teach morality. But the Ministry is not commissioned to teach politics, nor is it equipped or sufficiently well informed to act as political advisers to the membership of the churches.

To illustrate my meaning, I would say that I have the most decided respect and reverence for the opinion and advice of the Bishops and Clergy of my own Church (the Protestant Episcopal) in religious matters. But frankly, I do not know of any Bishop or Clergyman in my Church who I think is qualified to advise me in political matters. Without egotism I think I am as well qualified to pass on the wisdom or unwisdom of the political questions as they are; and in many respects I feel that I am better qualified than most of them; because while I have never held public office, I have given some thought and study to these questions, and I believe that my training as a lawyer has equipped me to consider such problems, and reach a conclusion in regard to them far better than has the training of the average Bishop or Clergyman equipped him to pass upon them.

What is true of me as a layman is true of other laymen. And moreover if history shows anything it shows very definitely the danger of having the Church attempt to handle the political affairs of the Nation. An effort on the part of the Church to do this hurts the Church and minimizes its influence. It does not help the Nation, because the Church is not equipped for political leadership.

In our domestic affairs we have suffered particularly in recent years from the attempt of the churches to interfere with and direct political action. The Prohibition movement has demonstrated this. In my judgment, the Church can preach temperance, and ought to preach temperance. But the Church is not qualified to pass upon the question of what is the most advisable political method of promoting temperance. And on the Prohibition question, the leaders in some of the churches have unquestionably misled people most decidedly by insisting that the political question of Prohibition is a moral issue, and by attempting to secure the endorsement and support of the people for the political policy of Prohibition as against governmental regulation through attempting to persuade the people that a question of morality is involved in choosing one of two political methods of fostering temperance. Temperance is a moral issue, but as between two alternative political methods of encouraging temperance, no question of morality is involved. The leaders in some of the churches have arrogated to themselves on this question the sole ability to pass on what is the wisest method to promote temperance. They have assumed that Prohibition was the wise method, and then have attempted to secure the support of the people for their plan by preaching that it was immoral to oppose Prohibition, or to advocate governmental regulation. I think they have injured the Church, and I think they have also injured the country by taking this attitude, and have demonstrated in the most striking manner the absolute unwisdom and impropriety of the Church in attempting to direct the political affairs of the Nation.

Perhaps in the case of International relations the evils of attempted direction by the churches of political questions has not been made so apparent. But the principle is the same. The Church has a great task. And in the performance of that task it needs all of its resources and all of its energies in order to bring about the brotherhood of man. But the moment that the Church actively allies itself as an organization with some one definite political plan for accomplishing results, the Church injures itself, and it does not help the people or the situation. The members of the Churches who, in the exercise of their political judgment, do not agree with the political program of the Church naturally resent the Churches' activities on a political question. They claim, and justly claim, not only that this is outside of the province of the Church, but that the leaders of the Church are not qualified to pass judgment on such political questions for the people, and that their leadership ought to be repudiated. Repudiating their political leadership these people minimize their spiritual leadership. Certainly in the matter of Prohibition they have been justified, as I see it, in so repudiating it. Certainly I do not think that the clerical political leaders of the Prohibition movement could expect the mass of the people to be impressed with their spirituality in view of the ruthless policy that they have followed in their attempted spiritual condemnation of all their political opponents, and of the methods they have pursued in attempting to put over their own ideas and to secure political domination of the country.

The whole theory of the Church in politics is opposed to the theory of our government. And personally I think it is opposed to the teachings of our Saviour. The Federal

Council of the Churches, as I see it, can wisely advocate international brotherhood and world peace. But the Federal Council is not the proper organization to attempt to secure favorable political action for the American membership in the World Court. I, personally, favor it. Other people equally well informed, and equally patriotic oppose it. It is a purely political question. The other people may be right, and I may be wrong. To my mind it seems an advisable political step to foster international brotherhood and international peace. To their minds it seems unwise for these purposes. I cannot see that the Church has the political knowledge or training or judgment to set itself up as the arbiter of this political question.

Isn't it true that in this era of mass production, and of mass action the Churches are overlooking their commission to train the minds and hearts of men in the principles of our religion, and are attempting to bring about a quick millennium by assuming that they are qualified to lead politically as well as spiritually? The Church must secure results by changing the heart of the individual, and not by arousing the political enthusism of the mass of the people in favor of a particular policy, which may be a political mistake, and may defeat the very end in view.

I note that you want to send informational material to 90,000 pastors, which will enable them to inform and interest their people. As a matter of fact, aren't you trying to build up a vast clerical political machine to dominate and direct the international policies of the United States through the religious influence wielded by the Churches? And aren't you violating the fundamental concept of our Government which is based on the entire separation of Church and State? The 90,000 pastors referred to, if they will attend to their spiritual duties have the greatest job in the world. They are not equipped to pass on this international political question. They are not equipped to advise the people as to how to act on this question. You are building up a Church political machine, which will injure the influence of the Church, and eventually injure our country if the teachings of history mean anything. If my own Rectr attempted to advise me politically on this matter, I should promptly suggest to him that he attend to his own knitting, and that I thought he was going entirely out of his province to presume to advise me on a political issue.

I am not at all in sympathy with the Church in politics.

While you have as officers of your Committee some very distinguished laymen who have unusual information on the subjects referred to, such as Mr. Houghton and Mr. Wickersham, as a matter of fact you are using the prestige and the spiritual influence of the Church for political purposes.

These two gentlemen are men of very distinguished ability, and for that ability I have the greatest respect. But as a matter of fact I differ with them on many political questions. (I make this statement with becoming modesty.) I am not prepared to accept their views or statements on many political questions, and I do not think that on these questions to which you refer, the great influence of the Church should be exerted under their leadership. Though on this question of American membership in a World Court, I may substantially agree with them.

May I respectfully suggest that the Federal Council of the Churches of Christ in America can do far more towards promoting the coming of the Kingdom of our Saviour by following His example and devoting its energies towards preaching the plan of Salvation, and attempting to bring the minds and hearts of the individual man to a recognition and appreciation of the meaning of universal love and universal brotherhoods, rather than by attempting to direct the international political policies of the country.

I am, with great respect.

Sincerely yours,

Charles Hall Davis.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

"A HAPPY ANNIVERSARY."

Whitsunday, June 8, 1930, Anniston, Alabama.

The above was a very happy day to us at the little new chapel—Chapel of the Redeemer. It was not our real birthday, for we have been struggling two and a half years in a little old "shack," but it commemorates our first service in our real chapel. It also commemorates the ninth anniversary of our beloved rector at Grace Church, the Rev. James M. Stoney. This date is also the one hundredth anniversary of the Diocese of Alabama.

Our number has increased so much in the past two years that something had to be done—we could no longer pack them all into the little "shack," so Mr. Stoney asked his parish, Grace Church, Anniston, Alabama, to give him their Easter offering to help erect a small chapel for our mission work in the above neighborhood. It was a good, big offering they gave—about a third enough to build our chapel. Two friends, not of our own faith, but who had watched our work and appreciated our efforts, gave us a beautiful lot with nice, big shade trees in front and Snow Creek winding its way along the back. Another friend found that Mr. Stoney still needed $200 more to complete the work and he quietly handed him the two hundred, asking that his name be withheld.

The little chapel is a wooden structure, painted light grey outside, left unceiled and unpainted on the inside. A dossal of burlap is used back of the Altar, and there are cushions at the Altar and Chancel Rail to match. The Altar, Font, Bible, and Lectern are gifts from other parishes, where they were no longer needed. In fact, everything inside, as well as the Chapel itself and the lot on which it stands, are gifts of love. The Communion vessels and linen are gifts from three teachers and a very dear friend, the lovely new brass candlesticks and vases gifts from two more teachers, the alms basins were given by our lay reader and his mother. Last, but not least, the benches or pews, were made by two men in a few spare hours from their shops. The electric wiring will be put in by two teachers as soon as Mr. Stoney feels that the chapel can afford to pay the minimum electric bill every month. Every man, woman and child in the vicinity of the chapel helped to put the grounds in order and place everything inside in readiness for our first service. Mr. Stoney has taught them to say "our chapel" and not "your chapel" or "their chapel," as everybody has helped from the penny given by the smallest child to the last $200 given by a friend.

Our first service was most inspiring at three o'clock in the afternoon. We had baptism and communion, there being twelve children baptized and a goodly number came to communion. We now have six or eight candidates for confirmation awaiting Bishop McDowell's return from Lambeth Conference.

During the past year we have baptized a large number, and confirmed three. We have also given two of our beloved teachers to other fields—Miss Olive Tabb to the Diocese of Western North Carolina, and Miss Margaret Rothrock to the foreign field in Porto Rico.

We feel that God has showered us with blessings in the years past, and trust that our work may always be acceptable in His sight—our strength and our Redeemer.

Harriet P. Tabb,
Supt. of Chapel of the Redeemer.

MISS HILL WRITES FROM ALASKA.

Miss Amelia Hill wrote late in April from St. John's in the Wilderness, Allakaket, Alaska, her letter arriving in New York early in June:

"Miss Wilcox and I took a trip to Bettles, a village thirty-eight miles over snow, above us. We had some urgent invitations from there and enjoyed it ever so much. One of our native men took us up and we made the trip in a day. Driving with dogs through woods over lakes, etc., has a never ending fascination for me. It was Miss Wilcox's first long ride. Our mail carrier and his son were also traveling to Bettles. We stopped at noon, and our driver and the mail men built a fire by the trail and gave us a sumptuous lunch. The dogs had a lunch and we were on our way again, arriving at Bettles just in time for supper. We had a royal reception there from our friends and neighbors, if you call people thirty-eight miles away neighbors.

"There were a number of white men and also one white woman, who, like us, had not seen any white women for seven months. We had intended to remain just one day, but it snowed and we were easily persuaded to wait three or four days for more favorable weather. There is one stove at Bettles, Mr. Dubin's, and we were entertained there several times, but we stayed at the roadhouse and usually the whole village gathered there in the evenings.

On Saturday evening little Jennie, a native girl, said, 'Miss Hill, what time will we have a service tomorrow?' The roadhouse proprietor offered his house and said, 'Do all the preaching you want to in my house.' So on Sunday morning our driver went around to the cabins and told our little community that we were to have a service at noon and to bring any books that they could find. Every soul, native and white, came to the service. Jennie had a Prayer Book and hymnal of her own, one man had a Presbyterian hymn book, two others had Testaments, one a Bible, and we found two other hymn books in the roadhouse. Altogether there were twenty-one at our service. We sang, 'My Faith Looks up to Thee,' and 'Onward Christian Soldiers,' used our own Prayer Book, and read a lesson from the Gospel of St. John. Whether all of these men belonged to a church I do not know, but we felt that they were all with us in spirit and many expressed their appreciation of our little service. The natives of course belong to our mission here. We talked of Church unity and what we thought of it and more especially what we should like it to be. You will find the average Alaskan well read, and though far from the noise and confusion of modern life, nevertheless they enter into it in thought.

"We took fifteen hours to return . . . and arrived in our village at midnight."

The women of St. John's, Allakaket, made moccasins and quilts and caps, during Lent, and sent their work to St. Mark's, Nenana, where the bad fire occurred last winter. The children at St. John's earned $8.25, which Miss Hill sent for their Easter offering. Her letter came out by the last dog team mail of the seasons. There would be no more mail until June, unless one came by air, and at that time the flying field at Fairbanks was too muddy for the planes to take off

"We have been advised that we may have high water this spring," Miss Hill says: "We shall make what preparations we can, and there will be four families to float around with us if it comes to that. I counted the boats today as I walked through the village and found five. Quite enough. It won't be necessary to climb any trees."

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 53.—Would you not say that the sacrifices of the O. T. interpret the Cross of Christ?—C. H. H.

Answer.—They do not interpret the Cross of Christ so much as the Cross interprets them. The work of Christ must not be limited by types, symbols, and shadows. The sacrifices of the Levitical system were ordained by God to foreshadow and typify the larger and better sacrifices to be made in the fulness of time. In them God instructs man and especially Israel in three things:

1. That man has nothing to offer of himself, for the very cattle and sheep that he brings are the Lord's to start with, so that if propitiation is to be made, God must provide it.

2. That sin is exceedingly sinful, meriting death.

3. The truth of substitution, or the innocent suffering for the guilty.

Question No. 54.—Is it right or just for one person to suffer for another? What shall I say to those who assert that this principle is wrong?—J. K. B.

Answer.—It is plainly declared as a fact of Scripture, 1 Peter 2:24 and 3:18. There is an inseparable connection between sin and suffering. The Judge of these matters is the God and Father of our Lord Jesus Christ. The sufferer is the eternal Son of God. Both are God. It is God who judges and it is God who suffers. If God decides to let His law work out its righteous decree and to suffer the penalty rather than remit it, thereby meeting every righteous requirement, can it be said that the method is unjust and the principle unrighteous?

FIRST SUNDAY AFTER TRINITY.

Trinity Sunday marks the transition from doctrinal teaching and duty as seen in direct relation to doctrine. This comprises to all intents and purposes the teaching of the first half of the Church year; the second half of the year we find to be devoted to duty primarily and to doctrine only as relates to practical Christianity. It could very well be said that the Christian year is divided between the Creed and the Decalogue. The Collects or short prayers dwell on the spiritual relations of human life to God, and the petitions contained in them are of a most practical nature, the prayer for today opens the scheme of practical teaching by a confession of inability to do that which is right without strength from above and a prayer for grace, "That we may please Thee both in will and deed." We find the great fact of love to God and love to our fellowman is given the greatest emphasis in the Epistle for today. The love of God to man is shewn in all its fulness in the gift of the Son to be the Saviour of the world, and the reflection of that love in our hearts towards God and our fellowman enables us to become capable of the knowledge of God, seeing through the revelation of Christ, and the indwelling of the Holy Spirit of Him who is invisible. The Gospel for today enforces the rule of love to God and our fellow man showing to us as an example of the utter selfishness and thoughtlessness for others, as shown in the Parable of the Rich Man and Lazarus by the Rich Man.

William E. Callender.

Book Reviews

THE CASE FOR EPISCOPACY: By the Rev. Kenneth D. Mackenzie, D. D. Cloth. Pp. 146. By the Macmillan Company, New York City. Price, $1.50.

One may premise that the editor showed a twinkle in his eye as he said, in all probability, "We'll send this to another Mackenzie." And I am not at all displeased.

However, the choice may not have been wisely made. For this reviewer is not aggressively militant on the question. While he knows, as every intelligent reader of Church History must know, that Episcopacy has its roots in the primal order of the Church, the one great thing which seems most important is the transmission of spiritual power and missionary zeal; without which any ecclesiastical pretension is but hollow mockery.

There can be no doubt that the other Christian bodies are coming more and more to recognize the normal order. If they are cultivating the ritual of Episcopacy and introducing the surpliced choir and its accompanying associations with the service of the Church, they are unconsciously framing a state of mind that will ultimately go all the way. It is coming, and the Church will do well to foster its approach by such kindly consideration as shall neither compromise itself nor defeat the quest for unity with the Episcopal body.

Dr. Mackenzie has given us an unusual volume. Its compactness and succinctness, its clarity and appeal are conspicuous. A layman, untutored in ecclesiastical phraseology will find this as interesting reading as a magazine article. And the trained Churchman will discover new veins o fthought in the field over which he has traversed many times. Every one, who is at all consistent, acknowledges the necessity for the imposition of hands when one is set apart for the ministry. The question of course, is, Whose hands? Does the succession run through the episcopate exclusively or do the elders have an equal part in the transmission of the grace of orders? Dr. Mackenzie answers that by analyzing the position of the Christian bodies which raise this interrogation.

The ripe scholarship which Dr. Mackenzie displays in this and his other publications tempts us to wish that he had given more than a passing notice of the Luzanne Conference. His opinion would be gladly received by American readers.

We may note with interest his statement, "A dash of Presbyterianism is perhaps a very desirable addition to an Episcopal polity which sometimes tends to become prelatical." This Mackenzie (the reviewer) was once a Presbyterian, as no doubt all the Mackenzies once were, and he heartily accords with the sentiment. He sincerely believes that his Churchmanship is a modestly representative case. Surely the Church would be enriched if well seasoned members of the other communions would bring the wealth of their training into the Church, instead of rushing stark naked into the asylum of Anglo-Catholicism, and its allied practices.

A helpful index closes the book, preceded by a concise treatment of the proposed union in India, embracing a certain dioceses of the Church of India and the South India United Church and the South India Provincial Synod of the Wesleyan Methodist Church.

Kenneth Mackenzie.

BEHAVIORISM: A BATTLE LINE: By William P. King (Editor). Cloth. Pp. 376. Published by the Cokesbury Press, Nashville, Tenn., Price, $2.25.

The common man who has heard the word may be far from really comprehending the vital meaning of the term. Dr. Watson's ideal is that action springs only from the stimuli of nerve and muscle; that there can be, in the

nature of the case, no such thing as moral responsibility. Indeed, there can be no basis for anything like morals. For the sense of right and wrong must, according to Behaviorism, be a matter solely of individual conception. One man may think as another does not; feel according to ideals foreign to his fellows. In brief, Behaviorism is pure mechanism. "Conscience towards God," to be sure, in this system of thought, has no place. Crime cannot longer be designated as a personal and responsible act. Men cannot help doing what they do and hence must not be held accountable for what they do. Out of Behaviorism has grown the new cult, Humanism, which is appealing to many who prefer this manner of thinking and living to the reasonableness of the Christian Faith.

In this book we have seventeen chapters, among the writers some of the most distinguished in our land, embracing all faiths, including a Jewish rabbi. Dr. King himself contributes one chapter of signal importance from which he takes the title of the book. We do not say too much in averring that this is the most extensive and exhaustive treatment yet presented of this absorbing result of the modernistic trend to apply the lens of intellectualism to the comprehension of the Christian faith, which the Word of God maintains can be unfolded only by the inspiration of the Holy Spirit. And every intelligent Christian who would qualify himself to meet this new movement with a rational and convincing defense of the faith, should digest its contents.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A FRIEND SENT ME.

Mr. Editor

Recently a friend sent me some of your numbers that I might read certain articles. I have been so impressed with your magazine that I should like to subscribe to it if I may. Especially good are your stands for the fundamentals of the "faith once delivered unto the saints," and your excellent articles on the Southern side of the "late unpleasantness" of the Sixties. I am the son of a Confederate soldier, and revere the cause for which he fought as sacred and righteous. Its defeat on the battlefields no more proves it wrong than Napoleon right when he said, "God is on the side of the heaviest artillery." Our Southern people need to have these truths of history taught them, and the worship of the infidel, Lincoln, may perhaps cease.

Minister.

Fayetteville, Tennessee.

SUN STARVED CHILDREN APPEAL FOR AID.

Mr. Editor:

At this season of the year, may I add my voice to that of others in our cities everywhere, who are appreciating each year more keenly the spiritual, as well as the physical, need of children and grown-ups for the out-of-doors.

Many a little depleted, sun-starved child of our crowded tenements has never been beyond the cobble-stone streets of his own neighborhood. In spite of this fact, he may grow up to some sort of stature. Physically, he may, somehow, weather privation and poor living conditions and, in all outward respects, reach manhood's estate.

But what of his spiritual outlook? What of the mental health of an individual who has never come close to the out-of-doors, nor had a chance to live near to nature, or to get any idea of the bigness of the world and its beauty?

Even if this out-door experience can come but once a year to a growing boy, or once or twice in his childhood, the mind and the soul are richer for its memories.

It is such out-door experiences which, for thirty-five years now, the New York Protestant Episcopal City Mission Society has been providing for hundreds of mothers and children each summer through its Fresh Air program.

This year our society has room available in its nine Fresh Air units for 1,700 vacationers. It is possible for us to send these people, if generous donors can help us to the extent of $36,000; $87.50 will be needed to send a family of five for two weeks; 17.50 secures a two weeks' outing for one worn-out mother or a frail child: $8.75 is the amount need to give one week of happy days to some youngster whose only playground otherwise is the city streets. These items do not include certain overhead expenses incurred by the society, which it is able to meet through its own resources. They do represent, however, the contributions which we must secure from generous friends, in order to make our Fresh Air camps and homes available to all of the 1,700 boys and girls and their mothers on our waiting lists, for whom we have room.

Cheques should be made to Eugene W. Stetson, Treasurer, and mailed to 38 Bleecker Street, New York, New York.

May your own vacations be the happier for having helped some little city-bound child or mother to find this happy respite from the long strain of the summer's heat.

William T. Manning,
Bishop of New York.

June 10, 1930.

WARNING TO THE CLERGY.

Mr. Editor:

Would it be possible for you to insert in your publication a warning to the clergy about a man with whom we have recently come in contact:

The man gave his name as William C. Campbell, asked temporary aid from the Cathedral while awaiting a fairly large hospitalization check from the British Government and also a regular monthly pension check, claimed to be an ex-major with the Royal Engineers in France and was receiving a forty per cent disability.

We have been in communication with the British Ministry of Pensions in Ottawa and they report only a Corporal William C. Campbell, with no hospitalization arrears and only a very small pension. He used the name of the Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco, very freely in talking with us and upon getting in communication with Dean Gresham, he assures us that he has no knowledge of such a person.

A description of the man is as follows: Height, 5 ft., 9 inches; well built; weight, about 190 lbs; gray hair; about 65 years of age; decided English accent, showing a good education; well dressed.

Thomas E. Jessett, Canon.

Spokane, Washington, June 5, 1930.

TO FIX EXACT DATE OF SAVIOUR'S DEATH.

For many years, Bible students have tried to compute, by a careful check of the Scriptures, the day of the month on which Christ was crucified on Calvary. And, at last, with the help of learned astronomers, they are more or less agreed that the Messiah died on the cross on the **seventh of April in the year 30 A. D.**

According to the Bible, the Crucifixion took place on the eve of the Jewish Sabbath—that is, on a Friday. It occurred during the rule of Pontius Pilate, who governed Judaea from 26 to 36 A. D. and either on the day the Jews were to eat the Passover or the day following.

Working from these accepted facts and with the knowledge that Passover always was eaten on the fourteenth of the Jewish month, Nisan, the problem was to compute in which year of the governorship of Pilate the fourteenth —or the fifteenth—of Nisan fell on a Friday.

Nisan always began on the night of the new moon and, because astronomers are in possession of dependable records showing when the new moon appeared over Babylon during the period in question (and because Babylon is approximately in the same latitude as Jerusalem) they know with certainty when Nisan must have begun.

The next step in the astronomical approach to the problem was to determine when, during the governorship of Pilate, the fifteenth of Nisan fell on a Friday, if it ever did. It so happened that this day of the month never fell on Friday, but the fourteenth fell on Friday three times during the reign of Pilate—in the years 27, 30 and 33 A. D.

The year 27 is too near the beginning of Pilate's rule to allow for the period during which Christ preached his doctrines and the year 33 seems unlikely because Jesus is supposed to have been baptized when He was twenty-eight years old and the Scriptures do not indicate that His ministry extended over a period of five years. Therefore, computing the case from the known appearances of the new moon in Babylon—and simultaneously in Jerusalem—the Saviour was crucified on the fourteenth of Nisan in the year 30 A. D., which, put in terms of the calendar in present-day use, would have been the seventh of April.

The problem of thus fixing the date of one of the most tragic episodes in the history of the world was far from simple, because the astronomers had to delve deeply and painstakingly into the ancient records of the beginning of Babylonian months in order to determine exactly when the crescent of the moon would have become visible in Jerusalem after sunset. But their figuring was carefully done and, applied to the accepted details of the Crucifixion as recorded in the Bible, seems to supply the answer to a question Bible students have been puzzling with for so long. —The Washington Herald.

SUMMER SCHOOLS AND CONFERENCES

A Prayer for the Summer Conference.

Almighty God and Heavenly Father, who hast committed to Thy Holy Church the care and nurture of Thy children and the instruction and edification of all Thy people, we beseech Thee with Thy gracious favor to behold and bless the Summer Conference of our Diocese. Enlighten with Thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of Thy truth and inspired by days of Christian fellowship and friendship, we may, with one mind and one heart, worship Thee more acceptably and serve Thee more diligently, through Jesus Christ our Lord. Amen.—The Church Helper, Diocese of Western Michigan.

The Blue Mountain Conference: A General Church Conference for all those interested in the Church's life and work, will be held June 30-July 11. Through the courtesy of the authorities of Hood College, Frederick, Maryland, the Conference is again to meet, for its fifth year, in these attractive surroundings.

The Governing Board of the Blue Mountain Conference is from the Church at large; its courses cover all fields of Church activity; its Faculty represents all types of thought; its appeal is to all those to whom the life and work of the Church are a real concern.

The Keynote of the Blue Mountain Conference is "Personal Religion," its Motto, "I am the Way, the Truth, and the Life." It is hoped that those who attend may see the Way more clearly, understand the Truth more surely, and follow the Life more faithfully.

Bishop Overs, retired Bishop of the Missionary District of Liberia, is President of the Conference, and Bishop Strider, Coadjutor Bishop of West Virginia, is Chaplain.

Programs may be obtained from the Secretary, Miss Winifred Maynard, 484 West Fourth Street, Williamsport, Pa., or from the Executive Officer, Rev. N. B. Groton, Whitemarsh, Pennsylvania.

The Seventeenth Annual Conference of the International Federation of Christian Workers will be held at Sulphur Springs, Arkansas, July 13-27.

The mornings will be given to Bible teachings, the afternoons to round table conferences, the nights to evangelism. Dr. William Evans, who has been with us for the past several conferences, will again appear as the principl Bible teacher. Others who will take part include Richard W. Lewis, D. D., Siloam Springs, Arkansas; M. A. Stone, D. D., Siloam Springs, Arkansas; Dr. Lewis Entzminger, Hot Springs, Arkansas; Evangelist Albert C. Fisher, Fort Worth, Texas. Evangelist John E. Brown will conduct a series of revival meetings at the evening services.

This conference is conducted on non-denominational lines, although it is definitely evangelical and orthodox.

Church Intelligence

St. Paul's Normal and Industrial School for Negro Boys and Girls at Lawrenceville, Virginia.

The Complete Education was typified at the forty-second annual exercises of St. Paul's by the novel and unusual spectacle of graduates in academic caps and gowns and graduates in overalls, gingham dresses; the one representing the cultural and literary side of life; the other, the practical and economic. The exercises of anniversary week began Sunday, May 25, with the preaching of the baccalaureate sermon by the Rt. Rev. Paul Matthews, D. D., Bishop of the Diocese of New Jersey. The academic procession was the largest and most imposing in the history of the school. The procession formed in front of Webster Hall. It was headed by the vested choir of forty voices; trade graduates, the boys in natty blue uniforms with accoutrements shining; girls in white middy blouses and navy blue skirts, contrasting sharply with the grey caps and gowns of the Normal School and the black gowns and many colored hoods of the faculty. The procession entered the southwest entrance of the chapel, between lanes of students standing at attention, the choir singing, "God of Our Fathers," as a processional.

Sunday night, anniversaries of the religious societies. Monday, 4:00 P. M., annual competitive drill, close order, won by Company B, commanded by Captain Harry Patterson. The trophy was a handsome sword. Monday night was the anniversaries of the literary societies. Tuesday was "Virginia Day," the exercises of the Normal School and Junior College. These took place at 2:30 P. M. Papers representing phases of educational work were read by Misses Thelma Sumner, New York City, and Mabel Davis, Lawrenceville, Va. The address was Mr. Langbourne M. Williams, Publisher ofg Southern Churchman, Richmond, and a staunch friend of Negro education and uplift. Tuesday night featured exercises of the trade school. The high lights were the demonstrations. Boys and girls in the tailoring and dressmaking divisions cut material from patterns and fitted suits and dresses on dummies—carpentry—set up a porch and boys in the electrical division wired it and installed a light. They also installed an electric sign that flashed alternately in colored lights the name of the school. Auto mechanic boys repaired a battery, while boys in the masonry section put on a finishing coat over a section of rough plaster. Printing division had a press on the platform, set type and ran off small cards. The speaker for the anniversary was Mr. B. H. Van Oot, Director of Vocational Industrial Training, State Board of Education.

Mr. Van Oot lauded St. Paul's as conforming to his ideal of a trade school; that the work was practical and the instruction and courses were organized and adopted to meet present-day trade needs. He said the type of training was high because it was based on high school ideals, and solid, because of the foundation in character and good morals. He attributed this to the Christian character and lofty ideals of the founder and principal emeritus, Archdeacon Russell. In concluding, he laid especial stress upon the real understanding of the industrial needs of today as shown by the type of efficiency and quality of the instruction given, which he said was not surpassed by any school in the country.

Wednesday was commencement day. Class day exercises were held at 10:30 A. M., commencement 2:30 P. M. Salutatorian, James Gowens, Philadelphia, Pa.; Valedictorian, Juliet Robinson, Norfolk, Va. The commencement speaker was the Ven. N. Peterson Boyd, the newly-created Archdeacon of the Diocese of Long Island. It was the first time in the history of the school that this honor had fallen on an alumnus. Archdeacon Boyd based his address on the sending forth of the seventy of our Lord. He compared the classes, to that, since they were seventy in number. Dividing them into the three groups, which their training represented: Normal; High School and Trade, he emphasized separately the mission of each and how each might contribute to the purpose for which they were prepared and in whatever field of labor their lot might be cast, faithful, whole-hearted service should be rendered.

One of the touching incidents of commencement, was the appearance on the platform of the Rev. (Major) Giles B. Cooke, a trustee of the school and only surviving member of General Lee's staff. The Rev. Mr. Cooke, despite his advanced age, ninety-two years, and acute infirmities, insisted on coming up from Norfolk alone, and to see "one of my boys," as he affectionately designates Archdeacon Russell and others, who attended St. Stephen's Day School, Petersburg. He is Archdeacon Russell's spiritual father and he has always maintained a loving interest in him. He insisted on speaking and on being helped to his feet by Mr. Williams and Mr. Powers, the latter, one of the trustees, he advanced with tottering steps to the desk and in a voice tremulous, with emotion, expressed his appreciation of the great work the school was doing and invoked God's blessings upon it.

Prizes were announced as follows: "Major W. W. Old History Prize," $20 gold medal, Juliet Robinson, Norfolk, Va.; "Helen Amos Mathematics Prize" $10 in gold, James Edward Gowens, Philadelphia, Pa.; "Harriet Carper Memorial English Prize," $5 in gold, Juliet Robinson, Norfolk, Va.; "Crocker Athletc Prize," Oscar Moore, Cambridge, Mass.; "Major Giles B. Cooke Conduct Prize," Ellen H. West, South Boston, Va.; "Valedictory Prize," Juliet Robinson, Norfolk, Va.; "Vocational Efficiency Prize," Herbert Johnson, Mattoax, Va.

Thursday was Alumni Reunion and Banquet. At the business meeting a telegram was sent to Dr. R. W. Patton, Director of the American Church Institute for Negroes, pledging $500 towards the amount needed to add a third year to the Normal Department. Two hundred members were present. Officers of the Alumni Association: Rev. N. Peterson Boyd, President; Miss Queen Ethel Williams, Vile-President; Mrs. Lillian R. Thornton, Recording Secretary; Mrs. Louise Porter Jiggitts, Corresponding Secretary; Mrs. Araminta R. Turner, Treasurer; Rev. H. T. Butler, Chaplain; Mrs. Ophelia Perry Haines, Editor; Mr. John Lyman Whitehead, Chairman of the Standing Committee.

CHURCH OF ENLAND NOTES.

(S. C. London Correspondent.)

Open Air "Mass" at Football Grounds.

Much indignation, and indeed much genuine sorrow, is being caused by the action of the Bishop of London in countenancing, and encouraging and even, as far as it is necessary, in licensing a

great open-air "Mass" in a large football ground in London at the end of this month in connection with the Anglo Catholic Congress which is then to be held. London will then be full of Bishops attending the Lambeth Conference, and no doubt it is intended duly to impress them. It will not be difficult to work up an enormous attendance, even though it involves joining the Anglo Catholic Congress for membership can be secured on payment of one shilling entitling the member to a buttonhole badge, handbook, free admission to this great gathering and to the Pageant of Youth and other things.

The Bishop of London is not the best friend of the policy which the English Bishops adopted after the second rejection of the proposed new Prayer Book when we were assured they would hence all administer alike, and though acting extra-legally (as they themselves like to describe it) yet agreeing to act according to a common standard. It is becoming more and more evident that this is not being followed except by a certain number who perhaps would not have gone so far had it not been for the sake of securing unity. They have been led on a bit further, and those who were leading have also moved on. Dr. Winnington Ingram seems quite content to go on as he likes without heed to this well-announced agreement. He is a law to himself. What he pleases, he does, and does not seem to concern himself that he is thereby hurting the feelings of a number of loyal Church people who not being protected by the law are without redress.

The Bishop has promised to "look in" at this open air "Mass" on his way back from St. Paul's Cathedral "to give a blessing." He has given permission to the Bishop of Nassau to pontificate, and further ackunowledges responsibility in that he has laid down regulations that there shall be no processions to or from the place where the celebration is to take place, and that there shall be "a reasonable number of communicants". Various protests have been made but he resolutely goes his way, and it is difficult to see how he can now go back on his permission even if he could be persuaded to refrain from attending

Such action as this strengthens the feeling in the country that the administration of the Church of England is not morally sound, and that the world outside religious profession conducts its business on as high a level as the Church. The more earnestly minded Christians in their intercessions on behalf of their country lose heart as they contemplate that these things must militate against Divine blessing.

H. W. Hinds.

Dr. George Craig Stewart to be Consecrated.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. George Craig Stewart, D. D., L. H. D., Bishop Coadjutor-elect of the Diocese of Chicago, on Wednesday, June 18, 1930, St. Luke's Church, Evanston, Illinois.

The Rt. Rev. James DeWolf Perry, D. D., Presiding Bishop, and Bishop of Rhode Island, will be the consecrator, assisted by the Rt. Rev. Sheldon Munson Criswald, D. D., Bishop of Chicago and the Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky.

The Rt. Rev. William T. Manning, D. D., Bishop of New York, and the Rt. Rev. Reginald Heber Weller, D. D., Bishop of Fond du Lac, will present Dr. Stewart.

The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, will preach the sermon.

Attending Presbyters will include the Rev. William Francis Taylor, rector of St. Peter's Church, Ripon, Wisconsin, and the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee.

The Rev. William B. Stroskopf, rector of the Church of the Ascension, Chicago, will serve as master of ceremonies.

New York Rector to Enter Roman Priesthood.

The Rev. Dr. S. P. Delany has resigned as rector of the Church of St. Mary the Virgin, and his resignation has been accepted by the trustees. It is said on authority that Dr. Delany has informed Bishop Manning that he purposes to go to Rome at an early date, there to study for the Roman priesthood. He is to be received into that communion here before his departure for Europe. His resignation as rector took effect on June 8. He has not preached from his pulpit since May 25. He succeeded the Rev. Dr. Barry two years ago, but before that date had been assistant to him. He is in mature middle life. To his trustees he made no mention of his purpose to enter the Roman obedience.

The word trustees and not vestry is correct. St. Mary the Virgin and Holy Communion, extremes in Churchmanship, are two parishes incorporated with trustees and not under the Episcopal Corporation lay of rector, wardens and vestry.

E. M. C.

Calvary Rescue Mission.

Three hundred and sixty-five nights in the year Calvary Rescue Missions opens a path to hope with the opening of its doors. The old Gas House District on East Twenty-third Street, New York City, teems with life, but much of that life is the life in death, of despair, aimlessness and ill-health. Speak-easies litter the streets here as elsewhere, but here there is so little money to be spent that the drink, known to the men as "smoke" is the refuge they find from reality. "Smoke" destroys quickly the body. Death through drunkenness comes often here.

Mr. Harry Hadley, the Superintendent, loves these men who are the driftwood from the city streets—loving them he sets out anew each day to save their bodies and their souls." It is a quite practical job.

"This winter," he says, "has been the worst in my twenty-two years in mission work. Jobs have been very hard to find for all of the men, but for the men whose bodies have been wrecked by dissipation and who at best can only do a part-time job, there has been no work at all. These men drift into the Mission, hoping for a meal and a bed. This they find, but they find, too, many of them, the power of Jesus Christ to help them to break with the old life."

Mr. Hadley says that he is often asked whether conversion lasts in the Gas House District. On the floor above the Mission there is a room with twelve beds. In this room the Brotherhood lives. They are twelve men who for a year or more have each led new lives and are self-supporting. They work with Mr. Hadley every night when they get home from their jobs, for the Brotherhood dormitory is home to them, in helping newcomers. These men of the Brotherhood who were rescued literally from the gutter are of all types—there is a West Point graduate. His buddy there is the graduate of a Western College. One is the son of a country banker. One, a boy of nineteen, was literally taken out of a speakeasy. All of them had to be built up with food and clean physical living; decent clothing had to be found for them.

"But beyond and above these things which they received," says Mr. Hadley, "they received the love which is the spirit of Christianity. Through this they found the cleansing power of Christ's love for them, which won them to lives pledged to His service."

Now the summer is coming and many of the supporters of the Mission leave town, but desperate need stays in the city—men's clothing and money must be had, not only to carry on the Mission itself, but to tide over the men for whom work cannot be found.

The Rev. S. M. Shoemaker, Jr., rector of Calvary Episcopal Church, Twenty-first Street and Fourth Avenue, under whose auspices the Mission is conducted, is making an appeal for the Thrift Shop at 344 East Twenty-third Street, where anything can be sold and whose income goes to the Mission. This spring a fire destroyed the clothing of twenty-two men, but thanks to the generosity of Dr. Bowie of Grace Church and others these men were outfitted afresh.

There is no creedal basis for the work at Calvary Mission.

"Nobody asks a sick drunken bum," says Mr. Hadley, "whether he is a Baptist, Roman Catholic, Episcopalian or Methodist or any other ist. The only card of admission needed at Calvary Mission is spiritual and physical need."

Many of the men who have served in the Brotherhood have very good jobs now. One of them is an efficient butler, who has held his job for over two years. One is a carpenter, one a chef, one a building contractor, one an accountant. But they come back to the Mission once a week and help at a meeting of the Service by giving their testimony of how conversion has helped them to find and keep a new way of life.

Protestant Episcopal Theological Seminary in Virginia Holds One Hundred and Seventh Annual Commencement.

The commencement exercises took place in the chapel of the Seminary at half-past ten o'clock, Thursday morning, June 6. The bishops, dean and other professors of the institution, together with the graduating students, met in the hall and vested in their gowns. The dean, professors and bishops having their hoods in addition, marched from the hall to the chapel, taking their appropriate seats in the chancel. After a short opening service, Bishop Tucker of Virginia, President of the Seminary, announced the names of the graduates as follows:

Maurice D. Ashbury, B. A., Portsmouth, Va.; Frank C. Bancroft, Cincinnati, Ohio; William C. Baxter, Lexington, Va.; Duddley A. Boogher, Fredericksburg, Va.; John A. Bryant, Atlantic City, N. J.; Robert L. Bull, Jr., Belair, Md.; Charles H. Cadigan, Mt. Vernon, N. Y.; Clifford Chadwick, Rumford, R. I.; A. Shkardon D'Aubert, New Orleans, La.; Frederick J. Eastman, Ohio; George P. Gunn, Lynchburg, Va.; Charles G. Leavell, Louisville, Ky.; Dewey C. Loving, Ivy Depot, Va.; Frederick M. Morris, Rochester, N. Y.; Samuel U. J. Peard, Williamsport, Pa.; E. Ernest Taylor, Mohawk, N. Y.; Marshall E. Travers, Alexandria, Va.; Thomas H. Wright, Wilmington, N. C.

The degree of Bachelor of Divinity was next conferred on all of the fore-

going with the exception of two members of the graduating class. An average of eighty-five per cent is required in order to obtain the B. D. degree in work at the Seminary. The recipients of this degree came forward to receive their hoods which were put on by Bishop Tucker, assisted by Dean Green.

The Rev. Horace Marshall Brown, Jr., B. A., a graduate of the class of 1923, having written the required thesis, was also awarded the B. D. degree.

The address to the graduating class was delivered by the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of the Diocese of Upper South Carolina. It was excellent in spirit, containing much counsel and advice helpful to young men entering upon the work of the ministry of the Church of Jesus Christ.

The session of 1929-30 was then closed by Bishop Tucker, who announced this formally and then pronounced the benediction.

The Alumni meeting was called to order at noon by the President, the Rev. A. B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, Md., and was opened by the singing of the hymn, "Blest Be the Tie That Binds," followed with prayer by the President. There was a large number of members present practically filling the body of the church. The main business was the election of the Rev. L. Carter Harrison, Secretary, and the Rev. Samuel A. Wallis, D. D. ,who has been Secretary for a number of years, as Assistant Secretary. Members of the Alumni departed this life during the past year were remembered in a prayer of thanksgiving. At half-past one the Alumni dinner was served in the open, and all visitors were invited.

There were several alumni dinner speakers, all full of interest and entertaining. But we have only space to refer to Dean Green's as being of especial interest. It had been stated that he desired to resign his position at the Seminary at the end of this term and we believe that this is true, but the Board of Trustees requested him to remain for another term, to which he acceded. All his friends in every place are glad to hear of this, for the Seminary has prospered exceedingly during his connection with it.

With ordinations held in the Seminary chapel, the exercises connected with the one hundred and seventh annual session came to a close. Three bishops participated in the exercises. They were the Rt. Rev. H. St. George Tucker of Virginia; the Rt. Rev. Arthur C. Thomson, Bishop of Southern Virginia, and the Rt. Rev. Robert C. Jett, Bishop of Southwestern Virginia. The ordination sermon was preached by the Rev. David W. Howard, D. D., rector of St. Luke's Church, Norfolk, Va.

Those ordained to the diaconate by Bishop Tucker were Frederick J. Eastman, B. A., Akron; Dewey C. Loving, B. A., Ivy Depot, Va.; Marshall E. Travers, B. A., Alexandria, Va.; Dudley A. Boogher, Fredericksburg.

Those ordained by Bishop Thomson are: Roy B. Randolph, Norfolk; Robert E. Withers, Jr., B. S., Pittsburgh.

Those ordained to the priesthood are: Henry Heaton, B. A., and B. O., Winchester, Va.; Ernest E. Taylor, B. A., Mohawk, N. Y., by the Bishop of Virginia; George P. Gunn, Lynchburg, by the Bishop of Southwestern Virginia, the Rt. Rev. Robert C. Jett.

Attending the ceremonies were many friends of those ordained, members of the faculty and many prominent Churchmen.

This marked the close of a most prosperous session of the Old Virginia Protestant Episcopal Seminary and its many friends feel that as it becomes known throughout this land and in the great mission fields of the world its success will be more and more secured.

S. A. W.

Extract of a Letter From General R. E. Lee, to His Son, W. H. F. Lee.

I was sorry to see from your letter to your Mother that you smoke occasionally. It is dangerous to meddle with. You have in store much better employment for your mouth. Reserve it, Roon, for its legitimate pleasure. Do not poison and corrupt it with stale vapors, or tarnish your beard with their stench.

"I have four children; I have ver yet need a committee to remind me of their needs, or of my duty to them and I do not think I have more care for my children than my Heavenly Father has for His children whom He is thrusting out to China."—J. Hudson Taylor, President and Founder of C. I. Mission.

Ideas and Ideals in Islam Today.

New Persia is to the front in the July, 1930, issue of the Moslem World Quarterly. Astonishing advance is indicated by the progress of the mission schools as shown in an article by C. B. Fisher, while Mrs. Annie Stocking Boyce tells of the Feminist Movement in the capital of Persia.

That the whole world of Islam is changing, is evident from the important paper written by Professor D. S. Margoliouth of Oxford for the Central Asian Society, which finds a place in this number. He writes with critical judgment of the ideas and ideals in Islam today, showing the sharp contrast with conditions that obtained less than two decades ago.

The editorial in this number is on The Holy Spirit and Islam. Dr. Zwemer reminds us of the confused teaching in the Koran regarding the Spirit and at the same time tells of the evident working of that Spirit in preparing Moslem hearts for the message of the Gospel.

Professor Arthur Jeffery, of the American University in Cairo, raises the question propounded by later Moslem tradition whether Mohammed was a prophet from his infancy. An appeal to the oldest and most reliable traditions answers the question in the negative.

There is a lengthy article on the obscure sect of the Druzes of the Lebanon, by the Rev. O. H. Thompson. This is a most interesting study. A brief translation of one of the parables of a Turkish mystic and a dialogue between a Christian and a Moslem reveal the psychology of Islam.

The Rt. Rev. Bishop G. Ferguson-Davie answers a common Mohammedan objection to the crucifixion and a shorter article tells of some Bedawin of Palestine. Many readers will turn first to the Book Reviews or to the translations from the Moslem Press found in Current Topics. The Survey of Periodicals is as full as usual.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

The Boys' School of St. Paul's Parish, Baltimore.

The closing exercises of this school were held at the fine school building on Rogers Avenue, Mt. Washington, on the afternoon of Tuesday, June 10. The spacious grounds, comprising ten acres, were looking their best, and fifty-four happy boys were in attendance. Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's, and president of the board of trustees, presided, introducing as the speaker the Rev. Dr. Charles E. McAllister, who made a very happy address. Mr. Henry Thompson Holladay, headmaster, made the announcements and presented the prizes and medals, some of which are given below. Mr. George Dobbin Penniman presented to the school a Bird Bath in memory of the late John E. Semmes, for a long time a vestryman of St. Paul's and a member of the board of trustees. This memorial is provided by a legacy of Mr. Semmes himself for that purpose. These boys were awarded the chief prizes: Howard Elliott, Mrs. E. H. McKeon Fellowship prize: Lemuel Cornwall Hastings, Alumni medal; William Dunbar Gould, Lafayette P. Temple Memorial Medal; Morgan Blakeslee, E. H. McKeon Athletic medal; William D. Gould, William Graham Bowdoin Mathematics prize; Lemuel C. Hastings, Headmaster's Latin prize; Jason Austin, Gatewood Segar Science prize. On Whitsunday the rector had presented the medal for Reverence, given by Mrs. Randolph Barton, Jr., to Donald McDorman, and that for Progress, given by Mr. Lewis Elphinstone, to Ralph M. Schley. The rector gave a book to John O. Rich for loyalty and good spirit. The graduates were William Dunbar Gould and Lemuel Cornwall Hastings.

The rector closed by announcing the faculty for next year: Mr. Henry Thompson Holladay, headmaster assistants; Mr. Lewis Holladay, Mr. William C. Finch, Mr. Donald Pierpont and Miss Suzanne Baldwin. He also paid high tribute to the splendid work done by Mr. Edmund S. Ender, the choirmaster of St. Paul's, and to the beautiful influence in the school of Miss Sally Hagner Barron and Mrs. Noel M. Bush, the matrons.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Executive Board Reorganized.

One June 12 the Executive Board of the diocese had its first meeting since the annual council in May when four new members of the board were elected —two clergymen and two laymen—to serve three years.

Present at the meeting were Bishop Jett, the Rev. Messrs. Alfred R. Berkeley, D. D., J. Lewis Gibbs, Devall L. Gwathmey, Roland Moncure and F. Ernest Warren, Mr. Fioridus S. Crosby, Colonel William King, Jr., Mrs. W. H. B. Loving, Mr. C. Edwin Michael and the Secretary. The Rev. Messrs. Gibbs and Warren, Mr. Crosby and Colonel King were the four new members. The board is most fortunate in that, in the occasional years when Mr. Michael is not one of its members, his interest in its work and in the welfare of the diocese is so great that whenever possible he attends the meetings of the board anyway, and is able to offer valuable sug-

gestions and assistance from time to time. This year, under the rotation system, he was not eligible for reelection to the Board, so at this meeting he was a most welcome guest.

Bishop Jett announced his appointment of the personnel of the several departments of the Board to serve during the coming conciliar year. The chairman of certain of the departments then nominated, the Bishop approved and the Board elected "associate members" of those departments; these associate members being persons in the diocese who are not members of the Executive Board.

The Rev. Mr. Gibbs announced that upon the completion of the new parish house of Emmanuel Church, Staunton, in the near future, he plans to move the editorial office of the Southwestern Episcopalian from the parish house of Trinity Church to the parish house of Emmanuel. Mr. Gibbs is rector of Emmanuel and Managing Editor of the paper. The board adopted a resolution expressing its appreciation of the courtesy of the rector and vestry of Trinity Church in furnishing room in their parish house, heretofore for the use of the editor of the Episcopalian.

The Rev. Mr. Berkeley read an interesting report of the activities of Mr. John M. Garrison since he became Diocesan Director of Religious Education last November.

As Bishop Jett will attend the Lambeth Conference the Executive Board will not meet again until after he returns in August unless some emergency make an earlier meeting necessary.

The Bishop plans to sail from Montreal by "The Duchess of Richmond," Canadian Pacific Line, June 27, at 10:00 A. M.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

College of Preachers.

The sixth annual summer conference of the College of Preachers of Washington Cathedral convened Monday, June 16, for a week's discussion of preaching problems with nearly fifty clergymen from all parts of the country in attendance.

The sessions were held in the College of Preachers' building which was provided by the late Alexander Smith Cochran of Yonkers, N. Y., and dedicated last autumn for the use of clergymen interested in developing their prophetic gifts. The Rt. Rev. Philip M. Rhinelander, Warden of the College of Preachers, presided.

The lecturers included Professor Paul Elmer More, of Princeton, N. J., author of several volumes on religious subjects and former editor of The Nation, who spoke on "The Vision of God"; the Rev. Dr. Frank Gavin, Professor of Ecclesiastical History at the General Theological Seminary, New York City, lectured on "The Holy Spirit in the Church"; the Rt. Rev. Irving Peake Johnson, Bishop of Colorado and Editor of "The Witness," whose lectures were titled, "Some Practical Helps for Preaching"; and the Rev. V. Augustus Demant of London, England, Director of Research of the Christian Social Council of England, who lectured on "Social Life in the Light of the Christian Faith."

Founded to stimulate the preaching ministry throughout the country the College of Preachers sponsors many gatherings of preachers and aims to provide post-ordination inspiration and training in the art of the pulpit. In addition to the summer gatherings conferences of shorter duration are held almost weekly throughout the year with eminent preachers and theological authorities as lecturers.

The Rev. Z. B. Phillips, D. D., rector of Epiphany Church, will sail the latter part of this week to attend the Passion Play at Oberammergau, and expects to return to the parish in August.

The Laymen's Service Association will sponsor its annual June pilgrimage at Olney, Montgomery County, Maryland, this year on June 22. The pilgrimage will be in memory of the late Colonel John H. Finney, Curator of Washington Cathedral, and because of this, the Brotherhood of St. Andrew and the Bishop's League have been invited to participate.

The men making the pilgrimage have been asked to assemble in front of the Washington ball park at 9:30 A. M. On arrival at Olney a memorial service in honor of Colonel Finney will be held at 10:45 o'clock, followed by Morning Prayer, with an address. This service as well as all of the others will be conducted by the laymen. It is expected that Charles Hall Davis of Petersburg, will make the address at the morning service, while the address at the evening service will be made by Ogle R. Singleton, of Washington.

From 12 to 1:30 o'clock, a luncheon and fellowship period will take place and from 1:30 to 3 o'clock three conferences will be held. Major F. G. Munson will lead the conference for men, under the auspices of the Brotherhood of St. Andrew. There will be a conference for women, the leader of which is to be designated later. Prof. S. A. Wood will lead the third conference for those interested in Church School work, the participants including adults and older children.

The committee in charge invites all those interested, regardless of religious affiliations, to join in the pilgrimage.

Information about transportation arrangements and other details may be obtained from Mr. Amiss, at 631 Pennsylvania Avenue, or from Hugh T. Nelson, President of Laymen's Service Association, at 927 Fifteenth Street.

M. M. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

1204 Ocean Drive, June 2, 1930.

Dear Editor:

Enclosed find check for my subscription for your excellent paper. It is a great pleasure to me and help in my study of the Bible. It keeps me posted on what is happening in our great Church. I especially enjoy everything written by Mr. L. M. Williams. I congratulate Miss Carter on her courage in protesting to our Bishops concerning Lincoln. I live in a Northern community and the people have almost lost their minds on the subject. Mr. Lincoln no doubt was a good man, but never even **claimed** to be a Christian. Wishing our Southern Churchman all success.

I am sincerely,
(Mrs.) Lula J. Lummus.

Kindly address my paper like I sign my name.

Personal Notes

The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, Maryland, had the degree of Doctors of Letters conferred upon him by St. John's College, Annapolis, Maryland, and the degree of Doctor of Divinity conferred upon him by the University of Maryland at their respective commencements this year. Dr. McAllister was also elected to Phi Beta Kappa, and as President of St. Stephen's College Alumni Association at the commencement at Annandale.

Rev. D. F. Taylor may be addressed at 714 Hardcastle Street, Houston, Texas.

ORDINATIONS.

The Rev. Robert G. Purrington and **the Rev. Paul J. Higgins** were advanced to the priesthood by the Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota, on Whitsunday, in the Cathedral of Our Merciful Saviour, Faribault. The Rev. F. F. Kramer, D. D., Warden of Seabury Divinity School, was the preacher, and the candidates were presented by the Very Rev. W. C. Hengen, Dean of the Cathedral. Bishop McElwain read the Litany. In addition to the Cathedral congregation a large number of out of town friends and people from the Missions which the two men have served were present at the service.

The Rev. Mr. Higgins will become Curate at Trinity Cathedral, Omaha, and the Rev. Mr. Purrington will be minister-in-charge of Dundas, Minnesota, for the summer.

Mr. William Godsell Wright, B. A., was ordained to the diaconate on Maundy Thursday, April 17, by the Bishop of Springfield, in Emmanuel Memorial Parish, Champaign, Illinois. The sermon was preached by the rector of the parish, the Rev. Herbert L. Miller, who also presented the candidate. Litany was said by the Rev. Morton C. Stone, Chaplain of the Chapel of St. John the Divine at the University of Illinois.

The Rev. Frederick St. Clair Arvedson was advanced to the Sacred Order of Priests on Thursday, February 13, with the permission of the Bishop of New York, by the Bishop of Springfield in St. Luke's Church, New York City. The candidate was presented by the rector of the parish, the Rev. Edward H. Schlueter. The Litany was said by the Rev. Herbert M. Benslow, D. D., of the General Seminary. The sermon was preached by the Bishop of Springfield. A number of the Assistant Priests of the Parish united with the Bishop in the Laying on of Hands.

The Rev. Maurice Dunbar Ashbury was ordained to the Priesthood in St. John's Church, Portsmouth, Va., Diocese of Southern Virginia, on Thursday, June 12, by the Bishop of Southern Virginia, the Rt. Rev. A. C. Thomson, D. D.

Mr. Ashbury was graduated from the Virginia Seminary in the class of 1930. He was ordained to the diaconate at the Virginia Seminary at the close of his second year.

The ordinand was presented by the Rev. Wm. A. Brown, D. D., rector of the church, and the sermon was preached by the Rev. E. R. Carter, D. D., rector of Christ Church, Petersburg, Va., and President of the Standing Committee of the Diocese.

Including the Bishop, there were fourteen clergymen present, and a large congregation. After the service, luncheon was served the clergy by the Guild of St. John's.

The Rev. Mr. Ashbury was baptized and confirmed in St. John's Church. During his diaconate, he served the Church of the Good Shepherd, Petersburg, Va., and has been assigned to Emmanuel Church, Cape Charles, Va.

Family Department

JUNE.

1. Sunday after Ascension.
8. Whitsunday.
11, 13, 14. Ember Days.
15. Trinity Sunday.
16. S. Barnabas.
22. First Sunday after Trinity.
24. Tuesday, Nativity S. John Baptist.
29. S. Peter. Second Sunday after Trinity.
30 Monday.

COLLECT FOR FIRST SUNDAY AFTER TRINITY.

O God, the strength of all those who put their trust in Thee: Mercifully accept our prayers; and because through the weaknes sof our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. JOHN BAPTIST'S DAY

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, Our Saviour, by preaching repentance; make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths' sake; through Jesus Christ Our Lord. Amen.

ST. JOHN BAPTIST.

I think he had not heard of the far towns;
Nor of the deeds of men, nor of kings' crowns;
Before the thought of God took hold of him,
As he was sitting dreaming in the calm
Of one first noon, upon the desert's rim,
Beneath the tall fair shadows of the palm,
All overcome with some strange inward balm.

He numbered not the changes of the year,
The days, the nights, and he forgot all fear
Of death: each day he thought there should have been
A shining ladder set for him to climb
Athwart some opening in the heavens, e'en
To God's eternity, and see, sublime—
His face whose shadow passing fills all time.

But he walked through the ancient wilderness.
O, there the prints of feet were numberless
And holy all about him! And quite plain
He saw each spot an angel silvershod
Had lit upon; where Jacob, too, had lain
The place seemed fresh—and, bright and lately trod,
A long track showed where Enoch walked with God.

And often, while the sacred darkness trailed
Along the mountains smitten and unveiled
By rending lightnings—over all the noise
Of thunders and the earth that quaked and bowed
From its foundations—he could hear the voice
Of great Elias prophesying loud
To Him whose face was covered with a cloud.

—Arthur O'Shaughnessy.

Preparing the Way of the Lord.

In those days cometh John. Thus does Matthew open the third chapter of his Gospel, beginning a description of the ministry of the Baptist. Then a new paragraph opens with the words. Then cometh Jesus. First John and his preparatory ministry, then the Lord Jesus. So it must ever be. For there is a law of the kingdom operating here, the law of preparation. The Lord comes only when John has been before. Not dispensationally alone, but individually as well, the way of the Lord must be prepared. Before the coming of Christ to reign in any human heart, some John must open his way. And if he is to come into the lives of our children and relatives, our neighbors and friends, some of us will have to undertake a ministry like John's and become introducers of our Lord to them.

But to do this effectively, we must know the secret of John's effectiveness. First we should note that he came on the scene with a message for the hour. He lived in a crisis time. A fresh forthgoing of divine energy in the redemptive work of God was impending. The Messiah was about to appear. One age was ending, a new one was beginning; and John with his announcement of the kingdom's imminency was a man with a message for the hour.

What is the message for this hour of human history? More and more profoundly are many Christians convinced that we are on the verge of new kingdom movements. Not now the first, but the glorious second appearing of the Son of God is impending. This is the message for this hour, and one that brings us very near to John with his dispensational message. Our denominational heritages are made up of great truths for which our forefathers contended in various bygone crisis times when the declaration of such truths was the need of the moment. In loyalty to them and to God we rightly strive to perpetuate the heritage of truth we have received. But while holding fast to that which we have, let us not make the mistake of living in the past, and failing to perceive and to declare the message for this hour. All Christian truth must be duly emphasized all the time, but special need for marked emphasis upon certain aspects of Christian doctrine is ever arising and then passing. A fault of sectarianism is the putting of extraordinary stress upon distinctive doctrines long after the need for special emphasis upon them has passed, when that emphasis should be placed in some other quarter to meet the new need of the immediate present. Today that special need is the declaration of the dispensational message, the Lord is at hand.

It may not be given to every one of us to speak this message, but the least gifted Christian may continually be the bearer of some timely word to souls in need. The dispensational message is mightily effective in turning hearts to God, in preparing the way of the Lord; but it is general in its nature, and God has many private communications to make to various ones to meet individual needs of theirs. To be used of the Lord to bear such timely messages to those about us does not require some special gift in us so much as our fulfillment of the conditions of the abiding life. If through the listening ear, the outgoing supplication, and the obedient heart we maintain an intimate communion with our Lord, then often unconsciously, sometimes consciously, we shall surely be bearers to others of God's message for their need and so shall prepare the way of the King in their lives. It is not so much what we say that counts, but what we are; not so much our gifts and ability as our spiritual condition, the question whether we are abiding in Christ at the time of our contact with the one we may influence. If our spiritual state is what it should be, our influence will be what God designs, and some day some one will remember and say of us:

"I saw him once—he stood a moment there;
He spake one word, which laid his spirit bare;
He grasped my hand, then passed beyond my ken;
But what I was, I shall not be again."

John not only spoke a message for the hour; he spoke as well a message to the heart. His words were rapier thrusts at evil. Direct and searching were his utterances about sin and the need of repentance. Thereby he brought the dispensational message to bear upon the personal life. And there is no other way of using dispensational truth, ultimately, that is either Scriptural or desirable. John was out not merely to inform men's minds but to change their hearts; not to pander to mere curiosity but to sanctify life. With him the truth of the nearness of the coming of the Messiah was a means of making people face the fact of sin and do something about it. So should it be with us. If we deem the truth of the Lord's imminent return to be the message of the hour we should so present it as to make it a message to the heart.

Read John's burning words to the Pharisees and Sadducees. He was not flattered because they were found in his audience, and in considerable numbers. He told them the truth about themselves and did not mince matters in doing so. Where are the men who can speak such words today? The stinging rebukes of the Law must be felt before the healing ministry of Grace can begin. But none but those who live as devotedly for God as John may dare to speak so searchingly to the heart as he.

The messenger of God must not only speak a timely and a pointed word, he must speak in the power of a consistent life. Words of accusation and denunciation that would have echoed wth the hollowness of hypocrisy in the lips of such as the Pharisees come from John as the words of a holy man, a man dominated by the reality of things eternal. The connection between the consistency of his life and the power of his ministry is unintentionally but strikingly suggested. "Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey." Following this we read: "Then,"—that is, when this man of the desert appeared whose very garb and mode of living proclaimed the absolute supremacy in his life of things eternal—"when out unto him Jerusalem, and all Judea, and all the region round about the Jordan." The world still has in it those

"Whose life laughs through and spits
at their creed,
Who maintain in word, and defy in
deed."

The world that so easily recognizes unreality is as quick to discern reality when it sees it. How much do our lives declare the dominance in us of the spiritual? What of our garb? What of our mode of life? Are they confirmatory or are they contradictory of the message we try to live and speak for God? Our selfishness, our worldliness, our unspirituality must go if we would have the note of reality ring clearly through our life and words. We shall never prepare the way of the Lord in the hearts of men until our lives are consistent; but with consistency will come reality and then we shall not lack some to give audience to the message we bring.

One thing more we observe about John. He spoke in the power of a hidden life. None of us should crave the limelight, for it brings perils that none can withstand except he has known and still knows a hidden life with God. John came out into the glare of publicity only after the discipline of years of loneliness in the wilderness. Moses essayed to champion the cause of his enslaved brethren, but tried it before he had behind him the power of the hidden life, not until forty years later, years spent in the desert whence he emerged one of the mighty, God-taught meek, that he was divinely commissioned for his life task. God may need to hide us for a considerable time that we may know the discipline of loneliness, obscurity, and silence that impels us to make him our all, before he can send us forth to prepare his way among men. And when He does send us out at last, we shall still have need to maintain undisturbed by the jostling tumult of life about us the hidden life of communion with Himself. Our dwelling place, the place of our truest, most intimate life, must be "the secret place of the most High" if we would know the overshadowing of the Almighty that we need for our abiding protection as we move in a world of sin. For none can attempt to wrest the prey from the mighty without incurring peril to himself in the conflict. Abiding under the shadow of the Almighty is our only safety.

The hidden life gives power as well as protection. There is a strength about the man whose life is hid with Christ in God which makes itself felt by those with whom he has to do. They recognize its presence though they may not know its source. And this secret strength makes potent his influence for God on the lives of others.

The message for the hour, and the power in which to speak it, God Himself will provide. He waits for men of the spirit of the Baptist through whom to prepare the way of His Son. "In those days cometh John. . . . Then cometh Jesus." Where are the Johns of these days? Whither they go, the Lord Jesus will come.—Sunday School Times.

The Quiet Psalm.

The ninety-first Psalm is the quiet Psalm. It talks of the secret place of the Most High, where a man may dwell away from the noisy thoroughfare of the world. It tells of the shadow of the Almighty, where a man may abide in the quiet protection of omnipotent power. It speaks of deliverance from the noisome pestilence that prey on the soul-vitals of perturbed humanity. It is talking to the deep hungering that lies below the stormy surface in all of us, a hungering for rest and peace. "Be still, and know that I am God," is no little command in the world-wide epidemic of soul shell-shock. God is not found in the rock-rending winds, in the mountain-moving earthquakes, in the furies of the burning flames, but in the restful quiet of the still small voice. He of whom it is written, "He shall not cry, nor lift up, nor cause His voice to be heard in the street," has spoken to our restless souls, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Selected.

For The Southern Churchman.

"THE RUINS OF MY SOUL REPAIR. AND MAKE MY HEART A HOUSE OF PRAYER."—Hymn 83.

Eva T. Harrington.

I will sing unto Thee, Lord, a new song,
The song of a grateful heart.
For Thou heard'st when I cried of all my
wrongs
And for every grievous dart
Struck deep into my soul, Thou didst find
A balm; Thy peace, like a benediction
Lies upon me, soothing the heavy grind
Of life. What seemed like crucifixion
Shows now as love, and in my heart—
Despair has no longer a foothold there,
For Thou hast made of my heart
A House of Prayer.

Once more I come, O Father, to Thy feet.
And here I lay before Thee
The best of all I have, my life, my hopes,
as is most meet.
In joyous gratitude. Oh, speak to me,
That I may find the words in which to
tell
Of all the thankfulness which floods my
being.
Joy is mine, and love, and deep unspeakable content.
Like a happy child, who throws its arms
About its Mother, in inarticulate gladness,
So, Lord, am I, standing now before Thy
Throne
Singing the song of a thankful heart.
Oh, singing the song of a thankful heart!

The Church's Appeal.

The Church does not make its appeal on scientific grounds, grounds which are ever changing, as new theories take the place of old in the light of fresh discovery. St. Paul refrained from basing his appeal to the Corinthians on grounds of "wisdom," though, no doubt, he was quite capable of doing so, and though they were possibly surer grounds than those of modern science. As St. Paul knew that he would not convince either type of mind, Jew or Greek, on its own particular ground of argument, so now the Church rightly proclaims the central fact in the history of the human race: the infinite love of God shewn in the death of Jesus Christ upon the Cross. Belief in this brings with it the power of God and the wisdom of God. Such a faith works its own signs in the heart of the believer, and brings an insight, in part, into the Divine wisdom.

Thus St. Paul, seeing that there was nothing to be gained by any other method, preached his gospel, knowing nothing among them "save Jesus Christ and Him crucified." With the approach of Lent, heralded by this Sunday, the Church again presents this same gospel. It accepts, as it must, the existence of the physical world, and whatever science may yet have to teach about that world. It regards that world as God's creation, and man as the crowning work. It knows that sin is man's downfall, and it maintains that man is endowed with an immortal soul of such worth in God's sight that the greatest sacrifice conceivable was made by God for man's eternal good—to free, ransom, redeem, save, purify, raise him. For those who accept the fact of that sacrifice, and all that the acknowledgment of Jesus as Lord carries with it, there are signs enough and wisdom enough, but of a kind that the "natural man," man merely as a highly intelligent animal, cannot receive.

Signs there must be. "Ye shall know them by their fruits," and we can know ourselves by the same criterion; but those fruits are the fruits of the Spirit. Wisdom there must be; but a wisdom not merely an intellectual product, but a spiritual discernment. We must avoid and combat the popular fallacies of regarding our religion from only its practical outcome in society, or as being dependent upon scientific analysis for its truth. The faith we profess is dependent upon the power of God working in our hearts, according as we humble ourselves under the mighty hand of God. The grace of humility is not to be whittled away under such a term as "inferiority complex." Humility is still a virtue. It is largely forgotten in a world that prides itself on its scientific achievements; but the infinite power of God remains, and let us be sure that our faith stands therein.—Rev. M. F. Foxelle, in Guardian.

For The Southern Churchman.

SUMMER.

L. Mitchell Thornton.

Croon of brooks that seek the ocean,
Insect bands in wild commotion,
Vagrant breezes, softly blowing,
Corn and barley, taller growing,
Summer with her lavish dole,
Is it Summer in my soul?

Golden sunshine softly falling,
Thrushes in the branches calling,
Blue of heavens bending over
Green of grass, and pink of clover,
Summer with her witching art,
Is it Summer in my heart?

Roses in the garden blooming,
Lilies all the air perfuming,
Forest ways of verdant splendor,
Willows waving tall and slender.
But if heart and soul despair
Summer is not anywhere.

Took His Appetite.

Abner, the farm hand, was complaining to a neighbor that the wife of the farmer that employed him was "too close for anything."

"This morning," he said, "she asked me, 'Abner, do you know how many pancakes you have et this morning?' I told her I didn't have no occasion to count 'em. 'Well,' she says, 'that last one was the twenty-sixth.' And it made me so mad that I jest got up from the table and went without my breakfast."—Exchange.

Humanity's ultimate love!"
"O Man of the far away ages,
O Man of the far away land,
More art Thou than all of the sages,
More art Thou than creed or command.
To crown Thee, we need but to know
Thee;
We need but to live Thee to prove.
Nor time, nor decay can o'erthrow
Thee—

For the Young People

For The Southern Churchman.

THE DAWNING LIGHT.

Martha S. Lippincott.

Keep working on for what is right,
And God will shed around His light,
As daylight follows after night;
Then all at last the dawn shall see,
And know the will of God shall be
To make our lives sincere and free!

While only truth and love shall stay,
To usher in life's glorious day,
And teach mankind the heavenly way
To find God's kingdom, bright and fair,
Where souls are free from mortal care,
And find sweet peace beyond compare.

An Eskimo Party.

Leonard and Lucy had been promised a joint birthday party, but the very week before the great day their house was so damaged by smoke and fire that they were forced to live in two rooms until the rest could be cleaned. The children were sure the party would have to be postponed, and it would not be like a birthday party at all to wait till spring, for they had always had the Christmas tree redecorated and filled with gifts, and winter games; and now it would be months before there would be room in the house for a big party, and the Christmas tree had been thrown out by the firemen as they worked to put out the blaze.

"How would you like to go out to Aunt Helen's to spend the night?" asked their mother on the sixth of January, the day before the party was usually held. "You need not get home until two in the afternoon."

"It will be all right," said Lucy, though she did not look very happy.

"Since we can't have our party, it will be better than nothing," said Leonard.

That night something happened, and when passers-by looked into the big yard next morning they blinked their eyes in the sunlight and looked a second time, for there like a big white snowball was a mound of snow with a queer hole in one side. It looked almost like a small house, or a fort like the big boys make.

It was two-thiry in the afternoon before Leonard and Lucy got home and they were as much surprised as any one at the queer white hut. "It's a snow house!" cried Leonard. "Lie the ones the Eskimos live in."

Both children rushed for the door, and when they crawled inside they found fifteen little children all dressed in their warmest clothes gathered about a squatty little Christmas tree all glowing and twinkling with lights, while under the tree was a heap of gift boxes that looked very much like birthday gifts.

"It's an Eskimo party!" screamed the children. "Your papa and our papa made this house in the night."

So they had a glorious time playing Fox and Geese and romping in the white drifts. Then they crawled into the Eskimo house and ate the good things they found there and looked for their names on the gift boxes as they had always done. It was as warm as toast in the snug little place, so they were in no hurry to go home, though it grew dark out of doors.

"I think an Eskimo party is the greatest fun of all," said Lucy when they had to go in to tea. "I'd like to have one every year."

"And the best of it is, this house will last till warm weather comes," said Leonard. "That's something the other parties never did."—Herald of Gospel Liberty.

WHEN A FELLOW'S MOTHER KNOWS.

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex you
Seem just more than you can bear,
When you feel no friends are left you
And you really do not care—

Then, with such a load of trouble
How could any one suppose,
They would vanish into nothing
When a fellows' mother knows?

—Christian Guardian.

A Happy Sandwich.

A colored boy, with no particular chance in life and working on a hard job, was asked by a curious looker-on why he was so smiling and happy. He answered without hesitation:

"Ah doan keer how hard I wuk—I've a baseball game behind me and anudder game befoah me on Saturday."

Those were the two halves of his happiness sandwich. Just two baseball games, that was all. But he made continual joy out of them and forgot any drawbacks that came between.

There used to be two well-known poems by an English poet, "The Pleasures of Memory," and "The Pleasures of Hope." They are old-fashioned now, and few take time to read them. But their names are worth remembering, because they are the two sides of the happiness sandwich, and every one can have them. There are always pleasant happenings in every life, if one looks backward and forward to seek them out.

A girl went to England in bluebell time. She was taken to some open woods, where the ground was as blue with the gay blossoms as if the sky had fallen. She gazed, and drew in a long breath. "If I have the blues, I shall think of these bluebells, and that will cure me!" she declared. "I shall have one perfect bit of joy to remember."

Other girls have felt that way about a great picture or book. One girl, who had housework to do in a shabby little house on a dull street, used to cut pictures that she liked from the newspaper and tack them up over the kitchen sink for a few days, and then change them for others. "I like the ones of the Alps," she told her father. "I am going to the Alps some day." She had learned the pleasures of hope—and when she grew up, she went to Europe on her honeymoon and climbed the shining peaks that she had looked at over the sink.

It is perfectly possible, on the other hand, to make the two sides of the sandwich unpleasant and even painful. "I can't enjoy anything, thinking of going to the dentist next week," complained a girl at a jolly party by the lake. "It spoils everything for me." She might just as well have thought of how comfortable her teeth would be after they were filled. But it would have been better not to think of anything but the party, and enjoy it then and there.

The Bible puts hope as one of the three great Christian virtues, ranking it with faith and love. Depression and worry and gloom are wrong things for a girl to allow in her life. Faith, hope, and love transform all happenings to happiness.—Girls' World.

SO NEAR.

"Sometimes when trees are standing tall
And birds are singing clear,
I feel like singing things to God,
He seems so very near.

Sometimes when work and play are done
And evening stars appear,
I feel like saying things to God,
He is so very near.

—Selected.

The Word Teddy Backed Up.

"Huh! You can't do it!"

The voice had a jeering tone that was not pleasant to listen to.

"I can!" Teddy Perkins emphasized the assertion by a stamp of his foot. "Say, mother," he appealed, as Mrs. Perkins at that moment appeared upon the scene, "Donald says I can't get V. G. in conduct for a week, and I say I can! I know I can! Don't you believe it, Mother?"

"Why, yes; if you know you can, of course you can," Mother said with an encouraging smile. "But 'know' is a pretty strong term to use, son, unless you can back it up," she continued.

"You'll see whether I can back it up!" the boy declared, straightening himself.

Teddy was mischievous, and apt to be careless about his conduct marks, although he was quick to learn, and in his lessons V. G. appeared quite often upon the cards that he carried home for his parents' signatures.

His brother, Donald, was a little jealous of the readiness with which Teddy mastered his lessons, for Donald was not quite as quick to learn as his wide-awake little brother, although he excelled him in conduct. If Donald's V. G.'s could have been transferred to Teddy's card, or Teddy's to Donald's, the result would have been a card to delight the eye of any fond parent or appreciative teacher.

The next day Teddy started to school with a new light in his eyes. He walked directly to his seat, even before the school was called to order, which was a very unusual thing for Teddy Perkins to do. In vain, Dick Jones stuck pins in his arm and tickled his neck with a feather from his seat behind; Teddy kept his eyes fastened upon his books, until his tormentor got tired of his efforts to tease an dalso went to studying.

Once when Teddy raised his eyes he caught Miss Durkee watching him approvingly, and, thus encouraged, he managed to keep out of mischief for one-half day, at least. The afternoon was easier to get through, because it was shorter, and there was not a prouder boy in Spencer than Teddy Perkins, when he rushed into his mother's presence at four o'clock and triumphantly held out his report card, where V. G. stood at the end of every line.

"Bravo! I am indeed proud of my son!" his mother asserted. A thing that has once been accomplished becomes easier each time it is attempted. And at the end of the third day, Teddy

decided that it was quite easy to bottle up his mischief until recess-time and then let it all out at once, and be ready for another hour of quiet study, when the bell again called the class to order.

When Friday night came, Teddy could hardly realize that a whole week had actually passed without a single disfiguring mark upon his report-card.

"I said I could, and I did!" Teddy replied, throwing back his shoulders when his teacher questioned him concerning it. And then he went on to explain why he had been led to make so positive a statement.

"What has been done once can always be done again," Miss Durkee encouarged.

Teddy thought it queer that his mother should say the same thing, when he held the transformed card before her approving eyes some time later.

But the strangest thing of all to Teddy was when he found himself also repeating Miss Durkee's words, whenever he was tempted to misbehave at school, until, in a very short time, it would have been as difficult for him to have disobeyed the rules as it had before been for him to be good.

"If you know you can, of course you can," is a motto that Teddy is now very fond of using.

When his mother hears him, she usually asserts, with a twinkle in her eyes: "'Can' is a strong term, but my son has proved to me that he can back it up."—Child's Hour.



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Deaths

MRS. MARY WELCH RENNOLDS.

A Friend's Tribute.

On Monday, March 31st, MRS. MARY WELCH RENNOLDS was laid to rest in the Cemetery of Christ Church, West River; while her spirit passed to its reward, "The Life More Abundant"

For many years she lived in the retirement of her childhood home, sheltered by the tender care of faithful and devoted sisters

The storms of life early assailed and persistently buffeted her, seeming at times to crush the tender Reed, beyond repair: but through the fiercest gale, she heard the Master's Voice: "It is I: be not afraid."

To clasp her hand at Church was a privilege; to visit and converse with her, left you with the feeling of having been in touch with one whose whole heart and mind were stayed upon Christ. There were no complaints, never an unkindly remark or a murmur of dissatisfaction. No self seeking, only an humble gratitude for blessings and comforts provided by her family.

At times a nervous depression, and suffering intense beyond expression, deprived her of the ability to converse with her friends, yet, so soon as the cloud was lifted she exerted her feeble strength to pen a note of love and earnest desire that her friend would come to her; almost an apology.

A brave, loving soul has left us full of sincerity and truth.

Her life here must ever be an inspiration to those who knew and loved her. Whilst she made meet for the Master's service, through great tribulation, is called to the joy of her Lord.

"And the end of sorrow
Shall be near My Throne."

MRS. MARY BEVERLEY SHAW BRADBURY.

MARY BEVERLY SHAW BRADBURY, beloved wife of William Lowell Bradbury, of Orange, Virginia, entered on June 4, 1930, upon the complete life whcih awaits the Father's children.

Mary Beverley Shaw was born on February 22, 1853. Her funeral service was held from St. Thomas Church, Orange; and the large congregation and numerous floral tokens attested the love of those who admired and loved her. In this church she was baptized, confirmed at an early age, and was married on September 15, 1881. Here her parents were married, as also her daughters. The burial services were conducted by her pastor, Rev. Douglas W. Neff, assisted by Rev. J. W. Ware. Mrs. Bradbury is survived by her husband and the following children: Mrs. A. T. Browning, Mrs. J. R. Grymes, Mrs. R. W. Carter, Messrs. W. L. Bradbury, Jr., T. S. Bradbury and M. C. Bradbury.

Any just portrayal of the character of my friend would seem fulsome to the reader who had not the benediction of knowing her, but only to them. She was a devoted wife and mother, a devoted Christian, a devout worshipper. When no longer able to kneel at the rail to receive the symbols of the broken body and shed blood blood of her adored Saviour, she revernetly received them standing. So much did such service mean to her.

One who knew her intimately for more than fifty years, said, "Every one loved her, ever since she was a girl" And it was natural For she loved all whole heartedly; she shared the joys and sorrows of all and over their feelings she was ready to cast the mantle of charity. This sympathy was extended in never to be forgotten kindly expressions. And it knew no social or color bounds.

Her Christian graces bore their most perfect flower during the months of her last illness. Few saints under such experience display such resignation, courage, patience and cheerfulness. Her life was—and is—an inspiration to many, including the writer of this tribute.

In the assurance of her joy in the presence of her Saviour, we can "yield Thee hearty thanks" for her example and strive so to walk in His footsteps that we, too, may be satisfied with His likeness" when "we shall see Him as He is".

J. W. WARE.

MISS MARY ALICE SMITH.

Entered into eternal life on April 27, 1930, MARY ALICE SMITH, daughter of the late Thomas William and Ellen Wattles Smith, of Alexandria Va.

The Episcopal service was read at her home in Baltimore and interment in the old family lot at Ivy Hill Cemetery Alexandria, Va.

A devoted member of the church she kept the "faith of her fathers" from childhood until the evening of life when the call from her Master came to join her beloved father and mother brothers and sisters in the Heavenly Home

For many years a valuable member and secretary of the Woman's Auxiliary of Memorial Church, Baltimore, Md., always active in the missionary work for which she had an absorbing love. Her work was also long and faithful in the Church Periodical Club of Maryland, of which she was secretary in the parish of Memorial Church, Baltimore. Her mind was bright and her love great for historical research. For several terms she served as historian in the Maryland Branch of the Daughters of American Revolution.

To quote words from the Woman's Auxiliary:

"We need to feel the presence of the dear one who has left us, we need to follow her example."

SAMUEL SIMPSON NASH.

On Tuesday May 20 1930 MR. SAMUEL S. NASH of Calvary Church Tarboro, North Carolina, died. In the annals of the Church in this country there has been no life more remarkable—indeed, we may say, more wonderful—than his. The story of his work for Christ ought to be known and studied as an inspiration for all laymen who love God and their fellowmen.

He was born eighty-two years ago, in Hillsboro, North Carolina, on Easter Day, April 23. At the age of sixteen he enlisted in the 27th North Carolina Infantry, Cooke's Brigade, Army of Northern Virginia. At the breaking of Lee's lines at Petersburg, he was captured, and lay a prisoner of war at Point Lookout till the summer of '65.

In 1878 he married Miss Annie Gray Cheshire, daughter of the Rev. Joseph Blount Cheshire, D. D., Rector of Calvary Church, Tarboro, father of the present Bishop of North Carolina. Mr. Nash lived in Tarboro till his death, and here and in the surrounding country his Christian work was done.

He was a busy man of affairs, and worked at his desk from Monday morning to Saturday night. On Sundays, for over half a century, he rode fifty miles, first in a buggy and then in an automobile, to his country Sunday Schools. These were three in number, distant from town eight, twelve and fourteen miles. These three were his special charge, founded, maintained, nurtured by h'm, although he was as active as his time permitted in helping the work at the eight other missions connected with the parish. He conducted the Sunday School at all three every Sunday, and led in Evening Prayer at one of thom every Sunday night. Buildings as handsome and commodious as need required were erected at them all. Besides the public services, his work carried him into the homes of the people as friend, counsellor and guide. Men and women whom he brought to Christ though His Church may be found now all over North Carolina, and in every large city fom the Gulf to the Canada line. It is no exaggeration to say that in all these years he never failed to keep his appointments at his country missions a single time, except when he was away from home at some Church convention or at a Confederate reunion. The following incident may give an idea of his unconquerable faithfulness. Some years ago he went to a Diocesan convention in Raleigh, and while there he fell on the steps of the capitol and sprained both wrists and bruised his face seriously. He came home Saturday night, and next morning he was seen with both arms in slings, and his face swathed in bandages, going out to his missions as usual. No such deterrant as that, or no extreme of heat or cold, dust or mud, ever kept him back. Often, in cases of extremity, he baptized the dying, and he read the burial service at many, many graves. The records of Calvary parish show that he stood Sponsor at three hundred and forty-seven baptisms. For the proper appreciation of this zeal in Christian service it must be kept in mind that he was only a layman, bound by no other obligation than his love for Christ and his fellowmen for whom Christ died; and seeking no reward, and receiving none save the joy of serving Christ and men, and often, but not always, proofs of the gratitude of the men he served.

But just this statement of his routine religious activity gives only a partial idea of the good he did. Added to it on the books of God there is the record of money given to relieve distress to the very utmost of his means; advice to those laboring over bitter problems; work secured for people out of work; sick people carried to hospitals far off from their homes; boys and girls helped in going off to school; pensions obtained for Confederate veterans or their widows, discouraged men and women inspired by his wisdom, faith, and never failing, hopefulness to rise and start again; wandering souls led back to Christ by his personal work and influence and prayers; and much more besides, known and remembered by God alone.

He was miraculously preserved in mind and body up to his last sickness. His sight, hearing, and memory were unimpaired by age; his step was lithe and firm; his speech direct, positive, lucid; his humor always ready, original, and startling, yet kind and pure and his gay, gallant courtesy towards all women was as an echo from that gracious age of the Old South now long passed away.

The week before his death he rode a hundred and eighty miles to attend the Diocesan convention. The first day of the session he felt so bad that he decided to go home. When we passed through Hillsboro, he asked the driver of the car to turn from the main road up a side path and stop before a venerable mansion set back in a grove of trees. He sat silently a few minutes, looking at the house, and then told the driver to move on. The house was the one in which he was born, and where he had lived as a boy with his mother, father, brothers and sisters; and from that door, while still a little boy, he had seen waving their farewells as he marched off to war. What memories of the past must have filled his mind during those silent moments, and what visions, too, of a welcome to be waved to him as he drew near another portal soon, in another Mansion, eternal in the heavens!

He reached home exhausted, and retired at once. But next morning, in spite of loving protests, he rode out to the funeral of a little child at the most distant of his country missions. From that trip he returned entirely broken down and died before another week had passed.

He had been looking forward all the year to the Confedeate reunion at Biloxi. At these annual gatherings he had always been a prominent figure. But God, who "Is able to do exceeding abundantly above all that we ask or think," granted him instead the infinitely greater joy of meeting with the great majority of his gray-clad comrades, again around their majestic leader, Lee, in the presence of that Leader's Master, and with an innumerable company of saints and martyrs and heroes, in Paradise. A recent incident comes to mind, which I will mention here. He was sitting in the audience at the Confederate Memorial Day celebration, last month, and in the course of his remarks the speaker of the occasion paid a brilliant tribute to General Lee. In the midst of it, suddenly there sounded a shrill, staccato cry that startled everybody, and for a moment puzzled them, until they realized that it was Mr. Nash, swept away by his feelings, shouting the "Rebel Yell"—for the last time, we now know!

He was buried in Calvary Churchyard, near the grave of General William Dorsey Pender of this town, killed at Gettysburg. The largest crowd attended his funeral ever seen on such an occasion in this county. The Church was full, and the two-acre Churchyard overflowed with town and country people. It would be safe to say that the majority of those present cherished memories of benefits, bodily or spiritual, received from him. There were friends who loved him for his happy influence through years of close association; Godchildren towards whom he had faithfully kept his vows; men, women and children whom he had taught the truths of Christ; good Church people from other towns who had met him year after year at conventions and convocations; clergymen whose work he had shared, and whose zeal had been inspired by his example: poor, afflicted folk whom he had helped and blessed; his wife and brother and children and grandchildren; kindred from many places; and directly following his body marched with faltering steps and streaming eyes the six veterans still living in the county who marched with him on bloody battlefields, and who had shared with him the agonies of defeat and prison horror sixty-five years before.

No one can fill his place as he filled it, but the example of his life, and the influence of his faith and love which still survives will long move men and women to nobler lives of service in Christ's vineyard, especially in that neglected part of it that lies beyond the city walls.

BIBLE INSTITUTE OF PENNSYLSYLVANIA.

Commencement exercises of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa., will be held June 27. Officers of the board of trustees of the Institute are Ormond Rambo, President; W. W. Rugh and Lew Wade Gosnell, Vice-Presidents; John T. Bourgher, Recording Secretary; Franklin B. Davis, Treasurer; John B. Cole, Executive Secretary.

They on the heights are not souls
Who never erred nor went astray;
Who trod unswerving toward their goals
Along a smooth, rose-bordered way.
Nay—those who stand, where first comes dawn,
Are those who stumbled, but went on.

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THE WORD OF GOD

By F. W. ROCHELLE

All of the atheists, "infidels," unbelievers, rationalists, and rationalistic higher critics, lower critics and other critics of fifty generations of men, have claimed that they could, and many of them that they would, destroy the Bible or parts of it. If they have destroyed it, then they have been right in their claims. But they are dead, and the Bible is still here.

If the Bible were not the "Rock of Ages," the very Word of God, and therefore indestructible, could not some man. or some millions of men together, of some, or all of the fifty generations of hostile men, have managed to break or destroy some of it? Does the man who contends against the Word of God destroy it, or is he destroyed by it?

"Is not my Word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

"O earth, earth, earth, hear the word of the Lord."

"For the word of God is quick and powerful, and sharper than any two-edged sword."

Is he a wise man who contends against the fire and hammer and sword of God?

Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "For had ye believed Moses, ye would have believed me, for he wrote of me." "But if ye believe not his writings, how shall ye believe my words?" "And it is easier for heaven and earth to pass, than one tittle of the law to fail. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

After his resurrection, He said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law, and in the prophets, and in the Psalms concerning me."

"Then opened he their understanding, that they might understand the Scriptures."

By any fair interpretation, Jesus' statements mean that the writings of Moses and of the prophets and of the Psalms were inspired by God and are therefore the Word of God. Is it right therefore for any one to state or to imply that these writings are not the Word of God? If it is not absolutely wrong and sinful to practically contradict the Saviour (which the writer believes it is), it is poor and weak judgment, for any one professing to believe in him to do so.

For ministers or others to profess to criticise the Bible, instead of, in simplicity, preaching, teaching, heralding and spreading it, is, in the opinion of the writer, wrong and a confession of great mental weakness and confusion of mind—a feeble beating of the air, instead of a powerful heralding of the truth.

What is there in the world to help us, and all of the people of the world, to live right lives, and to treat others right, but the teachings of the Bible? And what is there to give us the hope of heaven but the Word of God?

John Wesley said: "I am a creature of a day—passing through this life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a Book! Oh, give me that Book! At any price give me the Book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a man of one book). Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his Book; for this end, to find the way to heaven."

Nothing could give the children of the world so great an inheritance, and bring so much happiness to every person as to teach the Bible an hour or more a day, in the home, and in all schools and colleges; and to make Sabbath, except that part of the day devoted to public worship, a day of reading and studying the Bible.

Instead of tryng to criticise the Bible, we should read it, study it, search it, commit it to memory, think about it, meditate upon it, absorb it, and become filled with it.

Then we would be the better live it, radiate it, preach it, teach it, and would talk about it, write about it, recommend it, advertise it, call attention to it, and spread it.

No other means will solve the crime problem, bring peace to the world, or gain eternal life for its peoples.

Chester, N. J.

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Southern Churchman

Vol. 95. RICHMOND, VA., JUNE 28, 1930. No. 26.

Rev. P. Minor
326 Brandon Ave
Jun 31

"SEE THAT YE BE NOT TROUBLED"

WITHOUT

More rumblings of earthquakes near and far,
More of the martial tread of war,
More turning away from the Morning Star—
What, O! what does it mean?

More acceptance of deadening sin,
More hardening of hearts to the Voice within,
More honouring man than honouring Him—
What, O! what does it mean?

WITHIN

More of a longing for Him each day,
More of a yearning to watch and pray,
More love for the lost who are drifting away—
What, O! what does it mean?

More warfare against the hidden Foe,
More a desire to rise and go
Where millions are dying in heathen woe—
What, O! what does it mean?

THE ANSWER

Soon He is coming to earth again
To catch up His own and at last to reign,
Vanquishing sin, and death, and pain;
This, Ah this does it mean!

Coming in secret to take His Bride,
His voice will be heard both far and wide,
Yet only by those who in Him abide;
To you—what will it mean?

M. G. S.

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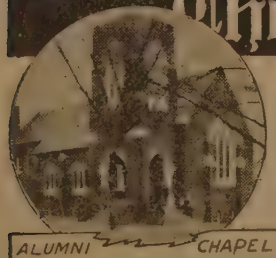
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Thoughts For the Thoughtful

Let thy discontents be secrets.

"One loving heart sets all the world on fire."

He that can have patience can have what he will.—Benjamin Franklin.

No feeling is fully expressed until it has gushed forth in song.

The question of missions is a question of life or death to every church.—Truitt.

Be steadfast, for man cannot prevent what God has determined to accomplish. —Selected.

"In Christ there is no east or west;
In Him no south or north;
But one great fellowship of love
Throughout the whole wide earth."

I never had in all my life so great an inlet into the word of God as now (in prison). Those Scriptures that I saw nothing in before, were made in this place and stated to shine upon me. —John Bunyan.

"What live we for but this—
Into the sour to pour the soul of sweetness,
The stunted growth uprear to fair completeness;
Sneers drown in smiles, kill hatred with a kiss,
And to the sandy waste bequeath the fame,
That the grass grew behind us where we come."

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Even in the dark will I follow,
Trust where my eyes cannot see.
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EDITORIALS

Vol. 95. RICHMOND, VA., JUNE 28, 1930. No. 26.

THE WITENAGEMOTE OR THE MEETING OF WISE MEN

The ancients believe in the usefulness of wisdom and we read that kings and rulers, used to have, as part of their courts, a body of wise men, whose advice was always sought in times of national emergency.

Our Anglo-Saxon ancestors based their whole system of government and legislation, upon the use of their wisest men. For instance, the villagemote, or meeting, would send its best and wisest man to the hundred mote, which corresponded to our county meetings; then the hundred mote would send its best and wisest men to the folk mote, or State legislature.

These various meetings were considered adequate for normal conditions, but if a great national emergency arose, the best and wisest men of the nation, representing the various folk motes, would gather together to advise the nation as to what would be the best thing to do, under the emergency which had arisen.

It is a strange and wonderful thing, that in these United States, the old original system of representation has been exactly reproduced, with only one exception. This is, however, a very important one; wisdom is no longer regarded as the most essential qualification for the men, who are to represent their fellow citizens in the councils of the State and Nation.

The term politician has come to have, in many cases, a sinister meaning; the aspirant for office is, too often, self-seeking, a man with few of the qualifications which should mark the representative of the people.

There are, of course, many good men in politics, but it can not be said that the people pick out their best and wisest men; men who have the interests of the people and the nation at heart, rather than their own.

It might, therefore, be a good thing and very beneficial to the national interest, if at a time when some great national emergency should arise, such as a threat of war, for instance, that a gathering of the wisest men of the nation should be called together, to advise the people what they considered the best thing to be done, under the circumstances.

Such an assembly would, of course, have no legislative power, nor would they supersede the regular assemblies, provided for in the constitution. The pronouncements of such a gathering, would naturally carry great weight and would influence public opinion in such a way as to modify and correct partisan influences, which often block the way and hinder the settlement of some public question, which vitally affects the welfare of the nation as a whole.

It would seem as if at the present time, there is a public question, that of Temperance, which urgently needs settlement, in a wise and commonsense manner, but which on account of the deep-seated and extreme differences of opinion, on the part of partisans on both sides, is drifting into a more and more complicated and even dangerous situation.

Moderate men, who would be glad to help forward a reasonable settlement, are likely to be abused and their motives misrepresented by one side or the other.

It ought to be clear by this time, that mere force is not going to settle this question. Force has only fostered resentment and a more determined opposition, on the part of a large number of good and reputable sitizens. It does not matter much which side can claim a majority of the people in its favor. There are questions which are of such a character, that a majority even has no power to impose its will on the minority, without resorting to such extreme measures, as to create a feeling of resentment, which may last for generations and thus cause a schism in the social life of the nation which may take a long time to heal.

The slavery question is a case in point. If this problem could have been solved by compromise and the payment of suitable compensation, as in the West Indies, a tragic conflict might have been avoided, the results of which are not even now, two generations and more after the Civil War, forgotten or forgiven, by many who were brought up under the trying conditions which succeeded it. And the question as to how the history of that period, is to be taught to the children of the nation, will be a matter of difference and dispute for a long time to come,

If the wisest and best men on both sides of the Temperance question could get together and work out a "Peace Pact," a reasonable comprimise, which could be counted on to reduce the evil of intemperance to the lowest point that could be attained, in this country, then the nation would have reason to be grateful to its wise men, for having settled a question, which is hindering social progress and is threatening to make the problem more and more complicated, if it is allowed to drift on in the way it is now doing.

The Churches might do much to prepare the way for a wise settlement, since they are interested in Peace and Goodwill among men, and are supposed to be the principal exponents of this Christian ideal.

Moreover they have been forward in the promotion of International Peace by the substitution of Conference and compromise for physical force in the settlement of disputes among the nations.

There are good Christian men and women on both sides of the question, with one and all anxious to promote the highest welfare of the nation, and it is difficult to believe that there is not some solution of this problem which would bring about a better condition of affairs than that which prevails at the present time.

At any rate, it would seem to be the Christian duty of those who profess to be followers of Jesus Christ, to do their utmost to bring about a peaceful settlement, and to seek for the help of the wisest counsellors that the nation affords, for a solution of this difficult problem.

Frederick W. Neve.

Notes and Comments

Big Tasks for Big Men:

Perhaps the reason why hundreds of millions are giving to universities and colleges every year, while so little in comparison is given to religious purposes is that, the Big men are not given big enough things to do.

Naaman nearly went home uncured because he was not told to do some great thing.

There is a story told that a former bishop of New York approached Pierpont Morgan with a plan for raising $100,000 for an endowment fund for the episcopate. The story goes on that he refused to have anything to do with it, but went on to say, that if the Bishop would make it a million he would help him to get it.

If the Church would plan in a large way for a great advance it may be that men accustomed to look at things in a large way might be interested. Be that as it may we know that God likes to be asked for great blessings. "Open thy mouth wide and I will fill it."

The Spirit of Adventure:

Admiral Byrd has returned safely from the Antarctic much to the joy and thankfulness of the whole nation. There seems to be little left of the earth's surface that has been left unexplored.

If the Spirit of Adventure so nobly exemplified in Byrd and Lindbergh could be dedicated to the service of Christ for the bringing in of His Kingdom Christianity would win a larger place in the world's attention and interest.

The Middle Ages had the Crusaders; the Twentieth Century needs something which will catch the imagination of the young, and have the triumph of Christ for its object. Maybe a new Joan of Arc will arise, to inspire a movement for the crowning of a far greater king that Joan's.

The Faithfulness of a Dog:

The newspapers told us a few weeks ago of the death of the Queen of Sweden in Italy and that her faithful dog pined away and died of grief for the friend whom he had lost.

We know that faithfulness is a great virtue, and one that Christ has specially made a characteristic of our friendship for Him, for He said: "Be thou faithful unto death and I will give thee a crown of life."

Humans may learn other things from dogs as well. Our children have long been interested in and have helped to feed Bishop Rowe's dogs in Alaska, which have shared with him, and made possible many of his missionary journeys in the Arctic wilds. They have always done their best to help him. Why not we?

The Woman's Auxiliary:

What would the Church do without the Woman's Auxiliary? It keeps alive an interest in missions in the Church, and this interest in missions helps to keep the Church alive, and active in the spread of the Kingdom of God.

Whoever invented the idea deserves to be held in perpetual remembrance.

However small a congregation may be, if it has an Auxiliary there is a live coal there, which will save it from dying out.

Evil Turned to Good:

A colporteur was traveling on a train in Germany years ago with a supply of Bibles in his pack. Another man in the same compartment bought the colporteur's whole stock. He then proceeded to throw them, one by one, out of the window, much to the distress of the colporteur. The latter, however, some time after visited that same neighborhood and was told that some of the people had been much interested in the books which they had picked up along the side of the railroad. God uses strange instruments sometimes.

Another story comes to mind of a similar character. An old woman living in great poverty and being without food or fuel was praying very earnestly to God to send her help. Two godless men happened to be passing at the time and hearing the old woman praying for food to be sent her, thought that they would play her a trick. So having some loaves of bread with them they climbed on to the roof of the cottage and dropped the loaves down the chimney into the open fireplace. They then climbed down and stood outside the door listening. They soon heard the old woman thanking the Lord for having sent the bread to her in her need. This gave the men their opportunity, and they cried out that the Lord had nothing to do with it: that they had brought the bread, and they laughed at her for thinking it was an answer to prayer. The old woman was, however, equal to the occasion, for she retorted: "Well, God sent it, if the devil brought it."

F. W. N.

ALLIES.

For those who may think that the firm stand of the Southern Churchman for evangelical faith is narrow and uncalled for, we call attention to a an event indicative of the trend of things today in the publication of "Christianity Today", a Presbyterian journal devoted to stating, defending and furthering the Gospel in the modern world.

That a rock-ribbed evangelical institution like Princeton should be controlled by anti-evangelicals and compel the forming of Westminster Theological Seminary in Philadelphia, and now that the evangelical school, in a Church hitherto strongly evangelical, should be compelled to publish a paper to state, defend, and further the system of thought and life taught in the Bible, ought to awaken the indifferent ones to the reality of the present conflict. It ought to disturb rudely the dream that gives to some a fancied security in the belief that the whole attack on evangelical faith is only a passing phase and will ultimately right itself without anything being done. Every day the lines are being more tightly drawn and no one can halt longer between two opinions.

We welcome such a paper as a strong ally. It stands in the Presbyterian Church for what the Southern Churchman stands in the Episcopal Church. We have seldom seen a more admirable setting forth of what evangelicals stand for today, than that expressed in the article entitled, "By Way of Preface", which introduced the first issue of this notable publication. It is ably edited by men of sound learning and godly life.

In the preliminary statement are these words, "But while the viewpoint of its editors will be that of the Calvinist rather than that of the Lutheran or Arminian Churches, there will be full recognition of the fact that what they hold in common with other evangelical Christians is much more important than what they hold in distinction from them. In fact while they will be unflinchingly opposed to Rome as were their fathers, they will not be blind to the fact that as the lines are drawn today—theism over against atheism; Christ the God man over against the man Jesus; the cross as a sacrifice to satisfy divine justice, over against the cross as a symbol of self-sacrifice; salvation as a divine gift over against salvation as a human achievement; the Bible as the revealed Word of God, over against the Bible as a purely human product; the moral law as a divinely imposed rule of life, over against the moral law as an ever-changing resultant of human insight and experience—Rome, at the points at which the battle rages most fiercely today is our ally rather than our opponent."

This ought to suffice to show that for your own enlightenment and help as well as the cause we serve you could make a wise investment of one dollar in subscribing for this paper. If the first issue is any criterion of what is to follow evangelicals may thank God and take courage. —Christianity Today. A monthly published by The Presbyterian and Reformed Publishing Company, 501 Witherspoon Building, Philadelphia, Pa.

P. W. R.

THE GOSPEL ACCORDING TO "MARK".

Sometimes the Gospel seed is planted in the strangest of ways. One day Mr. Bruen, Taiku Station's senior missionary, while talking witha Korean pjastor, recalled first time they had met years before when he had visited the village where this man lived, then not a Christian.

"Might it be," said Mr. Bruen, "that my preaching at that time had any part in your decision to become a Christian?"

"No," was the answer, "it was your dog which made me face the question."

"My dog!" gasped the missionary, "whatever do you mean?"

"Just this," the pastor replied, "when I saw your dog say grace before eating his piece of bread, I thought it was about time for me to do likewise."

The words gradually recalled the scene. Accompanied by his bird dog, Mark, Mr. Bruen had stopped to preach in a country village. While eating his lunch, he amused the bystanders by displaying the dog's perfect obedience. "Down, charge," he commanded and down went the dog with face between his paws. Placing a bit of bread temptingly near his nose, his master pretended to forget him. Although the dog quivered with eagerness, he made no move until he was given the word of permission.

The Korean had seen the missionary bow his head to give thanks before eating his lunch. Now he sees the dog drop his head between his paws before eating the piece of bread and mistaking the action for prayer, he was smitten in his heart with the realization of his neglecting to recognize the great Giver of all good gifts. So he was led to seek the Master and later to give his life to His service.

PROPHECIES OF CENTURIES FULFILLED IN A DAY

"But all this was done, that the Scriptures of the prophets might be fulfilled."—Matt. 26:56.

THE following twenty-five Old Testament prophecies bearing on the betrayal, trial, death and burial of our Lord Jesus Christ, were uttered by many different voices at different times during the five centuries from 1000 to 500 B. C., yet they were all literally fulfilled within twenty-four hours on the day of His crucifixion.

I. SOLD FOR THIRTY PIECES OF SILVER.

Prophecy.

"And I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver." Zech. 11:12.

Fulfillment.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." Matt. 26:14, 15.

II. BETRAYED BY A FRIEND.

Prophecy.

"For it was not an enemy that reproached Me; then I could have borne it: . . . but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the House of God in company." Psa. 55:12-14. See also Psa. 41:9. Zech. 13:6.

Fulfillment.

"And forthwith he (Judas) came to Jesus, and said, "Hail, Master; and kissed Him. and Jesus said unto him, FRIEND, wherefore art thou come? Then came they and laid hands on Jesus, and took Him." Matt. 26: 49, 50.

III. THE MONEY CAST TO THE POTTER.

Prophecy.

"And the Lord said unto me, Cast it unto the Potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the House of the Lord." Zech. 11:13

Fulfillment.

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . and they took counsel, and bought with them the potter's field." Matt. 27:5-7. See also verses 9, 10.

Notice that in both prophecy and fulfillment we find stated that (1) It was silver, (2) There were 30 pieces (Matt. 27:3), (3) They were thrown down, (4) They were cast down in the House of the Lord, and (5) The money was used to purchase the potter's field.

IV. THE DISCIPLES FORSOOK HIM.

Prophecy.

"Smite the Shepherd and the sheep shall be scattered." Zech. 13:7.

Fulfillment.

"All the disciples forsook Him and fled." Matt. 26: 56. See also Mark 14:27.

V. ACCUSED BY FALSE WITNESSES.

Prophecy.

"False witnesses did rise up; they laid to My charge things that I knew not." Psa. 35:11.

Fulfillment.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; . . . At last came two false witnesses." Matt. 26:59, 60.

VI. SMITTEN AND SPIT UPON.

Prophecy.

I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting." Isa. 50:6.

Fulfillment.

"Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands." Matt. 26:6-7.

Note here the details that correspond in both prophecy and fulfillment. (1) He was to be smitten, (2) He was to be smitten on the face (as well as the other parts of the body). See Luke 22:64. (3) He was to be spit upon, and (4) He was to be spitten upon in the face.

VII. DUMB BEFORE HIS ACCUSERS.

Prophecy.

"He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7..

Fulfillment.

"And When He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word; Insomuch that the governor marvelled greatly." Matt. 27:12, 14.

VIII. WOUNDED AND BRUISED.

Prophecy.

"He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

Fulfillment.

When he had scourged Jesus, he delivered Him to be crucified. And when they had platted a crown of thorns they put it upon His head." Matt. 27:26, 29.

IX. FELL UNDER THE CROSS.

Prophecy.

"My knees are weak through fasting; and My flesh faileth of fatness." Psa. 109:24.

Fulfillment.

"And He, bearing His cross, went forth." Jno. 19:17.

"They laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

Evidently the Lord was so weak that His knees gave way under the weight of the heavy cross. So they had to put it on another.

X. HANDS AND FEET PIERCED.

Prophecy.

"For dogs have compassed Me. The assembly of the wicked have inclosed Me. They pierced My hands and My feet." Psa. 22:16.

Fulfillment.

"And when they were come to the place which is called Calvary, there they crucified Him." Luke 23: 53.

Christ was crucified in the customary Roman manner, the hands and feet being pierced by huge spikes which fastened the body to the wooden cross. See John 20:25-27, " . . . except I shall see in His hands the print of the nails, and put my finger into the print of the nails . . . Then saith He (Jesus) to Thomas, Reach hither thy finger and behold My hands," etc.

XI. CRUCIFIED WITH THIEVES.

Prophecy.

"He was numbered with the transgerssors." Isa. 53: 12.

Fulfillment.

"And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith, And He was numbered with the transgressors." Mark 15:27, 28.

XII. PRAYED FOR HIS PERSECUTORS.

Prophecy.

"He made intercession for the transgressors." Isa. 53.12:

Fulfillment.

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34.

XIII. PEOPLE SHOOK THEIR HEADS.

Prophecy.

"I became also a reproach unto them: when they looked upon Me they shaked their heads." Psa. 109: 25.

Fulfillment.

"And they that passed by reviled Him, wagging their heads." Matt. 27:39.

XIV. PEOPLE RIDICULED HIM.

Prophecy.

"They say, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." Psa. 22:8.

Fulfillment.

Likewise also the chief priests mocking Him, with the scribes and elders, said, ' . . . . He trusted in God; let Him deliver Him now, if He will have Him'." Matt. 27:41, 43.

XV. PEOPLE ASTONISHED.

Prophecy.

"They look and stare upon Me." Psa. 22:17.

Fulfillment.

"And the people stood beholding." Luke 23:35.

XVI. GARMENTS PARTED AND LOTS CAST.

Prophecy.

"They part My garments among them, and cast lots upon My vesture." Psa. 22:18.

Fulfillment.

"Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be'. That the Scripture might be fulfilled, which saith, 'They parted My raiment among them, and for My vesture they did cast lots'." Jno. 19:23, 24.

How exact the Inspired Prophecy. The garments were to be **parted** among them, but the vesture was to be **awarded** to one by **lots**. Those were statements that would appear almost contradictory unless explained by the record of the scene at the cross.

XVII. HIS FORSAKEN CRY.

Prophecy.

"My God, My God, why hast Thou forsaken Me?" Psa. 22:1.

Fulfillment.

"Jesus cried with a loud voice, saying, . . . My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

XVIII. GALL AND VINEGAR GIVEN HIM.

Prophecy.

"They gave Me also gall for My meat; and in My thirst tney gave Me vinegar to drink." Psa. 69:21.

Fulfillment.

"After this, Jesus . . . saith, I thirst. Now there was set a vessel full of vinegar and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." Jno. 19:28, 29.

XIX. COMMITTED HIMSELF TO GOD.

Prophecy.

"Into Thine hand I commit My spirit." Psa. 31:5.

Fulfillment.

"And when Jesus had cried with a loud voice, He said, Father into Thy hands I commend My spirit." Luke 23:46.

XX. FRIENDS STOOD AFAR OFF.

Prophecy.

"My lovers and My friends stand aloof from My sore; and My kinsmen stand afar off." Psa. 38:11.

Fulfillment.

"And all His acquaintance, and the women that followed Him from Galilee, stood afar off beholding these things." Luke 23:49.

XXI. BONES NOT BROKEN.

Prophecy.

"He keepeth all His bones, not one of them is broken." Ps. 34:20.

Fulfillment.

"When they came to Jesus, and saw that He was dead already, they brake not His legs. These things were done that the Scripture should be fulfilled, A bone of Him shall not be broken." John 19:33, 36.

It is profitable to notice two other prophecies concerning His bones, which undoubtedly had an exact fulfillment, although such is not stated in Scripture in so many words. We draw our conclusions from honest inference. (I). Psa. 22:14 "All My bones are out of joint." Hanging on the cross by the hands and feet would easily disjoint the bones, especially when we remember that the body was fixed to the frame while lying on the ground. (II). Psa. 22:17. "I may tell all My bones." He was left hanging on the cross naked (Jno. 19:23) and all His bones could thus easily be seen. The extension of the body and the wasting pangs of crucifixion would make the bones more prominent than usual.

XXII. HEART BROKEN.

Prophecy.

"My heart is like wax; it is melted in the midst of My bowels." Psa. 22:14.

Fulfillment.

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." Jno. 19:34.

The blood and water running out of the pierced side presented an evidence that the heart had literally bursted.

XXIII. HIS SIDE PIERCED.

Prophecy.

"They shall look upon Me whom they have pierced." Zech. 12:10.

Fulfillment.

"And one of the soldiers with a spear pierced His side." Jno. 19:34. See also verses 35-37.

XXIV. DARKNESS OVER THE LAND.

Prophecy.

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9.

Fulfillment.

"Now from the sixth hour there was darkness over all the land unto the ninth hour." Matt. 27:45.

The Jews reckoned twelve hours from sunrise to sunset. This would make the sixth hour about noon, and the ninth hour near three o'clock.

XXV. BURIED IN A RICH MAN'S TOMB.

Prophecy.

"He made His grave with the wicked, and with the rich in His death." Isa. 53:9.

Fulfillment.

"When the even was come, there came a RICH MAN of Arimathea, named Joseph, who also was Jesus' disciple. He went to Pilate and begged the body of Jesus. . . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb." Matt. 27:57-60.

CONCLUDING REMARKS.

Such an array of prophecies, extending over so long a period of time, being so completely fulfilled in one person, all within the limits of one day, appeals to every honest mind as one of the undeniable proofs that the Scripture can be none other than the inspired word of God, and that Jesus of Naazreth of a truth was Christ, the Son of God.

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name." Jno. 20:31.

WHAT AND WHY HYMNOLOGY

By Reverend Harvey B. Marks

IN THE summer season throughout our country the Church is holding its various summer conferences and schools. The programs and courses of subjects usually include Bible, Church History, Prayer Book, etc., But when the Prayer Book is taught, why is not the other of the two great books of worship given attention? It is only logical and fitting to ask why, when one book of worship is taught the other is neglected? Yet such is the case at most of our Church schools and conferences.

Several years ago one Wellesley conference had instruction on the hymns of the Church, i. e., dealing with the words of the hymns. Every year since, the course in the Music School there dealt only with the music of the hymnal. One year at the Princeton conference a study of hymnology was on the program, but probably more time was given the music than the poems themselves. The Conneaut Lake (Pennsylvania) conference has courses on the music only. But if the writer's memory is correct even this much is not given at conferences held at Concord, Sewanee, Blue Mountain, Racine, Wawasee and others.

Hymnology is made up of two parts, the text or poems and the tunes used to render the words. It is impossible for the writer to fail to appreciate the study of hymn tunes. (He has long been a lover of music and an instrumental soloist frequently on pretentious musical programs.) Yet, it is grievous to see how the knowledge of hymn poetry is neglected and too little appreciated. The music can only be most profitably taught to organists and choir singers, while the clergy and laity other than the musically informed, constituting the large majority of attendants at summer conferences, could be instructed, helped to appreciate, and be inspired by the words of the great hymns of the Church, their history, circumstances of writing and the lives of the noble authors who have given us this treasury of worship and praise.

A study of the selections of religious poetry in our Church hymnals might well be called, The neglected branch of English literature. Professor Jeremiah Reeves speaks of this part of hymnody as, "The Hymn in History and Literature". Surely the character and lives of the hymn writers and their work which belong to modern times are as instructive and fully as inspiring as those of the Old Testament characters of ancient times, whose experiences and lives belong to the distant past. But the life and experience of the hymnist belong to the age in which we live, or the last two to three hundred years, except the hymns from the Latin and Greek sources, and even their translations which we use today are products of modern writers. When at present personal evangelism is being much talked of in the Church, how helpful is a knowledge of the circumstances of the writing of the great evangelical hymn, "Just As I Am," by Charlotte Elliott. Or the circumstances of the conversion of Augustus Toplady, author of "Rock of Ages". What is more consoling to most of us than the life of Henry Francis Lyte and the occasion of his writing his great hymn, "Abide With Me"? What more remarkable achievements in the history of hymnology of the Christian Church than the work of Isaac Watts and Charles Wesley? Then, too, coming to the later Romantic Period of English Literature the remarkable lives and writings of such men as James Montgomery and Bishop Reginold Heber, not to mention many others, are worthy of the study of any Christian man or woman. The mere mention of Heber's splendid hymns for different occasions (for example his hymn of adoration, "Holy, Holy, Holy"; his Epiphany hymn, "Brightest and Best of the Sons of the morning"; his "Son of God Goes Forth to War"; his missionary hymn, "From Greenland's Icy Mountains"; and his Eucharistic hymn, "Bread of the World in Mercy Broken"), all show the value of his contribution to English hymnody. And his life is equally impressive.

A recent Anglican writer has well said, "The study of hymnology should be much more encouraged among users of hymns than it has been in the past". He refers to the words, not their music. The same scholarly author also says, "There can be little doubt that much of the confusion in the use of hymns arises from the fact that many worshippers are more influenced by the music than the words". Certainly we should be concerned about the music so intimately connected with and valuable to the words of the hymn. But why this confusion about the meaning of the term, "Hymnology", and its proper usage? The writer has often mentioned the subject of hymnology to various kinds of people purposely to see what the word connotes to their minds, and generally their minds turned at once to the hymn tunes. Even various religious educators think only of the subject in terms of music, forgetful of the other half of hymnody. Nearly always the poem has been written first and its worth being recognized, a suitable tune has been especially composed for it, or a tune sought for it, from earlier musical source. Sometimes a melody, which is considered suitable as a hymn tune has words written to fit the music, but such instances are not very numerous.

Let our summer schools and conferences include lectures on hymn literature or at least alternate with a course of hymn music. It is fortunate that our new Hymnal has the name and date of authorship of the hymns affixed. Also the name and date of the composition of the hymn tunes. But some systematic or analytical introduction to the period and circumstances or influence which led the authors to pen their noble words, and the biography of their lives, can be very helpful to our own lives as well as very interesting. Such knowledge also enables us when singing to do so more intelligently and with more understanding and appreciation of our great book of praise.

Surely such information is as valuable a part of religious education and tends toward the development of spirituality in our lives just as well or even better than some other courses of religious education, which are often given.

The subject of hymnology is becoming more recognized and more read. Better books are being written on this important and useful subject. Remember, too, that the hymn is far the most used kind of English poetry—far more than the reading of epic poetry and dramatic poetry combined.

(It may be objected that there are fewer teachers of this subject than the other major subjects at summer schools. Yet there are at least a few clergy and likely some laymen whose interest in this subject has led them to read and study hymnody. But they are usually reticent about it. Those of us who have given the topic much study are not vociferous. Besides, it is not for us to invite ourselves to teach such a course. We could only offer our services when asked to do so.) Our chief concern only is, that this subject be offered the devout laity who could appreciate it, and the clergy who need to know more about hymnology.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 55.—"Where was the spirit or soul of Christ during the period between His death and resurrection?"—S. C. B.

Answer.—See Acts 2:27, 31; 1 Peter 3:18, 19; Eph. 4:9. Our word "hell" represents the Greek word "hades", the abode of the dead, or the place of departed spirits. Hades is not the same as "Gehenna", although rendered by the same word in our language—the word "hell". Scripture teaches that our Lord went to this place. As His human body entered the tomb, so His human spirit entered Hades, 1 Peter 3:18 is thought by many to refer to this event. This passage is difficult of explanation and affords no room for dogmatism. There has been from the earliest New Testament times a unanimous belief that Christ entered into Hades, but the purpose of His going has given rise to much speculation and diverse opinion. The prevailing opinion has been and is that Christ went there to proclaim His victorious salvation to those who had looked for Him before His actual coming.—Eph. 4: 8, 9, 10.

Question No. 56.—"Should 'What would Jesus do'? be our standard in this present age?"—V. E. B.

Answer.—Most certainly. "He that saith he abideth in Him ought himself so to walk even as He walked."—1 John 2:6.

A line of bonfires two thousand miles long has been used in Egypt by the governing official of one region, to keep out the locust swarms, and proved effective. Locusts have recently been so thick as to have stopped railway traffic at one point in Egypt. In Transjordan, seventy-five thousand men have been working day and night, collecting tons of locusts and tons of eggs, and plowin up hundreds of acres where eggs had been laid, in a feverish attempt to stop the advancing tide of locusts which are reported as having already destroyed huge areas of crops. The Book of Joel takes on a new vividness at such a time.

SEEKING CORRECT LIST OF CONFEDERAE SOLDIERS IN ST. PAUL'S CHURCH, RICHMOND, VIRGINIA.

At a meeting of the Vestry of St. Paul's, held on April 14, 1930, a resolution was adopted, looking towards placing in the church of a memorial tablet to the memory of the Confederate soldiers, connected with St. Paul's Church, who were either killed in battle or who died of mortal wounds received during the War Between the States. A Committee was appointed to carry out this purpose. As a step towards complying with the resolution, our present rector, the Rev. Beverley D. Tucker, Jr., D. D., and the chairman of this committee have gone over the list of funerals recorded in the Rector's Register (Rev. Charles Minnigerode, D. D.) during the war period. This record, however, commenced in June, 1862, or more than one year after the terrible war began, and no earlier list can be found. A large number of names of Confederate soldiers, mainly from various parts of Virginia, and from many other Southern States, were found in this list of funerals. Yet the committee felt that it would not be proper to include their names in the list to go upon the intended memorial tablet, even though their funerals had taken place from this church. The names below are those of whom we felt sure that they were previously connected with St. Paul's Church.

The question mark merely means that in going over these names we had some doubt as to whether these particular ones were actually connected with St. Paul's Church at the time of their death. Any information in connection with these names or any other new names of persons that you can mention who were connected with St. Paul's Church, will be appreciated. The list is as follows:

? John Scott
Clarence Warwick
Samuel DeMilt Mitchell
Lieut. Charles Ellis Munford
Charles Wyndham Gay
Lieut.-Col. Bradfute Warwick
? Dr. Randolph F. Mason
? James Galt, Sr.
? Major Jasper S. Whiting
Lieut. Brock Parkman
Sergt. David Bridges, Jr.
Lieut. and Adj. Alexander Bruce Butt.
Capt. W. Carter Williams
Dr. Randolph Harrison
Sergt.-Major John W. Green
Major S. P. Mitchell
William C. Robinson
John Jones
? Lieut. Ralph Lewis Rogers
Thomas Marders
? Lieut. Frank Baker
Major Robert H. Simpson
? Capt. Arthur E. Portlock
Gardiner McCance
? William F. Otey
Sergt.-Major Cary Robinson
General John Pegram
Col. William R. J. Pegram
James Rutherfoord
Channing Moore Price
Lieut.-Col. Richard H. Cunningham.
Lieutfl Barksdale Warwick.

As the committee is almost sure that the aforementioned list of names does not really comprise the names of all such eligible heroes, as called for in the resolution, the committee desires any further information from any one who may be able to furnish such. The committee would like to have other names that are probably entitled to be added to those already listed for commemoration upon this tablet. The committee would also welcome any correction in the above list, should any mistakes have been made therein. As so many years have already elapsed since that awful conflict, it is important that the fullest truth only should thus be handed down to future generations. So any information that the committee can get will be helpful, and please do not postpone giving such help. Write any information that you have on this subject to Mr. Frederick Reynolds, Church Secretary, 875 East Grace Street, Richmond, Virginia.

Committee—

Wm. C. Bentley, Chairman.
Eppa Hunton, Jr.
B. Rand Wellford.
Thos. B. McAdams.
Mrs. Edwin L. Hobson.
Miss Fannie E. Munford.

"HE'S A BYRD OF VIRGINIA, SIR," DECLARES COLONEL FROM EXPLORER'S NATIVE STATE, "DON'T FORGET."

By William Engle,
New York Telegram Staff Writer.

Conquering hero, yes; fabulous figure of high adventure, yes; but what matters more, sir, he is a home-town boy from Winchester, Virginia, and Virginia was here today to pay the highest honors of the South to him, her son, Admiral Richard E. Byrd.

Governor John Garland Pollard and his daughter, Miss Susanne Pollard—"his charming daughter," says every Virginian—head the party. With them are the most prominent and the most picturesque groups from Byrd's home State. They came yesterday and they made the Hotel Vanderbilt seem as if it were a suave but jubilant corner of Colonel Daniel L. Porter's farm, down in what he still calls "the war State."

Colonel Porter, member of the House of Delegates, who put through the resolution providing for the appointment of a commission to welcome Admiral Byrd, established Virginia at the Vanderbilt yesterday and with a few loyal Southerners held the vantage point until the Governor's party arrived at night.

He and Carl H. Nolting, Virginians of the old school, who place being a "gentleman" above being a millionaire, explained that the Byrd family is the finest in America, that not only is the Admiral the greatest explorer of this century, but his brother, Harry, former Governor of Virginia, is the "greatest emancipator".

"Harry will be the next President," they agreed, but they didn't want the news to get out yet. One of the reasons, they said, was that he found his State $1,000,000 in debt when he became Governor and left it $4,000,000 ahead when he left the Capitol, "the first time the War State has been out of the red in sixty-five years."

"That shows you that we're not surprised by anything one of the Byrd family does," said Nolting. "You can't beat 'em."

Most spectacular of Virginia's tribute today was the appearance in uniform of the Richmond Light Infantry Blues.

"The whole battalion was sent," said Colonel Porter. "It's the oldest and most picturesque military organization in America."

With Governor Pollard it is a staff of a score and the leaders of the General Assembly.

"The General Assembly has age on its side, too," said the Colonel. "It's the oldest law-making body in America."

What Virginians Talk About.

Virginians, comfortably assembled awaiting the Governor yesterday, computed values in a scale quite foreign to their Park Avenue surroundings. Not a word of the stock market. Not a word of business, save one jovial reference to Hoover prosperity. Not a word of the new models of automobiles.

Instead, Nolting told tales about the fine fettle of his riding horses. Colonel Porter recalled the days of the far past, when a forbear of Admiral Byrd and Harry Byrd, "founded Richmond." And every one agreed that it was great to be a humanitarian.

"Humanitarian," they said, "are those who make two stills grow down in Virginia for every one that's raided."

Byrd's Wife Sails to Meet Him.

Mrs. Eleanor Bolling Byrd, mother of the Admiral, was kept in seclusion elsewhere in the hotel, awaiting the strain and the glory of today. Mrs. Byrd, wife of the Admiral, sailed to join him at sea last night.

"Folks from the oldest families in Virginia are here to do their part," said Colonel Porter. He proved it with such names as Colonel Peter Saunders, Secretary of the Commonwealth of Virginia; Lieutenant-Governor James H. Price, James Sinclair Brown, Speaker of the House of Delegates; Richard S. Wright, member of the Senate; Miss Cornelia Gregory, Miss Gertrude Murrell and Mr. and Mrs. T. McCall Frazier.

"Don't forget," he concluded, "the Admiral's great exploit is easy to explain. He's a Byrd of Virginia."

In the Vanderbilt it seemed for a while that the grace of the days of mint juleps and cotillions hovered around again.

A by-product of the disturbance in China, mentioned by an English bishop, is that while girl after girl in Pekin comes down with tuberculosis, there stand, out in the western hills, the empty buildings of a sanatorium waiting to be used, but the country is so lawless and so far from police supervision, that isolating the girls or a staff there is not to be thought of.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

APPRECIATION OF DR. EGGLESTON'S ARTICLLE.

Mr. Editor:

Again a word of thanks: this time for Dr. Eggleston's in the Southern Churchman of this date, "Southern Leaders' Attitude Toward Slavery." Royal Governor Dunsmore, of Virginia, in 1775, threatened Patrick Henry and the other rebel Virginians, with emancipation of their slaves as a "war measure." Had he been able to make good, as Lincoln, later, was able, today we might be worshipping Dunmore, perhaps his master, George III, as "The Great Emancipator and Savior of the English-speaking Union."

I am glad to know, from your recent letter, that you are to publish further articles by Dr. Lyon G. Tyler—Dr. Tyler, as few even of our Southern writer do, brings out the crucial importance of **the tariff, et al.**, as a moving cause of the War of 1861. (See, on this point, enclosed copy of my essay, **Was it Anti-Slavery?** especially the two passages quoted below.)

As in a former letter, let me say that no acknowledgment of this communication is necessary, from you as a very busy man.

Lloyd T. Everett.

From **Was It Anti-Slavery?**

Closing paragraph—some one has aptly remarked that the Northern writers have been too prone to ascribe moral causes to the great war of the "sixties", and Southern writers too much inclined to lay it to a difference of view of constitutional rights; that, in truth, the **causes were primarily economic.** Commercial and economic questions have caused most of the great wars of history, and human nature is the same in America as elsewhere. In his Farewell Address Washington warned against belief in disinterested kindness in national conduct; Mr. Taft has spoken to like effect. Tariff, Western lands, immigration, the desire in certain selfishly interested quarters for a big, permanent public debt—all these had more to do with our great war than the historians have usually told us.

Page 4.—That this "anti-slavery" stand of the North in Congress was economic and political, not moral and philanthropic, as manifest from a study of the laws of those times in Northern and Northwestern States aimed **against free negroes there.**

GOOD SHEPHERD MISSION TO THE NAVAJOS.

Mr. Editor:

I want to thank you for having my letter to you, about our work here, printed in the Southern Churchman. Either that or Dr. Glazebrook, I think, brought me a check for four hundred dollars toward the car I want so much for the visiting nurse's work among these Indians. I have had the chance to get just the car I wanted, plenty of road clearance for the high centers and bumps on the reservation and an almost new car. The gentleman owning the car, and whom I have known for the fifteen years I have been here, a splendid Christian, gave me fifty dollars off on his price as his donation to the cause. He knows only too well the suffering that can be relieved by trips in this car.

With the four hundred dollars and another check I have for twenty-one dollars and some faith, I took the car. I felt if I could not get the rest I could in time give it myself and Mr. Sabin said I could take as long as I like to pay for it. I am so grateful for it, for I am continually hearing of pathetic cases I long to go to and in a day or two now I am going to see a lovely Indian girl who has worked here and who is very ill. She lives sixty-six miles from here over the mountain.

I wanted to let you know that I appreciated the publicity you gave my letter and I also want to thank you once more for the copies of the Southern Churchman which I am enjoying so much.

With warm regards and best wishes, I am,

Anne E. Cady.

LETTER FROM OUR GREAT HISTORIAN, HON. LYON G. TYLER, SON OF PRESIDENT OF UNITED STATES, THE LATE JOHN TYLER.

Mr. Editor:

I read with much interest President Eggleston's letter in reply to a gentleman in New York. It is able and instructive like all the letters of Dr. Eggleston, but it appears to me to be too apologetic. His friend could have been challenged to show in what respect slavery was maintained by the planter class at "terrible cost to the whole South". We have had seventy years of so-called freedom, but will this complaisant correspondent in the North tell us how the South is better off financially? Make allowance for the increased population and the depreciation of the dollar, and the South is poorer than she was seventy years ago! Is this gentleman ignorant of the fact that the census shows that the Southern States exceeded the Northern in growth of wealth in the decade from 1850 to 1860—that New York increased 72 per cent and Virginia 84. And I will ask him where are the statesmen in the South that are the superiors of the great men of the antebellum days? Is the South better off politically? Once the South was a strong factor in the national government, and now she has as little influence as Norway or Switzerland. The Federal authority is only Northern authority. Whatever liberties the South enjoys today are mere concessions granted by the Northern majority, not rights inherited from the Constitution. What literary magazines in the present South can compare with the old Southern Quarterly Review, the Southern Literary Messenger, Ruffin's Farmer's Register and DeBow's Economic Review? We have, it is true, more cotton mills, but the industrial movement had started before the war, and slavery did not affect the question in any way, for it was soon found that the negroes were not fitted for the mills, slave or free.

When we come to consider the negro, it is admitted on all sides that he is nothing like as efficient in freedom as he was in slavery. Where one works now, five worked in the good old days. Whatever has been accomplished in the South has been by the whites, but it has been at the expense of that noble lesson that made the South famous for hospitality, cultured women and great men.

Dr. Eggleston concedes too much in admitting the "immorality" of slavery. It depends on circumstances. The doctrine of individual liberty, that all men are born free and equal, and political liberty that all governments should rest on the consent of the governed, are both set out in the Declaration of Independence. They imply the same thing, and both are subject to limitations. **There must be fitness in each.** There is, **in fact, no more** criminality in keeping the individual a slave than in keeping the nation a slave. **There was no more criminality in keeping the negro under personal duress than there is today in keeping the Filipinos under political duress.** The United States—the Republican Party especially that has persecuted the South—uses the argument of the slaveholders in saying "the Filipinos are not fit for freedom". If slavery was immoral, a crime like murder there could be no exceptions, and yet what is the condition of the convict, or the soldier and seaman, but one of slavery? The situation in 1863, when Lincoln proclaimed the emancipation of the slaves, resolved itself with the question of fitness. Throwing upon the South, without regard to time or consequences, the **problem of emancipation, made Lincoln one of the greatest criminals in history.**

Lyon G. Tyler,

Ex-President of William and Mary College.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. L. H. Seeligson, of Cuero, Texas:

> "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee: yea, I will hold thee with the right hand of my righteousness."—Isaiah 41:10.

Who will send one from the far-away places as well as very near?

Book Reviews

TAKING THE NAME OF SCIENCE IN VAIN: By Dr. Horace J. Bridges. Cloth. Pp. 273. Published by The Macmillan Company, New York City. Price, $2.50.

A taking caption; a readable and fascinating book. The author has reduced the scientific nomenclature to the comprehension of any intelligent reader. His design is to help our "flaming youth" who grasp at every straw on the current of scientific advance and swallow every doctrine which thought-to-be authorities offer for their problems.

He gives the Behavorism of Watson a wholesome spanking, though admitting some of the results of that absurd theory. The pessimistic Mencken has his share of the castigation and agnostic Darrow gets his as well.

We credit him with producing the most admirable system of ethics without God which possibly exists. Of course, we cannot expect him to admit God into his consideration, for he avows himself in full sympathy with the English Rationalist Press Association. His entire contribution, therefore, is in the line of intellectual analysis and conclusions. The mystical, the spiritual, have no place in his philosophy.

His belief in what he calls emergent evolution brings him into conflict with the radical evolutionists, whom he resists with no very kindly consideration. He is quite anticipatingly in line with what Dr. Osborn has just pronounced, that the ape-origin of man has no foundation and that there is no possible "missing link". As Dr. Osborn is the dean of American evolutionists, we may expect to hear no more of expensive expeditions into the heart of Africa for that specimen of apehood which unites man with his simean ancestors.

This book will be read with keen interest by those who disbelieve the Christian faith and want a working standard of living (which we may confidently opine they will not find to any permanent degree); and it will as well afford genuine pleasure to well-balanced Christians who wish to see how skillfully the problem of life and destiny can be solved by one who deletes the inspirational power of the Holy Scriptures. An excellent index supplements the work.

Kenneth Mackenzie.

Church Intelligence

National Conferences, The Girls' Friendly Society.

The second national younger members' conference of The Girls' Friendly Society to be held June 26 to July 3, Delaware, New Jersey, shows that this society, which is the oldest organization for girls in the Church, includes the development of a program for the high school girl among its recent trends. At the celebration of its fiftieth ansiversary in Boston, 1927, the Girls' Friendly Society took as its theme, "Widening Horizons," and in looking toward the future stressed the opportunities for work with tean age girls.

In the three years between that time and the coming National Council in Chicago next October, the society has prepared special programs for its younger members, has encouraged diocesan younger members' conferences, and last June held its first national younger members' conference. This summer there will also be two provincial conferences: Province VI at Blue Jay Inn, the G. F. S. Holiday House, Buffalo, Colorado, July 28 to August 3; and Province VIII at the Bishop's School, La Jolla, California, June 26 to July 3. There will also be six diocesan conferences in Connecticut, Rhode Island, New York, Lexington, Michigan, Olmpia, Virginia.

As a result of these three years' activity, the younger members of The Girls' Friendly Society are prepared to make a significant contribution to the discussion on "What Does The Girls' Friendly Society Mean to the Twentieth Century Girl" at the meeting of National Council next October.

Tenth Annual Meeting Christian Social Service Department of the National Council in Boston.

The Rev. Paul Engle of Bay City, Texas, and the Rev. C. B. K. Weed of New Orleans, were the first two people I saw when I went to Boston for the national conference on social work, June 9 to 14, and I said, I must tell The Southern Churchman. Mrs. T. W. Bickett of North Carolina was there also, and others from South Carolina and Maryland. The total attendance at the Church conference was not large but included representatives from Los Angeles, Wyoming, Montana, Minnesota, Colorado, Wisconsin, Ohio and Illinois, as well as the Eastern states.

This is the tenth year that the National Council's Department of Christian Social Service has arranged a conference with its meetings fitting into the program of the great general conference. The Church program as usual included an early service, morning and evening sessions of the general conference, and luncheon and afternoon meetings of the Church group. Church Mission of Help and the Girls' Friendly Society were included in the program.

More than four thousand men and women attended the general conference, with more than forty kindred groups holding annual meetings at the same time. Boston was keeping its three hundredth birthday, the general conference was holding its fifty-seventh annual session, the Episcopal Church conference its tenth, and the Federal Council of Churches made its first appearance this year as one of the kindred groups, joining in some sessions with the Episcopal Church conference. The only specifically religious groups were the Roman Catholic and Jewish welfare councils.

It is a great city that so many of our clergy and other social workers are unable to attend, for no other experience can give quite the same sense of unity and continuity and progress in the work or bring home quite so vividly its immediate problems.

The most delightful feature this year was the address by the president of the great general conference, Dr. Miriam Van Waters, who is a Churchwoman, the daughter of one of our clergy, the author of two useful and fascinating books, "Youth in Conflict" and "Parents on Probation." She is a referee in the Los Angeles Juvenile Court, now on leave for work in connection with President Hoover's Commission on Law Enforcement.

She spoke to the Church group on the spiritual approach to social work, saying that it is the approach of all good social workers who are successful. It means that the social worker will not appeal to fear or self-interest in the persons he is trying to help, or hold out hope of material benefits, but rather will try to build up in them a spiritual attitude toward life, an attitude of self-discipline and unselfishness, with a desire for spiritual values rather than for material possessions.

To help in accomplishing this, the social worker will, for example, see that children are put in touch with ideal characters whom they will imitate, with personalities who are spiritually great, in books or elsewhere. They will be helped to find them in the very greatest literature, especially in the Bible, and in other great books where they may see the conflict of good and evil.

All such things should not be talked about too much. If the social worker is quick to recognize the child's need and understand it, the child will be helped better than by serious lecturing. But the social worker cannot give what he does not have himself, and if he cannot offer things of true spiritual value, it is because he is for the time spiritually bankrupt. What he is will go father than what he says. As the Bible puts it, "Even a child is known by his doings, whether his work be pure and whether it be right."

Miss Mary E. Brisley of the New York Diocesan Church Mission of Help had a talk of spiritual values in the family, reporting the results of long discussions she had had with a group of case workers. They made a list of spiritual values, which included awe (not fear), faith, joy that comes from a sense of security, love a sense of the beautiful, altruism, and intelligence or the impulse to know. All these are things which can be taught, and the family is the place where they may best be learned. The family whose members cultivate and practice these values will not easily be broken down. (It is a stimulating subject. Each person who begins thinking about it wants to make up his own list of spiritual values.)

Related to this subject was the Rev. Harold Holt's report on what the social service department had done during the year with institutes on family relations. Four chief points of friction and strain in family relations have been taken as points of special study: family finance, mental and moral hygiene, and the spiritual aspects of marriage. Better understanding on all these subjects would go far to stop the drift toward broken homes. Some of the clergy have felt afraid to tackle them, some believe they are doing all that can be done, and some think, strangely enough, that the whole matter is outside their field. On the other hand, where the department has come in touch with

lay people, in holding a few institutes for training in such matters, our Church people have been "heart-breakingly grateful" that the Church would try to provide such help and instruction, and were eager to have it come from the Church rather than from doctors or high school teachers.

This does not mean that the rector will call in some famous expert on moral hygiene or domestic economy and try to get all his young married people together for a lecture. This may work sometimes but not as a rule. What the department is trying to do is to help the clergy to carry on a preventive and constructive work as a normal part of their pastoral life, and to include education in such matters as a normal part of their Church School.

All this and more is in Mr. Holt's new book, "Building Family Foundations," the first copies of which arrived by air mail during the conference. (Morehouse, 65 cents and $1.00), the last chapter of this little book has been vigorously criticized by some as being too liberal, and by others as too traditional!

Mr. Spencer Miller, Jr., the Social Service Department's adviser on industrial relations, who is lecturing at the Sewanee Summer School this year, reported what the department had been doing to study and improve industrial relations. One result has been the formation of the Industrial Fellowship of the Episcopal Church, and other results are forthcoming. One thing that has been recommended is the holding of an informal parish conference by a group which includes representatives of employers and employees. In one instance where this was done, members of the Church, employers and employees, who had lived in the same parish for twenty-five years, were introduced to each other and had never met before. The Quakers in England have been holding such conferences for many years. It has done much to keep their industrial relations good-tempered.

An idea which is not entirely new, but which has not been emphasized at the social service conferences, is the two-sided fact that, first, social problems and social work are not merely local individual matters but are worldwide and affect whole races and nations; and second, that missionary activity should take into account the whole of the human personalities with whom it works, recognizing that they have physical and mental as well as moral needs. The Rev. Artley B. Parson of the Department of Missions made an address on this subject, and illustrated it by introducing Miss Helen Shipps, a young social worker, trained and experienced, who is going to do social work in Tokyo.

The newspapers gave a good deal of space to the Church conference. One thing they specially liked was Dr. Lathrop's statement that just as doctors have to spend a certain amount of time in hospitals as a normal part of their training, so lawyers and judges should spend some time in jail. Such first-hand and intimate contact would soon result in improved conditions.

Dr. Lathrop emphasized again this social work is a normal expression of healthy Christian character. A Christian, because he has a vital contact with our Lord through the Church, has a more intense motive to work for the good of others, and this motive must have an adequate and wisely directed expression. There are too many diseased Christians whose religion has only been received and not expressed.

One idea that always comes up at these conferences and always draws a lot of people into discussion is the question of motives for doing social work. The clergy and some social workers make an earnest plea for vital religious motives, for deep personal interest in "cases" as human beings, for the old humble devotion to the souls of men such as the great saints had, rather than too much devotion to modern scientific methods or attitudes that are too mechanical or over-organized.

Whenever this is said, there are always men and women who testify that many social workers do work from religious motives, do pray about their work and do struggle against many difficulties to keep spiritual considerations foremost.

We must look back, one clergyman suggested, and recapture the **humble personal devotion of the saints**, and also look forward to a new service to humanity in which the Church and the social agencies work together, each giving its best.

The conference officers for the coming year are the Rev. Dr. Charles N. Lathrop, president; the Rev. Donald Wonders, Sandusky, Ohio, and the Rev. James H. George, City Mission, St. Louis, Mo., first and second vice-presidents; the Rev. Percy R. Stockman, Seamen's Church Institute, Philadelphia, secretary.

Dr. Richard C. Cabot, of Boston, is the new president of the general conference. Next year's meeting is to be in Minneapolis, which is a long and expensive but very interesting journey from many parts of the country. The time to begin planning to attend is right now.

G. W. B.

Isabella Whipple Graham.

The Girls' Friendly Society in Massachusetts maintains in Boston, a very attractive lodge, the Isabella Graham Whipple House. In the winter season the rooms are all taken, but in vacation time vacancies occur that make it possible to extend the privilege of the use of the house to transients. The committee are glad to welcome any woman coming to Boston for study or pleasure. The house is centrally located, midway between the shopping district and the parkways on Commonwealth Avenue. The rates are very reasonable and the rooms large and cool.

To the original house a second has been added, making it possible to accommodate more than fifty guests.

All communications should be addressed to the Director, Mrs. Alice Armstrong, 29 Fairfield Street, Boston.

For the committee,

E. B. Adams.

Usual Fall Conference of Bishops Not to be Held.

The late Presiding Bishop, Bishop Murray, established the practice of calling into conference each year those bishops in the continental domestic area who are most directly concerned with the affairs of the National Council, including both the bishops of missionary districts and the bishops of dioceses aided by misisonary funds. The initial meeting of this character was held in Kansas City, April, 1928, and another in Atlantic City last fall.

It had been the intention to convene another such meeting this coming fall, but on account of the tragic happenings of the past year, making necessary two special meetings of the House of Bishops, the attempt will not be made. Instead there will be a three-day meeting of this group of bishops in Christ Church Cathedral, Saint Louis, April 21 to 23, 1931. A committee is preparing agenda for this meeting, which gives promise of great interest and helpfulness.

Gordon College of Theology and Missions Enlarging Its Field.

It will be of particular interest to the many people who have been following the brilliant career of Dr. G. Campbell Morgan, noted preacher and editor, to learn that Dr. Morgan, pastor of Tabernacle Presbyterian Church, Philadelphia, and formerly president and professor at Chesham College, Theological School at Oxford University, England, will become professor of Biblical Interpretation, at Gordon College of Theology and Missions, Boston, October 1. Dr. Morgan will continue to serve his church in Philadelphia. He will speak in New York on Mondays, leaving the same night for Boston for his classes.

In addition to his class work, Dr. Morgan will give a weekly evening public lecture, under the auspices of Gordon College, in a downtown auditorium. New England religious leaders feel that this is an event in Boston religious history.

Dr. Morgan has had a notable career, having filled various important pastorates in England and this country. He has written many volumes on religious subjects and has lectured extensively throughout the United States.

Coincident with Dr. Morgan's appointment, the college has announced the beginning of a large new classroom, and dormitory building. This expansion, it was stated, was necessitated by increased enrollment, especially with the rapid advance in the number of candidates for advanced degrees.

N. R. W.

The Church and the Newspapers.

(Remarks of Louis Wiley, Business Manager of The New York Times, at Meeting of Church Advertising Committee of the Advertising Club of New York, 23 Park Avenue, Monday, January 20, 1930, 3 P. M.)

No single agency has made more news in the history of mankind than the Church. For approximately four-fifths of the Christian era there were no newspapers to report and disseminate news, but what the churches did in towns and cities, in affairs of state, and in international matters certainly produced more news than any other agency. Even before the Christian era religion was one of the great news topics, whether one worshipped the God of the Jews, the pagan deities of Greece or Rome, or others. The Church and religion dominated the news of the Middle Ages. Our newspapers today testify to the fact that man's concern over his relation to the Supreme Being is likely to be a first page topic as regularly as any other.

The classic city-room story of Dana, who cited the story of the creation in 600 words as a model of news writing, shows that Moses began to write news from the first word of the Bible. And many an editor advises the reporter and copy desk man to study the Bible. One reason given is that the robust Anglo-Saxon vocabulary of the King James Version is the best foundation for a good news style, and is particularly of help to the copy writer in search of short words for headlines. There also are other reasons why newspaper men should read the Bible.

If we considered the Church only from the business point of view it would be necessary to follow its news. As an owner of real estate alone the Church

is tremendously important. As a fiscal agent, handling yearly a very large income in hundreds of millions of dollars, its operations are important. As an influence upon our social life the Church is of enormous significance. And although every right-thinking man wishes to see the Church and politics kept apart, we know that the subject filled the press during the last Presidential election. We wish that the moral principles of religion should guide the voter, but not that the Church as such should be a factor.

The Church makes news in its differences among its members. It always has been said that religious wars were the bitterest, and differences of religious opinion are now argued just as stoutly, if with less bloodshed. We all can recall within the past year arguments between Episcopalians over canon law, between Presbyterians over questions of faith, between Methodists over church policies, which occupied a great deal of space in the newspapers. Only last week the Pope's encyclical against naturalism was a first page story of great interest, and yesterday The New York Times carried a special cable giving the full text of this important document. The public interest in this story among Catholic, Protestant and others as well, justified the effort made to have the full text sent over for the United States to read.

A church interest in a newspaper story makes it worth more space. People being made the way they are, a news story is read more eagerly if the hero or villain is a college man or a capitalist; if the heroine is beautiful or a mother. The story of any wrong-doing certainly is stepped up interest if the man or woman involved is known as a church leader. The reasons are obvious.

But to infer that such news is information about churches in which the newspapers or their readers are primarily interested is to do an injustice to all concerned. Every day and every week the newspapers read by intelligent persons print a large amount of constructive information concerning the local, national or world activities of the church. The New York Times, for example, has a staff writer who attends practically all of the important religious conventions, and assembles the local church news too. The Times prints on Saturdays a comprehensive story of what is going on in the church of New York, announcing the important events of Sunday. On Sunday morning is another story of the same nature, and on Mondays is a full page of news stories about the sermons of the previous day.

The church news is read attentively. The spirit of America is still a strongly religious one, and we may all hope that it will ever remain so.

But the truly spiritual news of the Church is a difficult matter to report. Spiritual experiences are individual; they come to many who have not the gift of words to describe them, and many others are reluctant to bear public witness. We do see, of course, how faith shows itself in works, and that is a matter easier to report in newspapers. We see how congregations build noble church structures, how ministers and their followers are strong influences for the right upon our social and public life. The church's leaders are quoted in the newspapers on all questions, and help much to shape public opinion. Dr. Reisner is a notable example of a church leader who exerts a strong influence upon our city life.

Church news also appears in the newspapers in advertising. I shall not talk to you as one urging church advertising. A committee of which Dr. Reisner has long been a leading member speaks with authority upon that subject. The church advertising in newspapers is, of course, upon a different plane from that of practically all others. Advertisers almost invariably publish their announcements for profit; the Church does not, but seeks to give its spiritual aid to whoever will accept it. So the motive of self-interest to which the newspapers' advertising departments appeal is absent when we talk advertising to the churches.

The Seabury Memorial, Aberdeen.

We have to announce with great regret that it has been found necessary to postpone the ceremony of laying the cornerstone which had been provisionally fixed for the fifteenth of August.

On our return to Scotland, we at once called together our Committee, and announced to them the result of our recent visit to America, as well as the further support which we felt assured we could count on from our friends there. The committee, though with some hesitation, agreed to secure the site and to make arrangements for the ceremony in August.

The Scottish Bishops, however, who were also consulted, very strongly urged delay. They felt that in view of the cost of the site—about £87,000—and the fact that the amount contributed during our two visits to America had not so far reached a total of £100,000, it would be prudent to have a further conference on the spot with those Bishops, and other members of the American Committee who are likely to be in Aberdeen this summer, before taking any irrevocable step.

As a result of their opinion the committee here agreed to rescind its former resolution, and to delay proceeding further pending such conferenne.

Frederic,
Bishop of Aberdeen and Orkney.
H. Erskine Hill,
Provost of St. Andrew's Cathedral.

Jamestown Pilgrimage Proves to be Thrilling Spiritual Experience.

Led by their National President, H. Lawrence Choate of Washington, more than two hundred members of the Brotherhood of St. Andrew participated in the ninth annual Williamsburg-Jamestown pilgrimage for men and boys on June 14 and 15. Early Sunday morning they set out to Jamestown Island for a Corporate Communion at the holy place where, three undred and twenty-three years ago, the Reverend Robert Hunt and John Smith's colonists first celebrated the Holy Communion in America with a rustic altar, a sail for a shelter, and savages looking on. Both in numbers and in a spirit of devotion, this year's pilgrimage attained new levels and proved to be a vital spiritual experience in the lives of all the men and boys who were privileged to be present.

The Brotherhood members came by motor from Philadelphia, Baltimore, Washington, Alexandria, Charlottesville, Farmville, Hampton, Norfolk, Annapolis, Elizabeth City, N. C., Petersburg, Staunton, Newport News and other towns. The Rt. Rev. A. C. Thomson, Bishop of Southern Virginia, was Honorary Chairman of the pilgrimage; Mr. Choate was Chairman, and Robert M. Hughes, Jr., of Norfolk, and Richard P. Winston, of Richmond, served as Vice-Chairmen.

The Brotherhood pilgrims were the guests of historic William and Mary College, where they were cordially welcomed by Jresident J. A. C. Chandler. After supper in the college refectory on Saturday evening, the preparation service in old Bruton Church was led by the Rt. Rev. Frank Du Moulin, formerly Bishop Coadjutor of Ohio, and now rector of the Church of the Saviour in Philadelphia. Bishop Du Moulin brought a stirring message on the significance of the Holy Communion to the individual Christian and declared that although millions upon millions of people had been going to Communion since our Lord inaugurated the Last Supper, no one soul had ever plumbed the depths of this great Sacrament.

Bishop Du Moulin was the celebrant at the Celebration on Sunday morning at the Robert Hunt Memorial Shrine, assisted by the Rev. Dr. W. A. R. Goodwin, rector of Bruton Parish, and the Rev. John Bentley, who is soon to take up his work as Archdeacon in the Yukon region. Morning Prayer and sermon were held in Bruton Church at eleven o'clock with Bishop Du Moulin as the preacher. The gathering adjourned after dinner had been served in the college refectory and plans adopted for the tenth annual pilgrimage to be held June 13 and 14, 1931. It is hoped that additional chapters of the Brotherhood will send representatives to the Jamestown shrine next year and that the total may be increased to at least three hundred. Edwin N. Lewis, Executive Secretary of Washington Cathedral, will act as Chairman of the 1931 pilgrimage. Further information about the plans may be obtained by addressing him at the Cathedral Offices, Mount Saint Alban, D. C.

The pilgrimage offers an unusual opportunity at most reasonable expense for men and boys who believe in the Brotherhood of St. Andrew to combine a spiritual retreat with a visit to a spot which is saturated with the earliest days of our Colonial history. The Rev. Dr. Goodwin, who represents Mr. John D. Rockefeller, Jr., in the fascinating restoration work now giong on in Williamsburg, was most helpful in directing the attention of the pilgrims to particular buildings and other features, which would interest them. He has promised to conduct an historical pilgrimage next year on Saturday afternoon, provided a large enough number of men and boys can arrive in Williamsburg in time for luncheon.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Rt. Rev. Irving Peake Johnson of Colorado was the preacher at the people's open-air Eveningsong at the foot of the Peace Cross, Cathedral Close, at four o'clock on Sunday, June 22. Bishop Johnson has been in Washington attending the College of Preachers, and as Chairman of the "Seventy General Missioners", is engaged in forwarding preaching Missions authorized by the General Convention.

Another member of the latest conference of the College of Preachers, the Rev. J. Wilson Sutton, D. D., Vicar of Trinity Chapel, New York City, was the preacher in Bethlehem Chapel at eleven o'clock of the same day. According to a custom established during the past year, two pilgrimages were held, one at 12:30 P. M. starting in the Bethlehem Chapel, and the other at 5:15, starting from the Peace Cross. These pilgrimages, conducted by the Rev. John W.

Gummere of the Cathedral staff, include the crypt, chapels and objects of religious interest and devotion in the Cathedral Close.

Bishop Freeman's voice was heard again in Washington on Sunday, June 22, though he spoke in London, but because of the radio the great distance between him and his diocese was bridged. His voice so often goes out on the air from Washington and it was interesting to find the reverse true and his Washington Churchmen to hear his voice, even while he is so many miles away.

M. M. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Summer Plans For St. James' Parish.

The Rev. Dr. Frank Warfield Crowder, the rector of St. James' Episcopal Church, Madison Avenue and Seventy-first Street, sailed for Europe with Mrs. Crowder, Friday, June 20, on the S. S. Carmania for a summer vacation abroad.

The Rev. Sidney T. Cooke, the curate at St. James', will preach at the eleven o'clock service Sunday morning and on June 29, the Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, Georgia, will preach during July. The August preacher will be the Rev. George C. Burbank, rector of St. Paul's Church, Richmond, Indiana.

Extensive renovations of the exterior of the Church of the Holy Trinity, St. James' Parish, East Eighty-eighth St. and First Avenue, will be carried out this summer. The fine group of French Gothic buildings consists of the church, St. Christopher's House, the morning chapel, cloisters and tower, and Holy Trinity House. The site is part of the old farm of William Rhinelander, and the property and church were the gifts of Miss Serena Rhinelander to the parish in 1894. The Rev. Dudley S. Stark is the vicar of Holy Trinity.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Williamsport, Pa.—Officiating for the Bishop of Harrisburg, who is ill, the Rt. Rev. Frank Du Moulin, D. D., ordained three candidates for the Diaconate, and one for the Priesthood in Trinity Church, Williamsport, on Wednesday, June 11. The Litany was read by the Very Rev. D. W. Gateson, Dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa.

Those made Deacons were Heber Weidler Becker, presented by the Rev. Harry D. Viets; Samuel Ulman John Peard, presented by the Rev. Hiram R. Bennett; and George Henry Toadvin, Jr., presented by the Ven. Charles E. McCoy. The Rev. Frederic V. Holmes, who was ordained to the Priesthood, was presented by the Rev. Thomas J. Heistand. The Rev. Joseph R. Clair was master of ceremonies. The Epistle was read by the Rev. Samuel H. Sayre, and the Gospel by one of the newly ordained deacons, the Rev. Heber Weidler Becker. The sermon was preached by the Rev. Hiram R. Bennett, who took for his text, "For a great door, and effectual is opened unto me, and there are many adversaries," 1 Cor. 16:9. He stressed the great opportunities of the ministry and its difficulties, and urged a clear and definite knowledge of the work of the ministry. It was an appealing sermon, and showed very careful preparation. Other clergy present in addition to those mentioned above were the Rev. Squire Scofield, the Rev. Anthony G. Van Elden, the Rev. Herbert Connop, the Rev. Robert T. McCutchen, and the Rev. Clifford Stanley. On the eve of the ordination a Retreat was conducted for the candidates, followed by Compline. Over two hundred and fifty people attended the luncheon and reception given at the close of the ordination.

The Rev. Mr. Toadvin goes as curate at St. Michael's Church, Bristol, R. I. The Rev. Mr. Becker to St. Augustine's Chapel, New York City. The Rev. Mr. Peard to the Missionary District of Oklahoma. The Rev. Frederic V. Holmes becomes rector of St. John's Church, Huntingdon, where he has been Deacon-in-Charge for some weeks.

A. A. H.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

Bishop Demby at Lynchburg.

The Rt. Rev. Edward T. Demby, D. D., LL. D., Bishop-Suffragan of Arkansas, will address the interdenominational conference, in an Evangelistic Missionary Service to be held at the Jackson Street M. E. Church, Lynchburg, Va., Sunday afternoon, June 29. Bishop Demby's subject will be "The Solidarity of Manhood in the Incarnation of Christ."

The service is under the auspices of the Chapel of the Good Shepherd, the Rev. Charles L. Somers, rector.

Trinity Church, Portsmouth, celebrated its one hundred and sixty-eighth anniversary Trinity Sunday. Bishop Reese of Georgia, rector of the church from 1885 to 1890, was the guest of honor and the preacher.

C. H. H.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Wilkes-Barre's Health Center.

The cornerstone of the Angeline Elizabeth Kirby Health Center was laid last week by Fred M. Kirby and Grace Jessie Kirby, grandchildren of Mr. Fred M. Kirby, the philanthropist. The building when completed and endowed will cost $2,000,000. It is to be one of the most complete Health Centers in the State.

The officials of the city and a large concourse of people were present. Bishop Sterrett made an address and praised Mr. Kirby for his many benefactions in many places of the world. Mr. Kirby is a vestryman and warden of St. Stephen's Church, Wilkes-Barre, and interested helpfully in all the work of the diocese.

Mr. Kirby said in part at the laying of the cornerstone, "If my mother had been consulted as to what kind of a memorial she would like, it would have been something like this, for no case of suffering or distress came to her notice that did not receive consideration and practical help where possible."

The building will have offices and full time officers for the following: 1, Full-time Health Officer; 2, Sanitary Inspector; 3, Food Inspector; 4, Milk Inspector; 5, Laboratory and Laboratory Technician.

It will also have the following clinical departments: 1, Clinic of chest, nose and throat; 2, Venereal clinic; 3, Prenatal clinic; 4, Immunization clinic; 5, Infant welfare clinic; 6, Mental Health clinic; 7, Nutrition clinic; 8, Dental clinic; 9, An X-Ray department.

There will be one entire floor devoted to the treatment of undernourished children with a kitchen to prepare the proper foods for them.

The Health Center will also house the Visiting Nurse Association and the United Charities, in some places called the Community Chest Center.

H. P. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Dr. Pearce Gets Honorary Degree.

Dr. Eugene S. Pearce, rector of St. Mark's Episcopal Church, has returned to Toledo with Mrs. Pearce from Salem, Va., where he received the honorary degree of doctor of divinity at commencement exercises of Roanoke College.

Dr. Pearce was presented by the Rev. Charles J. Smith, who paid tribute to the Toledo's rector's activities in Episcopal Church work in New York State and Toledo. During their stay at the college, where the Toledoan received a part of his academic training, Dr. and Mrs. Pearce were guests of President and Mrs. Smith. Ceremonies were broadcast by radio.—Toledo Blade.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop

On Monday, June 9, the Pittsburgh Clericus met at St. Paul's Church, Kittanning, Pa., as the guests of the rector, the Rev. L. L. Perkins. The special object of interest was a review of Puglisi's book on "Prayer," by the Bishop of the Diocese, the Rt. Rev. Dr. Alexander Mann. He was unable to keep this appointment and his place was taken by the Rev. Dr. William Porkess.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop

Eighth Annual Convention.

A note of determination to overcome the obstacles confronting it, marked the eighth annual convention of the Diocese of Western North Carolina held at Lake Kanuga, on June 10, 11 and 12.

The opening sermon was preached by the Rev. J. Preston Burke of Hendersonville. The Advance Work was presented by the Rev. David R. Covell, of the National Council.

The elections resulted as follows:

New members of the Standing Committee: The Rev. Arthur W. Farnum, Asheville, and Messrs. M. H. Yount, Hickory, and Sheldon Leavitt, Asheville.

New members of the Executive Council—The Rev. Messrs. S. B. Stroup, Hickory, and L. S. Kent, Valle Crucis.

Deputies to the Synod of the Province of Sewanee: Clerical—The Rev. Messrs. G. Floyd Rogers, Asheville; B. M. Lackey, Lenoir; L. A. Jahn, Morganton; J. P. Burke, Hendersonville; L. S. Kent, Valle Crucis, and Arthur W. Farnum, Asheville. Lay—Harold V. Smedberg, Brevard; Sheldon Leavitt, Asheville; J. C. Searles, Tryon; M. L. Cutler, Marion; W. Vance Brown, Ashe-

(Continued on page 22.)

Family Department

JUNE.

1. Sunday after Ascension.
8. Whitsunday.
11, 13, 14. Ember Days.
15. Trinity Sunday.
16. S. Barnabas.
22. First Sunday after Trinity.
24. Tuesday, Nativity S. John Baptist.
29. S. Peter. Second Sunday after Trinity.
30 Monday.

COLLECT FOR SECOND TRINITY AFTER TRINITY.

O Lord, Who, never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection og Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. PETER'S DAY.

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

CONVERSION.

Miriam Anne Cramer.

My God has always served my need,
My rational God whom one must find
With cold analysis of mind
Divorced from faith and puerile creed;
My abstract deity has been
Quite adequate for many years
To quiet vague, mysterious fears,
To keep me turned from vulgar sin,
And safe from childish, hot despair.
That was enough to keep me calm
Until my sore heart needed balm,
But now I lift a frantic prayer
In search of One whose hand will reach
To strengthen me when I am weak,
Whose tangible, close voice will speak
To comfort me when I beseech.

Companions of Jesus.

We meditate together on the Presence of Jesus with us. Jesus is with us in all the wonders of His love, greatly yearning to enter each heart, so that—in the sunshine of God's love above and around us, and by the power of His sweet Spirit within us—we, like the rosebud, may awaken and begin to unfold, and then the blossoming of His Presence within us may begin to appear. Jesus is with us, that conflicts may cease, and that instead of forcing ourselves to bring forth the fruits of the Spirit, the power of His love may cause them to spring forth. This will make all the difference. We never want to be without His blessed Presence and love, and now the Presence may be always with us, every day and all day.

Let us take the experience of ordinary life to show what this fellowship with Jesus is. Two people begin to care for one another, and the mutual attraction ripens into a beautiful friendship. Then they go through a period of conflict and uncertainty—to one it may seem that this is too wonderful a thing to be true and to be attained. At last the friendship becomes a spiritual relationship, hallowed by God, and then conflict and uncertainty are past, and there is no longer any question or doubt about it at all.

So it is with our love to our Lord. We learn more about Him, and find that He knows everything about us. At last our hearts are given in love to Him, and after that, nothing matters. Though we may be troubled and disturbed by wandering thoughts, yet it is true that our heart is fixed, and we can say—

"O God, my heart is fixed, my heart is fixed:
"I will sing and give praise—"

"with the best member that I have": not the head, but the heart. A real love and devotion to our Lord is there, despite the wandering and even wrong thoughts that trouble us—but the love is not disturbed. So many become discouraged and hopeless from failing to distinguish between all this mental thought and activity, and the heart's quiet rest in God. This condition will improve; the love will minister to the mental powers. Behind the concentration, or lack of full concentration of the mental powers, lies the love which draws our hearts to the Beloved.

This brings us back to the same need—that Christ should dwell in our hearts by faith, which means that we are then rooted and grounded in love This does not mean daily conflict, because we are receiving help and peace from our Lord. It is not training our minds to focus and concentrate: no, it is leaning on Jesus, and He has given us His Spirit, and it is the presence within us of the Spirit that is our strength and our joy.

We have a great desire in our hearts to know and love Jesus more. What can we do to grow in this devotion? God has shown us His purpose—that love is the real, spiritual purpose in our lives. What can we do to show forth that love more?

First, very simply, we can love our Lord with a very real love: love of the same kind that we may have had for some one else, and then again not the same kind. All life's relationships seem to have their own love: the love of mother and child, brother and sister, husband and wife. So our love for Jesus has its special devotion, so much greater and deeper and much more far-reaching than any earthly love.

Jesus can enter where no one else can be admitted. His Presence enters into everything—thought, devotion, work, everything comes into contact with the One dwelling in us. The more we give ourselves to Him, the more He changes us until our lives are "hid with Christ in God." Jesus is the greatest influence in our lives, changing, guiding, directing our lives; His Presence making possible the fulfilling of the purpose of God. A wonderful peace, joy and simplicity comes from having our Lord entirely in our lives. We have tried to have a high standard, but the real Christian life is the life in which Christ Himself is the power and the light, imparting power, strength and holiness. We can only be holy through the Holy One dwelling in us. The Presence of Christ, dwelling in His own today, makes their lives to possess the wonderful charm and graciousness and loveliness by which He first drew our hearts to Himself. If therefore we are lead to see that Our Lord's Presence is in us in this way and that all is His work, we shall be changed. We must make room in our lives and admit Him into our hearts that, abiding there, He may work a change. It is true that the Lord is with us and in us, and His Presence abiding in our hearts is shaping us to the purpose which God has for our lives.—The Healing Church.

For The Southern Churchman.

LORD, GIVE ME LIGHT!

Archdeacon J. McCarthy.

Great God of light, hear me I pray!
Enlighten Thou my sightless eyes,
That my poor vision may today
Behold Thy glory with surprise.
Groping in darkness I have sought
To catch a glimpse of Thy sweet face.
But all mine ecorts came to nought.
Be Thou my Help, O God of grace!

Great God of light, give Thou me light,
To better tread life's path below.
Oh! make my soul's horizon bright,
To see Thy glory where I go.
Place Thou Thine unction all divine
Upon mine eyes, now almost blind;
That they may see Thy radiance shine
Into my heart, my soul, my mind.

Great God of light! Oh! help me see
The wondrous workings of Thine hand.
Help me to keep in touch with Thee,
Then I Thy will may understand.
And as Thy light beams on my way,
Banishing darkness and despair,
That blest resplendence of each day,
Assures me of Thy constant care.

For The Southern Churchman.

Two Parables Compared.

Rev. L. R. Combs.

Some time ago one writing to the Southern Churchman on social service quoted the following from Luke 14:23: Go out into the highways and hedges and compel them to come in.

Let us compare the two parables, one from Matt. 22, the other from Luke 14, and note the differences between them:

Matt. 22:1-13.—The kingdom of heaven is like unto a certain king who made a marriage for his son, and sent forth his servants to call them that were bidden to come . . . but they made light of it. . . . Then saith he to his servants, . . . Go ye into the highways and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both good and bad. . . When the king came in to see the guests, he saw there a man who had not on a wedding garment. . . . Then the king said to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness.

Luke 14:16-24.—A certain man made a great supper and bade many; and he sent his servant at supper time to say to them that were bidden, Come. . . . And they all with one consent began to make excuse. . . . So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hther the poor, and the maimed and the halt and the

blind. And the servant said, Lord, is is done as thou hast commanded, and yet there is room. And the lord said, unto the servant, Go out into the highways and hedges, and compel them to come in. . .

Matthew states that more than one servant were sent; they were to go into the highways only; that they were simply to deliver the invitation to as many as they found; that they brought in the good and the bad. Nothing is said about their compelling any to come. The king views his guests, and excludes the unworthy.

Who were and are these servants? Who but every servant of the King from the days of the Apostles to this day. Paul styles himself the bond-servant of Jesus Christ. Is not every believer such? Our commission is, Go into all the world and preach (proclaim as a herald) the gospel to every creature that each may have the opportunity to hear and accept or reject the gracious invitation to the marriage supper of the Lamb. The highways lead out into the world, even to the outermost bounds, and we are to bring in all as many as we shall find both good asd bad. The King does the sifting of the good from the bad at the end of our labors.

Luke states that only one servant was sent out. The messages was the same. He was told to bring in the poor and the maimed and the halt and the blind. (Note how each is emphasized by the repetition of "and"; and that they are all bad). This one servant was told to go first into the streets and lanes of the city; later into the highways and hedges (where the tramps lounge); and was told to compel (constrain) them to come in. He reported, Yet there is room. He was then told to extend the field of his labors into the highways and hedges. The man who made the feast does not come in to view his guests; nor was any excluded.

Who was and is this one servant? Not you nor I. Only the Holy Spirit who alone can make the poor, the maimed, etc., fit and worthy to be guests of the Lord. He only can constrain or compel them to come in; and only He can confidently say, Yet there is room.

For The Southern Churchman.

TWO POEMS.

William Allen Ward.

The Storm.

The storm
Is a serpent
That crawls through
The night with lightning
For its forked tongue.

Autumn.

Autumn
Is an artist
Who paints a masterpiece
On an oak leaf.

The deepest tragedy of the Church is not in its lack of power but its lack of interest in power; not in its lack of money, but in its lack of appreciation of the significance of ownership; not in its lack of knowledge, but in its lack of a love of knowledge; not in its small accomplishments, but in its feeble attempts; not in its defeats, but in its complacency in defeats; not in its opposition, but in its stagnation; not in the enemies it has made, but in some of the friends it has tried to keep.

For the Young People

WHO WAS HE?

My history tells of a patriot boy
Who stood at the foot of a stair
And waited all day for a message of joy
Which he knew would come to him there.
But was his name Robert or Roger or Roy?
That grandson of Andrew MacNair.

My history tell but a single thing
Of the boy who was waiting them,
When the messenger cried, "We are free from a king,"
He raced up the spiral stair
And shouted, "Ring, Grandpa, for Liberty, ring,"
That grandson of Andrew MacNair.

Whatever became of that patriot boy
Who stood at the foot of the stair?
We know that his life must have been full of joy
For he waited so patiently there—
But was his name Roger or Robert or Roy?
That grandson of Andrew MacNair.

—Rose B. Foster.

For The Southern Churchman.

Slowly, Please!

Sterling Bransen.

Pious penurious Philander Pond, pedagogue and parish politician, peacefully promenading pleasant paths, planning perplexing problems to puzzle progressive pupils, paused, peered pensively, picked and pocketed a penny pencil, presently proceeding plainly pleased.

Multitudinous meditative medical men maintain that modern maidens' misguided, meddlesome Mothers make most miserable messes of matrimonial matters, mistaking mere material means for manliness.

Sylvester Silvertone, singing sentimental songs softly and sympathetically, seeing Sally Sanky sitting secludedly stifling sobs, stopped short, started a silly song, stating Simple Simon's scolding spouse 'sshocking slothfulness, simpleness and sundry short-comings, so soon saw Sally smile.

The Logging Camp Robber.

When I arrived at the logging camp, Slim Walker was already there. He was about the same age as I, and everybody thought that we should be great pals. The men had their work to do cutting down the trees and dragging them to the river. The women were always busy in the kitchen, and that left Slim and me to ourselves.

"How did you happen to come up here?" I asked him one day. "Did somebody invite you?"

"No," he answered. "Nobody would ever invite me anywhere. I came up with Big Ned Brown."

"Is he your father?"

"No. I haven't got any father. But Big Ned has always taken care of me, so I guess he's just as good as a father. I go wherever he goes and so far, I've liked it."

Just then the man we were talking about came down the drag path behind a team of horses. He stopped when he saw us and cuffed Slim over the ears.

"What did I tell you about keeping away from the boss's son?" he growled. "He isn't your kind, and I don't want you to mix, understand?"

Slim nodded his head and without saying another word to me ran off into the woods. Big Ned looked at me and scowled, then passed on. When he had gone, Slim came back.

"I can't stay with you long," he said. "I'm afraid of Big Ned. But whatever happens, I want you to believe that I am honest. Will you?"

I said I would, and at that Slim shook my hand and disappeared. I did not see him again until late that night when I awoke from my sleep and discovered him trying to get in the window of the cabin where the paymaster kept the money.

He had a bag in his hand which looked like the pay bag of the logging camp. As he came in the window and stood for a moment before the strong box, I watched him but did not move a muscle. But when he lifted the lid of the strong box and took out the real bag, replacing it with one he had brought with him, I lept out of my bunk and caught him from behind.

He struggled a little, but when he found out it was me fighting with him, he backed away into a corner and lowered his head as though he hoped I wouldn't see who he was.

"I know who you are, Slim," I told him. "You needn't hide your face. Give me that bag you took out of the strong box."

He handed it to me and I took it, intending to put it back, but before I could raise the lid of the box, I saw Big Ned coming in through the window. In another moment the bag was snatched out of my hand and I was being tied to the bunk post with a piece of rope. Slim tried to escape, but Big Ned held on to him.

"You would try a trick like this, would you? I'll fix you for it, you young scamp. I'll fix you for it."

And that is all I heard, as both of them disappeared through the window and down the path leading to the river. Next morning I was found still tied to the bunk post, and a posse was sent out looking for Big Ned and Slim. The paymaster and my father examined the bag that had been left in the box.

"It looks like our bag," said the paymaster, in surprise. "The seals are all unbroken, and it feels just as heavy as the big bag I brought up from the bank yesterday."

"Big Ned is a clever crook," said my father. "He knew that if he duplicated the bag we could not discover our loss until pay day. By that time he could be across the border and safe. Break the seals and see what is inside."

"Money!" gasped the paymaster, as he emptied it out on the table. "Our money! Every cent of it! We haven't been robbed at all!"

We looked at one another in amazement, and it was some moments before any of us spoke. Then my father said:

"Jim, are you sure that you saw Slim change bags?"

"Yes. He opened the lid and took out the bag that was in the strong box. Then he carefully dropped this one in its place. I saw him do it quite plainly."

"Wasn't the strong box locked?" queried the paymaster astonished.

"No, it wasn't."

"That's strange. I'm sure I locked it last night before I left the cabin."

That made the problem even more

difficult, and we would never have solved it, I guess, if the two loggers hadn't burst into the room with Slim held prisoner between them.

"Here's the boy, Mr. Stone," said one of them. "We caught him between here and the river, but the young thief was headed the wrong way!"

"I'm not a thief!" flared Slim.

"You are," replied the logger. "You're a tool of Big Ned, and if it hadn't been for you we would have caught him, too. This boy helped Big Ned to escape, Mr. Stone. I guess you've got a pretty good case against him."

"Let him go," said my father, kindly. "Slim, you were in this cabin last night, weren't you?"

"Yes, sir."

"And you lifted the lid of the strong box and put in this bag, didn't you? Did you know that it was full of money?"

"Yes, I did."

"Where did you get it?"

"Big Ned gave it to me."

"Umm! Where did he get it?"

Slim did not answer.

"But he had the bag, didn't he? And he gave it to you?"

"Yes, sir. He told me we were leaving camp at midnight and that I was to hide the bag among the trees where I could find it again when we were ready to go."

"But you didn't hide it. Instead, you came back to this cabin and tried to put the real bag of money back into the box?"

"Gentlemen," said my father, "it seems as if we are dealing with a very honest boy instead of with a crook. I feel like shaking hands with him."

"But why did he help Big Ned, who stole the bag in the first place, to escape?" queried the paymaster.

"Yes, how about that Slim?"

"Well," was the explanation. "Maybe you people think that Big Ned is a thief and a criminal, but to me . . . well, he's the only father I've ever had. This was the first time he ever asked me to do anything that wasn't right . . . . and I knew I'd have to leave him. But I didn't want to see him go to prison. I—I liked him too much for that. So I thought if I pretended to play the game and helped him to escape with the dummy instead of the real one, every thing would be all right."

"Everything is all right," replied my father, kindly. "We will drop this case entirely, men."

Later, when the three of us were alone, my father turned to Slim and said:

"How would you like to go to school with Jim?"

For a moment Slim was too surprised to speak. Then he looked at me.

"Would Jim want me?" he asked.

And for a reply I just put out my hand and said: "Shake."

Three days later both of us left for the city, and in my pocket was a letter from my father asking the principal to be sure and let Slim and me be roommates.—Presbyterian Standard.

The Bees' Cement and Varnish.

Song Sparrow was up early. Some mornings he was almost the first of the orchard choir to sing. He was so happy each day that he couldn't keep his happiness to himself. It just bubbled over in song.

This morning, as he waited for others of the choir to begin their music, he saw a Honey Bee traeling by. "Good morning, Honey Bee," said Song Sparrow.

"Good morning, Song Sparrow," bowed Honey Bee politely.

"ALL THINGS COME OF THEE, O LORD, AND OF THINE OWN HAVE GIVEN THEE" A MERE PITTANCE.

HOW THE TREASURER WARNED HIS PEOPLE

AT THE COMMENCEMENT OF SUMMER SQUANDERING, MEANDERING, WASTING AND WAISTING.

Hear me, O ye children of the Temple, give ear and harken to my voice, for of a surety I have somewhat to say concerning thy duty and my happiness.

I know in my heart that most of ye have a mind to flee to distant parts of the land, some to the mountains, some to the valleys and yet others will make great journeys in ships upon the bosom of the great deep. Therefore, it behooveth me to send this admonition lest peradventure I slip from your mind, even as a shadow fadeth at the dawn, or a snow flake upon the surface of a pool, and become as a thing of naught.

Now, should this come to pass, my sack will hang lean and limp, like unto an old garmest upon a peg on the wall. I will be cast down in spirit, and in confusion must I turn my head as my creditors pass by the door of my tent, and in sorrow and shame seek the doors of the Money Lenders to save the good name of the Temple scathless.

Now give ear, and harken unto me, for I will prophesy unto you concerning this matter.

If ye are not diligent to obey the law, and have left undone those things which thou ought to have done, even unto the filling of thine envelopes and sending them in, to my great comfort, I will remember thee when thou givest a mighty swing at thy golf ball, yea, verily, in that moment will thou miss it clean and make as it were a punk play, to thy great chagrin and the merriment of thy companions. And ye who plan parties and desire sunshine, of a surety send me my due, or else look for rain upon thy undertaking.

And yet again, ye who cast thy hook into the sea, and have not paid me the last jot and tittle, watch for the great fish that thou seekest to draw forth, break thy line and snap thy rod in sunder. Yea, verily, will he elude thee to thy great sorrow.

And all ye who hold bum hands at bridge (that pastime designed by Satan to make sour sweet dispositions) consider whether or not thou hast overlooked thy friend, the Treasurer of St. Paul's, Richmond, for verily, verily, I say unto you: Thou shalt not escape, for I am a tight man, and a cruel.

Therefore, I admonish ye to hear me with understanding hearts and heed my words of wisdom, for I sit in sackcloth and ashes, fearing that my cry will go unheeded.

Now, therefore, when ye have harkened to my cry and performed thy vows, according to the law, go thy ways in peace, taking my abundant blessings. May flowers spring up beside thy pathway, and birds sing over thy head in the green branches.

May thy golf balls go straight, no matter how foolishly ye strike them. May they follow thy desire regardless of thy judgment. Yea, of a surety, may it come to pass that thou even make a hole in one.

May the sun shine by day, and the moon give her light by night upon thy parties. May thou hold all the trumps at bridge and win even if thou art somewhat lacking in skill. Yea, verily, as the heathen say, may thou accomplish a Grand Slam.

May thy hook fasten into the jaws of the great fish, regarding which thou hast lied so often, and draw him forth from the waters for all men to behold with envy.

Yea, verily, may ye all be happy and light of heart, and sing a song of joy even as sings the Treasurer in his ancient and trembling voice, for he will have paid his debts and his troubles will drop from his shoulders even as a cloak is cast aside at the end of the day.

Verily I have spoken,

Thy Treasurer,

GUSTAVE, of the TRIBE OF PEPLE.

In St. Paul's Parish Register.

"Where are you going so early this beautiful morning, if I may ask?" ventured the bird, who was always quite inquisitive.

"Oh, I'm just budding," was the reply, as she flew out of sight.

"Just budding?" queried Song Sparrow to himself. "I never heard of that before. I wonder what she meant."

Another bubbling over with song, and Song Sparrow pruned his feathers and watched out of the corner of his eye for Honey Bee.

"There comes another Honey Bee," thought Song Sparrow. "I'll question her."

"Good morning, Honey Bee, aren't you rather busy this beautiful morning?" he inquired.

"I'm always busy," was the reply. "Don't you know the words, 'Busy as a bee'?"

"Oh!" said Song Sparrow, rather taken back. "But what makes you so busy?"

"Budding," was all the reply he received, and the Honey Bee flew off in the same direction the first had taken.

"That's queer," thought the bird. "Do all bees go budding? I guess I'll fly around a bit and see if I can find them at work." So Song Sparrow flew around here and flew around there, but no Honey Bees could he see. Bees are such very small creatures that they are hard to see unless they are flying.

Soon a third Honey Bee came along right in the path of Song Sparrow. Now by this time Song Sparrow was so interested in the bees that he decided to watch, rather than spend so much time in question He tried to fly along with the bee, but they could not keep together at all, because of the difference in their size and manner of flight.

"Well! Well!" thought the bird, "I'll rest awhile on this branch. "Buzz!" went a sound right in Song Sparrow's ear. "Buzz!" went a sound in Song Sparrow's other ear. "Buzz!" went a sound directly behind Song Sparrow.

And then Song Sparrow saw something very interesting. The tree on which he was perching was a horse chestnut tree, and it was covered with buds. The buds had begun to swell. Spring was pushing them forward quite fast, and they were sweating and glowing.

"What a queer looking, gummy substance those buds have!" thought Song Sparrow out loud. "I wonder why those Honey Bees stick around it the way they are doing?"

"We are budding," they said.

"Oh, so I have come to the right place to find out the answer to my question," said Song Sparrow. "What do you mean by budding?"

"Do you see that gummy stuff on these buds?" asked the largest bee. "That is our first cement and varnish of the season. We gather it and use it on our hive. It comes from the buds that have swelled, so we call our work budding."

"We get it on hickory trees, too," said another Honey Bee.

"April gives it to us for a spring present," volunteered another.

"I never knew that," said Song Sparrow.

"We do not tell our secrets to everybody," said the largest Honey Bee, "but we like your cheerful music, so we have told you."

"We like you, too," said another Honey Bee, "and we knew you would keep our secret safe."

"I am glad to be friendly with my neighbors," said Song Sparrow, "and I'll sing you my sweetest music while you work. That will be my spring present to you."

And everybody was happy.—Sunday-School Times.

For The Southern Churchman.

LOVE AND HATRED.

John Harsen Rhoads.

Love flies in the window
And loves flies out again,
But where that love has touched me
Happiness has been.

Hate creeps in the window
And hate creeps out again,
But where that hate has touched us
Misery has been.

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Deaths

MARSDEN: At his home, in Hampton Roads, the morning of May 25, 1930, JOHN BLAKE LIVING MARSDEN quietly laid down his mortal body and entered Life More Abundant. His wife, his son, J. B. L. Marsden, Jr., a loving brother and sister revere the simplicity and integrity of his daily life.

One "indeed in whom is no guile".

COSBY: Entered into eternal life, April 6, 1930, at the residence of her son, John Cosby, Lynchburg, Va., MARY WILLIAMS OWEN, wife of the late Howard Welton Cosby, of Halifax, Va.

CHURCH INTELLIGENCE.

(Continued from page 15.)

ville, and Miss Mary W. Sumner, Upward. Alternates, Clerical—The Rev. Messrs. S. B. Stroup, Hickory; C. P. Burnett, Tryon; C. S. McClellan, Jr., Fletcher; Hugh A. Dobbin, Legerwood; Jesse S. Lockaby, Marion, and Harry Perry, Brevard. Lay, Alternates—A. H. Wolfe, Hickory; Wm. D. Anderson, Gastonia; Michael Schenck, Hendersonville; Thomas Fassoux, Gastonia; Mrs. L. S. Kent, Valle Crucis, and Mrs. A. J. Wolf, Hickory.

A. W. F.

EAST CAROLINA.

Rt. Rev. Thos. C. Darst, D. D., Bishop.

Ahoskie: Several weeks ago a Mission of the Episcopal Church was organized here. At a recent meeting of the congregation with Bishop Darst of the Diocese of East Carolina, it was decided to erect a church building at an early date. St. Thomas' has been suggested as a name for this Mission.

Wilmington: The Rev Thomas H. Wright, II., who was recently ordained priest, will give a part of his time to college work under the direction of the National Department of Religious Education. He will be at the Blue Ridge Conference, June 15 to 24; Camp Bonsall, where he will be Director, June 25 to August 1; Conference at Sewanee, Tenn., August 1 to 15. He will take charge of the Lumberton field September 1, and will then give one week each month to college work.

Hertford: The Rev. E. T. Jillson, rector of Holy Trinity Church, and his wife will spend their vacation in Rhode Island, Mr. Jillson's former home.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor

St. Augustine's Conference.

The annual St. Augustine's Conference was held June 2-6 with a good attendance of Negro clergy and delegates from all parts of the South. Classes were conducted by the Rev. W. J. Loaring Clark, General Missioner, on "Evangelism"; by the Rev. S. W. Grice, of the Bishop Payne Divinity School, on "The New Prayer Book"; by the Rev. Dr. Gardiner L. Tucker, Provincial Secretary for Religious Education, on "Religious Education"; by Miss Edna Beardsley, Assistant Secretary of the National Woman's Auxiliary, on "The Work of the Woman's Auxiliary"; by the Rev. Dr. W. B. Crittenden, General Secretray of the Field Department of the National Council, on "The Church's Programs," and by Mr. Frank Nichols, of the American Social Hygiene Association, on "Sex Education and Religion." There was also a special program for young people. Evening meetings were addressed by Mr. Nichols, the Rev. Dr. Tucker, and Mr. Wallace Battle, Field Agent of the American Church Institute for Negroes, which by its generous help makes possible the holding of the Conference.—St. Augustine's Record.

Personal Notes

Information recently received by cable from Shanghai states that Bishop Graves is sailing on the Empress of Russia, from Shanghai, on July 26, due in Vancouver, August 9. Also, the Rev. and Mrs. Lloyd R. Craighill and family of the Anking district sail from Shanghai on the President Lincoln June 27, due in Seattle, July 12.

The Rev. Canon Charles Thorley Bridgeman and his bride sailed from New York on the SS. Alesia June 19,

The Advance Work Program Calls to *Everyone*

EXPRESSING the will of the whole Church, the last General Convention adopted and approved the Advance Work Program, by which the Church has undertaken to provide, by Epiphany 1931, some 170 projects of forward work in all parts of the Mission field, at home and abroad.

This Advance Work Program does not contemplate the raising, by dioceses and missionary districts, of certain fixed money quotas.

Dioceses and districts accept certain items of the Program and offer them, for completion, to their parishes and missions, and to individuals.

The Program's call is in terms of work to be done; definite tasks of buildings and equipment; giving to faithful workers the things they need for effective and fruitful work.

These churches, rectories, parish houses, repairs, heating plants, hospital supplies, school equipment—are to be given by the people of the Church. The giving is not a worthy deed to be performed by somebody else. The call is to **Every** man and woman and child of the Church. All may share. All may know the joy of taking the forward step; of participating in the united effort to push fooward instead of merely to hold our own.

Ask Your Rector About the Advance Work Projects Undertaken by Your Parish.

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returning to Jerusalem. They expect to visit Constantinople en route.

The Rev. Thomas Burgess, D. D., who begins his work as rector of All Hallows Church, Wyncote, Pa., in the middle of September, is to spend the summer at Great Diamond Island, Portland Harbor, Maine, working on part time to complete the handbook for clergy dealing with foreign-born Americans. Communications in regard to this may be sent to him there, after July 1. The handbook should be ready toward the end of the year.

On June 11, in St. Mary's Church, Gatesville, N. C., the Rev. Reginald W. Eastman, minister-in-charge of Galilee Mission, Virginia Beach, Diocese of Southern Virginia, and Miss Isabelle Hofler were married. The ceremony was performed by Bishop Darst of East Carolina, assisted by Bishop Thomson of Southern Virginia, and the Rev. R. B. Drane, D. D., rector of St. Paul's Church, Edenton, N. C.

The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., will sail on the Bremen on July 17, for a trip in Europe, seeing the Passion Play, and afterwards visiting various parts of Germany, Belgium, Holland and England. He plans to be back in his parish for the first Sunday of September.

ORDINATIONS.

Mr. John Quintus Beckwith, Jr., was ordained Deacon on June 17, by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, in Trinity Church, Lumberton, N. C. The sermon was preached by the Rev. Frank D. Dean, M. D., of Wilmington. The candidate was presented by the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington. The Rev. Ilbert deLacy Brayshaw of St. James' Church, Wilmington, read the Litany; the Rev. Howard Alligood of Fayetteville read the Epistle. The Rev. W. R. Noe, Executive Secretary of the Diocese, was master of ceremonies. Luncheon was served to the asesmbled clergy and friends at the home of Mr. and Mrs. J. Q. Beckwith. The new deacon will return to the Virginia Seminary in the fall.

The Rev. Thomas H. Wright, II., was ordained Priest by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, assisted by the Rev. Ilbert deLacy Brayshaw, master of ceremonies, in St. James' Church, Wilmington, N. C., on June 15, 1930. The ordination sermon was preached by the Rev. H. A. Woolfall, rector of St. Mark's Church, Washington, D. C. The candidate was presented by the Rev. W. H. Milton, D. D., rector of St. James' Church. The Litany was read by the Rev. Walter R. Noe, Executive Secretary of the Diocese. The Rev. John A. Bryant of the Diocese of Washington, read the Epistle, and the Rev. Ilbert deL. Brayshaw read the Gospel. The new Priest will have charge of Trinity, Lumberton; St. Stephen's, Red Springs, and St. Matthew's, Maxton, beginning September 1.

On Trinity Sunday, June 15, 1930, 11 A. M., at the Cathedral of St. John the Divine, the Bishop of New York celebrated the Holy Communion and ordained to the Diaconate: Mr. Byrle Stoddard Appley, presented by the Rev. Nathan A. Seagle, D. D.; Mr. Clarence William Brickman, presented by the Rev. O. S. Newell; Mr. La Verne Jerome Dunbar, presented by the Rev. B. S. Easton, Ph. D.; Mr. Harold Merritt Wilson, B. A., presented by the Rev. J. Foster Savidge; Mr. Francis Sydney Bancroft, Jr., presented by the Rev. Charles William Forster; Mr. Arthur McKay Ackerson, presented by the Rev. Nicholas M. Feringa; Mr. Benjamin Baldwin Brown, presented the Rev. Harold Holt; Mr. Mason Montraville Hurd, M. A., presented by the Rev. William Poyntell Kemper; Mr. William Joseph Lynch, presented by the Rev. Francis J. H. Coffin.

Dean Gates preached the sermon.

G. F. N.

The Rev. Messrs. John David Zimmerman and Donald Von Carcy were advanced to the Priesthood on Wednesday, May 25, 1930, by the Rt. Rev. Warren L. Rogers, D. D., Bishop-Coadjutor of Ohio, in St. Paul's Church, Akron, Ohio. Dr. Orville E. Watson presented the candidates, and Dr. Philip Porter preached the sermon. Twelve clergymen were present.

Howard Vincent Harper, James Ethan Allen, Charles Wellington Hughes, John Rusell Pattie, Richard Olaf Peterson, George Rhys Selway, Frederick Scherer Wheeler and **Francis Wharton Weida,** were ordered to the Diaconate on Trinity Sunday, June 15, 1930, in the Chapel of the Holy Spirit, Gambier, Ohio, the Rt. Rev. Warren Lincoln Rogers, D. D., Bishop-Coadjutor of Ohio. The Rt. Rev. Hayward S. Ablewhite, D. D., preached the sermon. Canon Orville E. Watson presented seven of the men who were from the Diocese of Ohio, and Dr. George F. Smythe presented Mr. Weida, who was ordained at the request of the Bishop of Western New York.

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IS DENIAL OF THE SCRIPTURAL MIRACLES SCIENTIFIC?

By REV. H. V. CLARK

The Scriptures record many events that the human intelligence fails to explain by reference to known natural laws. We call these events miracles. Nature we may broadly define as including the physical world with all its mechanical forces and also the spiritual world with its higher and more important facts and laws. It also includes the action and reaction of these upon each other.

Science has been defined as "Classified knowledge of nature." It seems needful to point out that science consists only of knowledge, never of ignorance. Always it is positive knowledge, not the absence of it. Therefore conclusions based on the unknown cannot be scientific.

It is fully conceded that even physical science is at present in an experimental and formative state. Some things are definitely known, but the true scientist stands with bared head before the limitless reaches of the unknown, even in the physical world. Much less has he mastered the facts and the laws of the spiritual world. And he knows probably still less of the laws governing the relations between the two. Every experiment and investigation of the scientist is a confession of his ignorance of what he desires to know. Recent years have brought knowledge by which men do many things formerly impossible to do, and explain the unexplainable. They have learned some laws of nature by which others that were familiar have been overpowered. When a man walks up-stairs, the law of life overpowers the law of gravitation. The question as to whether the miracles were possible under purely natural law depends on whether there are other laws, as yet unknown to men, by which the known laws may be overpowered. The scientific argument against the miracles should then logically take this form: We know all the laws relative to them, and we know no law by which they can be accounted for. Therefore, the accounts of miracles are untrue. The scientist does not know laws to account for them, *but does he know there are no such laws*? Certainly not. His assumption that he knows surely all applicable laws is grossly untrue, and therefore his conclusion is unfounded—it is unscientific.

But while the consideration of miracles, considered as purely physical phenomena and under physical laws only, is unscientific, it is still worse when nature is more broadly considered as including the facts and laws of the spiritual world. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." There is nothing surer than the reality of the spiritual world and of its relations with the physical. We know little about spiritual things, but we are certain of some fundamental realities. Men may some time be able to explain gravitation and electricity by purely physical laws; but the phenomena of life and consciousness transcend such laws. To explain life demands the recognition of spiritual realities acting on and through the physical. Man consciously knows himself a spirit, using his physical organism as an instrument through which to express himself. In the connection of the spirit with the body, we find action and reaction between physical and spiritual, with the spiritual controlling the physical. But we do not know how it is done.

Deeper and still more pertinent is the fact that every true Christian knows his disposition changed and renewed for the better by spiritual forces that have moved him. He knows that the whole course of his physical life has been influenced, and sometimes very radically changed, through such means. That assurance is so strong that he knows himself a miracle of gracious influences. So we know the fact of the spiritual moving and controlling the physical, but we know little of the conditions or laws of such control, and nothing of the limits to such action. But it is the peculiarity of the miracles recorded that they have their whole meaning as expressing the mastery of the spiritual over the physical. They disclaim being the action of merely physical laws. To assume that they are purely physical phenomena is to divest them of all their significance. And because this is true, he who would scientifically deny them must have a complete knowledge of all the relevant laws of the spiritual world, and of the interaction between the physical and the spiritual, before he has any basis for the beginning of evidence to support his position. Otherwise his professed science is ignorance, not knowledge.

But no opposing scientist has far explored or knows how to or can explore the realms of nature where the miracles have been noted. For they are only subject to exploration and experiment by the man of faith who recognizes the possibility and the actuality of the events, and by the methods of that faith. When I study chemistry, I must use chemical tests; but when I study spirit, I must use spiritual tests. There is no chemical formula for light or gravitation or life. The scientist who seeks to discredit the miracles is guilty of trying to determine spiritual powers by physical tests. What could be farther from true science? His denial reduces to this proposition—I do not know how to explain the effects of spiritual power by physical causes, and therefore the accounts cannot be true. But that is a ridiculous argument. It is an attempt to make the impossible proof of a negative. It is not knowledge or science.

Certainly until science can explain the common facts of the physical world, which is its most developed field of research, such as gravitation and electricity, it should not deny the reality of observed events in a relatively little known field because it cannot explain them. It behooves it to be very modest and still about the miracles of Him who, having formed the creation, knows all its laws, and knows how to use those which are unknown to us to do what we cannot account for. What we often do in everyday affairs with the known laws, by combining and even opposing them, should not be held to be beyond the normal action of the Creator in the use of others that are to us unknown.

Bloomington, Kansas.